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FIFTY
SERMONS

Preached at the

Pariſh-Church

OF

St. MARY MAGDALENE Milk-ſtreet,

LONDON,

AND ELSEWHERE.

Whereof Twenty on the *Lords Prayer.*

By the late Eminent and Learned Divine
ANTHONY FARINDON, B. D.
Divinity Reader of His MAJESTIES
Chappel-Royal of *Windſor.*

The Third and Laſt Volume:
Not till now Printed.

To which is adjoyned
Two SERMONS Preached by a Friend of
the AUTHORS, upon his being Silenced.

LONDON,
Printed by *Tho. Roycroft* for *Richard Marriott.*
MDCLXXIV.

G
S.1.e

TO THE READER.

THE good welcome and eſteem the Two former Volumes of Mr. Farindon's Sermons have met with amongſt learned and judicious perſons, hath encouraged this alſo to venture abroad, hoping to ſpeed as well as its Fellows. They who have been converſant in the other, need not be told that theſe are the genuine Works of the ſame Author: for they will ſoon perceive that the very ſame ſpirit breatheth in all, and that they are all of one ſtrain and ſtile. The Work is ſufficient to commend it ſelf: and truly both it and the Author are well worthy of large Encomiums: But the Wine is ſo high and rich that it needeth not a Buſh.

The Sermons on the Lords Prayer our Author did many years ſince finiſh; but had the great misfortune in the time of the late troubles to looſe his Notes, they being by a hand then in power forcibly taken from him. Theſe thou now haſt, as near as may be gueſſed,

are more then two parts of three of what he did Write and Preach on that ſubject. However, I finding upon each Petition ſeveral Sermons not inferiour to any our Author hath written, I could not think it reaſonable, becauſe I had not the entire Sermons, to deprive thee of the better part of them: Which I hope thou wilt accept, the rather for being in the affair freely dealt with. And ſo he biddeth thee heartily FAREWEL, *who is*

Thine to ſerve thee,

R. M.

A TABLE directing to the Texts of Scripture handled in the following SERMONS.

Two Sermons by a Friend of the Authors upon his being Silenced.

SErmon 1. Jerem. XII. 1. *Righteous art thou, O Lord, when I plead with thee: yet let me talk* (or reaſon the caſe with thee) *of thy judgments: wherefore does the way of the wicked proſper, wherefore are all they happy that deal very treacherouſly.*

Serm. 2. Phil. IV. 17. *Not becauſe I deſire a Gift, but I deſire Fruit, that may abound unto your account.*

A Sermon preached by the Author upon his being reſtored to the exerciſe of his Miniſtry.

Gal. IV. 12. *Brethren, I beſeech you, be as I am, for I am as ye are, ye have not injured me at all.*

A Sermon preached on Chriſtmaſs-day.

Pſalm. LXXII. 6, 7. *He ſhall come down like rain upon the mowen graſs* (or, into a fleece of wooll) *as ſhowers that water the earth. In his dayes ſhall the righteous flouriſh, and abundance of peace, ſo long as the Moon endureth.*

Twenty eight Sermons more.

Serm. 1. Matth. V. 5. *Bleſſed are the meek: for they ſhall inherit the earth.*

Serm. 2. Matth. V. 5. *Bleſſed are the meek,* &c.

Serm. 3. Matth. V. 5. *Bleſſed are the meek,* &c.

Serm. 4. Matth. V. 5. *Bleſſed are the meek,* &c.

Serm. 5. Epheſ. V. 1. *Be ye therefore followers of God, as dear children.*

Serm. 6. Epheſ. V. 1. *Be ye therefore followers of God,* &c.

Serm. 7. Matth. XVIII. 1. *At the ſame time came the Diſciples unto Jeſus, ſaying, who is the greateſt in the kingdom of heaven.*

Serm. 8. 1 Cor. XIII. 7.---*hopeth all things.*

Serm. 9. Pſal. LI. 12. *Reſtore unto me the joy of thy ſalvation.*

Serm. 10. 1 Cor. VI. 1. *We then as workers together with him* (or as helpers) *beſeech you alſo, that you receive not the grace of God in vain.*

Serm. 11. Luke XXI. 28. *And when theſe things begin to come to paſs, then look up, and lift up your heads, for your redemption draweth nigh.*

Serm. 12. Rom. XIII. 4. *He beareth not the ſword in vain.*

Serm. 13. 1 Pet. II. 13, 14, 15, 16. *Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King as ſupream.*

Or unto Governours, as unto them who are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well.

For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men.

As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.

Serm. 14. Pſal. LXVIII. 1, 2. *Let God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him.*

As ſmoke is driven away, ſo drive them away; as wax melteth before the fire, ſo let the wicked periſh at the preſence of God.

Serm. 15. Gen. III. 12. *And the man ſaid, the woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.*

Serm. 16. Luke X. 5, 6. *And into whatſoever houſe ye enter, firſt ſay, peace be to this houſe. And if the Son of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again.*

Serm. 17. Luke X. 5, 6. *And into whatſoever houſe ye enter,* &c.

Serm. 18. Rom. XI. 20. *Well: becauſe of unbelief they were broken off, and thou ſtandeſt by faith, be not high minded: but fear.*

Serm. 19. Acts XII. 5. *Peter therefore was kept in priſon, but prayer was made without ceaſing of the Church unto God for him.*

Serm. 20. Pſal. XXXVII. 11, 12. *For yet a little while, and the wicked ſhall not be: yea,*

thou ſhalt diligently conſider his place, and it ſhall not be. But the meek ſhall inherit the earth.

Serm. 21. Matth. XV. 28. *O woman, great is thy faith: be it unto thee even as thou wilt.*

Serm. 22. Prov. XII. 14. *A man ſhall be ſatisfied with good by the fruit of his mouth, and the recompence of a mans hands ſhall be rendred unto him.*

Serm. 23. Matth. IV. 1. *Then was Jeſus led up of the Spirit into the Wilderneſs, to be tempted of the Devil.*

Serm. 24. Matth. IV. 1. *Then was Jeſus led up of the Spirit into the Wilderneſs,* &c.

Serm. 25. Matth. IV. 1. *Then was Jeſus led up of the Spirit into the Wilderneſs, to be tempted of the Devil.*

Serm. 26. Matth. IV. 1. —— *to be tempted of the Devil.*

Serm. 27. Matth. XXII. 11, 12. *And when the King came in to ſee the gueſts, he ſaw there a man which had not on a wedding garment.*

And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment, and he was ſpeechleſs.

Serm. 28. Matth. XXII. 11, 12. *And when the King came in to ſee the gueſts.*

Twenty Sermons more on the Lords Prayer.

Serm. 29. Matth. VI. 9. *After this manner therefore pray ye, Our Father which art in heaven,* &c.

Serm. 30. Matth. VI. 9. *After this manner therefore pray ye, Our Father which art in heaven,* &c.

Serm. 31. Matth. VI. 9. *Our Father which art in heaven.*

Serm. 32. Matth. VI. 9. *Hallowed be thy Name.*

Serm. 33. Matth. VI. 10. *Thy Kingdom come.*

Serm. 34. Matth. VI. 10. *Thy will be done in earth as it is in heaven.*

Serm. 35. Matth. VI. 10. *Thy will be done in earth as it is in heaven.*

Serm. 36. Matth. VI. 11. *Give us this day our daily bread.*

Serm. 37. Matth. VI. 11. *Give us this day our daily bread.*

Serm. 38. Matth. VI. 11. *Give us this day our daily bread.*

Serm. 39. Matth. VI. 12. *And forgive us our debts, as we forgive our debtors.* Or as Luke XI. 4. *And forgive us our ſins: for we alſo forgive every one that is indebted to us.*

Serm. 40. Matth. VI. 12. *And forgive us our debts, as we forgive our debtors.* Or as Luke XI. 4. *And forgive us our ſins: for we alſo forgive every one that is indebted to us.*

Serm. 41. Matth. VI. 13. *And lead us not into temptation, but deliver us from evil.*

Serm. 42. Matth. VI. 13. *And lead us not into temptation, but deliver us from evil.*

Serm. 43. Matth. VI. 13. *And lead us not into temptation, but deliver us from evil.*

Serm. 44. Matth. VI. 13. *And lead us not into temptation, but deliver us from evil.*

Serm. 45. Matth. VI. 13. *And lead us not into temptation, but deliver us from evil.*

Serm. 46. Matth. VI. 13. —— *But deliver us from evil.*

Serm. 47. Matth. VI. 13. —— *But deliver us from evil.*

Serm. 48. Matth. VI. 13. *For thine is the kingdom, and the power, and the glory for ever. Amen.*

TWO

TWO

SERMONS

Preached at the

Pariſh-Church

OF

St. MARY MAGDALENE Milk-ſtreet,

LONDON.

By a Friend of the AUTHORS,
Upon his being in the late Troubles Silenced.



LONDON,
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Gy
S.1.e

The First

SERMON.

JEREM. XII. 1.

Righteous art thou, O Lord, when I plead with thee: yet let me talk (or reaſon the caſe with thee) *of thy Judgments: Wherefore does the way of the wicked proſper? Wherefore are all they happy that deal very treacherouſly?*

THE moſt general Queſtion which hath troubled the world, almoſt ever ſince it began, is that great Diſpute, concerning the juſt and equal diſtribution of temporal bleſſings; how to reconcile the proſperity of the wicked, and the miſeries of the righteous, with thoſe common Attributes which we aſſign unto God: how it can conſiſt with the Divine Wiſdom and Juſtice to promote the deſigns of the ungodly, whom he abhors at the very Soul; and to cruſh and bear down thoſe whom he calls by his own Name, ſtiles his peculiar people, and whom he eſteems as the Apple of his Eye: For this objection hath gone through all degrees and qualities of men, high and low, rich and poor, miſerable and happy, good and bad: the glorious flouriſhing and lofty ſinner, whom *God ſmiles upon*, as *Job* ſpeaks, he proves there is no Providence from his own ſucceſs, becauſe he goes ſmoothly on in his wickedneſs, without the leaſt check or interruption; *Therefore pride compaſſes him, therefore he ſets his mouth againſt heaven, and his tongue walks through the earth*, ſcorning both God and Man. Pſal. 73. 9. And not only they, but the very people of God too, ſeeing this unequal diſpenſation, even they ſay, *How does God know, and is there knowledge in the moſt high*, v. 11. v. 11. Nay, *David* himſelf profeſſes, the thought of this came ſo croſs him, as it had almoſt beat him down: *My feet were almoſt gone, my ſteps had well-nigh ſlipt*, v. 2. of the ſame *Pſalm*, and he very hardly recovered himſelf, but breaks out into this amazement, *Behold theſe are the ungodly who proſper, they encreaſe in riches*; as if he had ſaid, I lookt to ſee the righteous upon thrones, and the vertuous gay and flouriſhing; but contrary to all expectation, Behold theſe are the ungodly who proſper, they increaſe in riches, which makes him cry out in the next verſe, *Verily I have cleanſed my heart in vain; in vain have I waſhed my hands in innocency*; a moſt deſperate ſpeech! and means thus; Let who will ſtand upon forms and niceties hereafter; let who will betray his being and livelyhood to a timorous conſcience: I will be ſcrupulous no longer, no longer ſhall the formality of Laws and Religion tye me to be undone; if wickedneſs only thrives, I can be wicked too: Thus *David*, thus *Habakkuk*, and thus the Prophet *Jeremy* in this Chapter complains, who ſeeing the falſneſs and v. 2. Pſal. 73. 12.

treachery both of his friends and enemies, ſtill prevail againſt him; and ſeeing the conſpiracies of thoſe Prieſts of *Anathoth* (where he was born too) never fail; though God had told him in the firſt Chapter, He had made him a defenced City, an iron Pillar, a brazen Wall, and that he would enable him, by his Divine aſſiſtance, to oppoſe the whole Nation; whileſt he, alas, found himſelf but a Reed ſhaken with the wind, blown into a priſon with every breath of a baſe Informer: Seeing and conſidering this croſs-dealing, and debating within himſelf, what this ſhould mean, falls out into this Exclamation; *Righteous art thou, O Lord, when I plead with thee, &c.*

Where you have a Propoſition or Doctrine laid down, as certain; and then an Objection rais'd againſt this Doctrine. The Propoſition, *Righteous art thou, O Lord, when I plead with thee.* The Objection, which ſeems to oppoſe it, in theſe words, *Yet let me talk with thee of thy Judgments: Wherefore does the way of the wicked proſper? Wherefore are all they happy that deal very treacherouſly?*

Propoſition. I begin with the Propoſition it ſelf; *Righteous art thou, O Lord, when I plead with thee.*

Where you may obſerve the moſt ſingular piety and reſolution of the Prophet, though Gods deſign look't never ſo ſtrange unto him, and ſeem'd, as it were a meer contradiction, yet ſtill he held faſt to his Principle, That God was juſt, whatſoever became of him or his *Cauſe*; That whenſoever he did plead and argue with God concerning his Diſpenſations, He aſſured himſelf thus much before hand, that God would overcome when he was judg'd; and that his Righteouſneſs, like a glorious Sun, would break through all the clouds of oppoſition caſt about it: *Righteous art thou, O Lord, when I plead with thee.*

The Prophet did not prepoſterouſly conclude God juſt from the juſtice of his action; but, arguing backwards, inferred his proceeding to be juſt, becauſe he himſelf is righteous: He does not firſt examine Gods wayes, and then pronounce him juſt, becauſe he finds him ſo, but firſt takes this as granted, that God is true, be the action what it will: and then afterwards inquires into the Reaſon of it. And whoſoever, in reaſoning about Gods actions, ſhall argue otherwiſe, or uſe any other method, will run himſelf upon many rocks and perplexities, and at laſt find blaſphemy in the concluſion.

For we read of many actions commended in Scripture, ſo horrid in themſelves, as no Orator can invent a colour to excuſe them, but becauſe God enjoyn'd them.

Look upon *Abrahams* offering of his Son *Iſaac* ſimply by it ſelf, and that will ſeem a Sacrifice fitter for *Moloch* then a merciful God, who requireth not ſo much as a Lamb from our fould; but the Lord commanded it, and then the Patriarchs obedience ſtil'd him, for ever after, Gods friend.

Conſider the action alone, without other Circumſtances, and what a barbarous thing it was for the Iſraelites to diſpoſſeſs the Canaanites of their lives and fortunes, who had done them no wrong; when the very Heathen call'd *Alexander*, but a more glorious Thief, for doing leſs? But God, when their ſins were full, had devoted them to ſlaughter, and then they were call'd the Lords battels.

Davids moſt bitter curſes and execrations would damn a Chriſtian, if he ſhould vomit them out of ſpleen; but when the Holy Ghoſt did dictate them, then they became the raptures of a zealous Prophet.

Think of *Rahabs* preſerving the Spyes by a down-right lye; *Sampſon's* killing of himſelf, with divers actions of this nature; and then let me ſee him who can name any one thing, which God cannot make lawful, either by doing it himſelf, or commanding it in others. And

And yet it's a common saying amongst the Civilians and Schoolmen, That some things are in themselves immutable, which God himself cannot alter; plac'd, as it were, out of Gods reach: as that some things are not evil, because God hath forbidden them, but are bad in their own nature, before God hath laid any command concerning them at all; robbing God, as it were, of part of his Legislative power, which is to stamp every action, good, or bad, as it seems best to his Divine will and pleasure: Whereas, if you examine it rightly what they say, God, by his Almighty power cannot make such and such actions lawful, proceeds not from any Null-obliquity in the actions themselves, but because we have wrapt them up in irreconcilable terms.

As for instance, God cannot make it lawful for me to commit murder: for it is a plain contradiction, that ever it should be lawful to kill a man unlawfully; but then God can make it lawful for me to kill any one living, though I have never so neer a relation to him: So again, God cannot make it lawful for me to steal, because to steal is to take away another mans right or property, whilst it is his right; but God can make it lawful for me to possess my self of any thing which another has, by changing the property, and by giving me a right unto it; so that we may as infallibly conclude the action just, whatsoever it be, as we can assure our selves that God does it, or authorizes it to be done, though it seems to us never so irregular, and even to contradict the Law of Nature.

Well then does the Prophet *Jeremy* here lay down this as a Maxim, which he cannot deny, that God is just, though at first sight, the prosperity of the wicked seems to overthrow it; being if God does it, it must needs be just, because without any more ado God makes every action just by doing it, though we at present cannot find the reason of it.

Why? what would we have? would we be Gods our selves, and call the Lord to give us an accompt of all his Actions? would we appoint him a day to bring in all his Reasons before us, why he deals *thus*, and *thus*, with us? Is this that we desire, with the Prophet here, to dispute the Question with the Almighty, to circumscribe and bound him in, within our limits, to make a circle round about him, which he should not pass, but upon such causes, as our wisdoms shall think fit? But what a ridiculous thing is it in us, to cry up Gods *Councels*, *as unsearchable*; and fling him off, because we cannot comprehend him? First to confess *his paths past finding out*, and then renounce God, because we cannot track him? How childish does it shew in us, to acknowledge a Lord God, *whose wayes are not our wayes, nor his thoughts as our thoughts*, and yet bring him to our barr; set him before our Courts of Justice; and measure his actions by our line and plummet: which are things of another kind, quite of another nature from Gods, which bear no proportion to them at all: For he who pronounces of Gods actions, according to those rules of Justice we have, is guilty of the same vanity, as if he should measure length by breadth, and judge of colours by sound, which are *toto genere diversa*, and carry not the least Analogie to one another.

Seneca, in one of his heats, says, *He would rather believe Drunkenness a vertue, then* Cato *vicious for being intemperate*; A speech vain enough, in regard of him to whom he directed it; but most excellently true, if apply-ed unto God: For we should rather believe Injustice to be Justice; that to kill, is to make alive; to fail our hopes, is to satisfie our longings; (as we think of Physicians Medicines, that to poyson, is to restore) rather then by conceiving otherwise, lay the least imputation upon Gods Truth, because we cannot reconcile his proceedings with our Reason. We do indeed heap up all the glorious titles upon God imaginable, call him the *Al-*

mighty

mighty wise God, the Everlasting Councellor: but in our dealings with him, we do by retail, take them all back again to our selves, and when he comes to exact any duty or obedience from us, which is troublesome; then we cavil and murmur, as if He had no power at all, but were indeed a meer Idol. How could it happen else, that We, who will trust a Lawyer with our whole Estate, and, without any scruple, give him up all our Deeds and Writings, to manage, as he thinks fit; yet will not trust our God one moment? but as soon as ever we apprehend, that things do cross our Interests, presently we fall upon God, accuse his Judgments for the miscarriage, and as much as in us lies, would take the business quite out of his Hand, in seeking, by unlawful means, to preserve our selves? How (I say) can it be else, that we who dare commit our Lives into a Physitians hands, and never question his Method, though he put us to a new pain every hour, as if he studied only how to torment us most; will yet leave nothing to the Wisdom and disposing of God, without Articles, Conditions, at every turn, exacting an account of his Proceedings?

When the Jews admir'd how God could possibly lay aside his ancient people, and turn to the Gentiles, whom he never knew, St. *Paul*, *Rom.* 9. answers this Question, with another, saying, *Who art thou O man, that replyest against God*? As if he had said, suppose I could not assign any Reason for this Action of Gods, would it therefore follow, He were unjust? 'tis God whom thou replyest against; and thou, who do'st reply, art but a man; *God whose way is in the Whirlwind, and the Clouds are the dust of his feet*, *Nahum* 1. 3. God unsearchable in his Councils, and Man so ignorant, that he knows not whether the ground he treads upon, stands still or moves; God, whose Thoughts do as far exceed our Thoughts, as the Heavens do the Earth; nay more, for the distance between us and the highest Star is known, and calculated; but the distance between us and God passes all Arithmetick; It is infinite.

Why then should we sawcily pry into the hidden Councels of God? If he hath let down a Veil before his Holy of Holies, how should we dare to tear it asunder, and prophanely break into his Mysteries? What? must we know before we will believe? have a Demonstration for all God does, to give us satisfaction? Why, perhaps we shall never answer *Zeno*'s argument against *Motion*: and shall we therefore sit still all the days of our life, and say, we cannot stir? perhaps it is impossible to solve *Pyrrho*'s objections against *Reality*, shall we therefore fondly conceit, that every thing we see, is but an appearance only? that it is but your fancy, that I seem now to speak, and nothing but your imagination, that you think you hear me; and of our whole life were but one continued Dream? And is it not as much madness to mistrust the truth and faithfulness of God, confirmed by so many Clouds of Witnesses, evinced by so many Ages of Instances, because we cannot answer this one objection against It; because we cannot see through this one single particular of Providence?

Why then should we think it any indiscretion, with *Abraham*, to believe against Hope? or to be sure (though we have least reason to expect it) That the only way for a man to become a great Nation, is to kill his only Child; and the means to overcome *Canaan*, was to go alone, and a stranger into it? Pray, why should we not believe our Saviour, that to save, is to loose; and to preserve, is to destroy? Why should we imagine our selves any wiser then St. *Paul*, who committed his body to God, until the last day, and perswaded himself that God was able to keep it until that day? 2 *Tim.* 1. 12. though it past through so many transmutations and changes, into beasts, fowl, and fish; nay, though it became part of another Man, which is to rise together with him in the same Body? Yet this

seeming

ſeeming contradiction did not ſtartle the Apoſtle; He was ſure of the thing, though he knew not how it could come to paſs; *I know whom I have believed*, ſays the Apoſtle in the ſame place. Yet though Almighty God might challenge our Obedience, without giving us account of his matters; though we ought to conclude the Lord righteous in all his ways, and holy in all his works, when to our eye of fleſh he appears neither holy, nor righteous, but rather the contrary; though our underſtandings be ſhallow, and Gods Judgments profound; though the Well be deep, and we have nothing to draw; yet God like a moſt gracious Prince, when he might abſolutely command, vouchſafes a reaſon why we ſhould obey: ſubmitting himſelf to our ſlender capacities, he appears at our Barrs, and to ſettle our wandring thoughts, to leave us quite without excuſe; expoſes himſelf to be impleaded by us, to be judg'd by us, to be examined by us. Which leads me to the Objection, which ſeems to overthrow the Righteouſneſs of God; *Wherefore does the way of the wicked proſper? Wherefore are all they happy that deal very treacherouſly?*

The occaſion of this Queſtion, I told you, was, becauſe the Prophets adverſaries did continually proſper, and had power to do him hurt; not ſimply becauſe the wicked proſper'd; but that by this their proſperity, they had means and opportunity to miſchief him; to ſmite him with their tongue, by ſecret whiſperings; and ſmite him with their fiſts, to hurry him from one priſon to another; and at laſt clap him up in the Dungeon, ſealing him up there unto unevitable deſtruction.

Now the Prophet demands of God, in this Queſtion; why he did not diſappoint the plots and contrivances of all thoſe, who had deſigned his ruine; being God had ſent him as an eſpecial Ambaſſador to his people? So as we may reſolve the Queſtion into this; Why does God ſuffer the wicked to have any Power to oppreſs the righteous?

A Queſtion, if we conſider the time, in which the Prophet lived, not altogether idle or impertinent; for he lived under the Law, a Covenant of Works; unto which God had annexed Bleſſings and Curſings, in outward appearance, altogether temporal, *Deut.*28. But, on the contrary, this Prophet found by ſad experience, that he *fled from* his Enemies, and not they from him; that not they, *but he groped* at noon days, being caſt into a Dungeon, which was only a larger Sepulchre; and *that the Iron* yoke was put upon his, not their necks: all which was contrary to the expreſs words of the promiſe, as you may read at large in that Chapter: Which made him think God had forgotten to be gracious; and to ask, *wherefore does the way of the wicked proſper? wherefore are all they happy that deal very treacherouſly?*

Nevertheleſs, had the Prophet conſider'd with himſelf rightly, he would not have thought this ſo ſtrange a thing, even under the Law, where God ſeems to ſet bounds and terms, even to his Almighty power, and to confine his abſolute Dominion and Royalty over the Creature, by making Promiſes, Oaths and Contracts with his People: Yet he never paſs'd away the Land of Canaan, or any thing in it, ſo abſolutely, but that ſtill he reſerv'd the title and propriety of it to himſelf: All ſouls are mine, ſaith the Lord, *And the Land ſhall not be ſold for ever, for the Land is mine, and ye are ſojourners and ſtrangers with me, Levit.*25. 23. God granted the uſe of it to them, yet kept ſtill the Right and full diſpoſal of it to himſelf: for the Lord calls them (for all this Grant) but ſojourners and ſtrangers, who held what they poſſeſt, under God, and continued in it no longer then he gave them leave, from whom he might take it away, and beſtow it on whom he

he pleased: And truly, if we allow God the power but of a temporal Prince, and grant him to be King of *Israel* only; we must allow him the liberty of changing, altering, and dispensing with his own Laws: For we read how *Nebuchadnezzar* might slay whom he would, and whom he would he might keep alive within his own Realms, set up whom he would, and whom he would he might put down, *Dan.*5.3. And least you might imagine such an unlimited power, over the Subject, unlawful, God is said to give him this power, in the same verse: and can we think, for all his promises, the Lord of the whole Earth may not challenge as much Soveraignty, as a Prince but of a single Shire enjoyes? As then he, in whom the Supream power of a State resides, when he grants out property of life, liberty, and estate to his Subjects, does not by this Charter debar himself the liberty of taking them away again, if the use of the Publick so require; in like manner God in that θεοκρατεία, as *Philo* calls the Common-wealth of the Jews, Gods own peculiar Kingdom, where he reigned temporally, as the very Civil Magistrate of that Nation, never ty'd himself up so strictly, by his promises, as that he might not lawfully, for his own glory, and the good of his people, upon some extraordinary cases (as to purge, to correct, to punish, or for tryal of them) recal those good things he promised to the Righteous, and confer them upon the wicked: A most clear instance of this absolute Dominion in God, we see, in that under the Law, he punishes frequently one man for another; nay, a whole Common-wealth for the sin of one man; and, stranger yet, whole Ages of posterity, for the offence only of one single person: Which proves most evidently, God might, even under the Law (where the Holy One seem'd most to be limited) afflict, without any consideration of guilt or demerit, or else the punishment could not have justly past the offenders person. And this consideration, meerly, might have still'd the Prophet from asking this question.

But then that there should be some (perhaps in this very Congregation) who when they suffer (as they think) unworthily; some, who call themselves Christians, who demand of God, why he gives them up into the hands of a Tyrant, to suffer what they deserve not? That such ask it, is a wonder to me far greater then the Question it self: Have you so learn'd Christ? Plenty, Peace, and Victory over Enemies, these, indeed, were the blessings under the Law, when God did not think fit (as yet) to discover fully the Joyes of a better life, he tempted *Israel* with the bliss of this; and instead of Heaven, shewed them *Canaan*: But when it pleased him, by Christ, to reveal unto us a new Heaven, and a New Earth; a Resurrection and an eternal weight of glory, ready to crown all such as do believe and practise; then he proposes loss of estate, and loss of friends, poverty, scorn, shame, nakedness, imprisonment, and death it self, to his Disciples: for these, I, these are the blessings of the Gospel; and by his example he proved them to be so: For what Crown had he, but of Thorns? what Scepter but of Reeds? or where was he ever lifted up, but upon the Cross? Prosperity? Why, were I to study for an Argument to render a Church suspected for a false One, I would object the outward splendor of it: not that God does not bestow sometimes temporal blessings upon his chosen people, even under the Gospel, to refresh and recover their wearied Spirits after a difficult tryal: But this, I say, is quite besides the promise of the Gospel; a thing extraordinary in respect of it: Prosperity? If this proves the goodness of a Cause, how many Arguments can the Turk alledge to assert his *Mahomet*? Every battel he wins is a new Objection against us, and every Town he takes in Christendome, he gets ground of us in our Religion also: What would become of the glorious Martyrs, if it should be a blemish to suffer? Why did St. *Paul* call his scars, *the marks of*

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the Lord Jesus? which, were this true, they were the *stigmata*, and brands of guilt: and when the Apostle gloried in his infirmities and troubles, then he did but cry up his own sins: Nay, upon this account, we cannot possibly quit the eternal Son of God, whose whole life was but one continued Passion; We, we Christians should wonder that wicked men do not alwayes prosper; We should admire how it comes to pass that they do ever miss of their designs; that a Traytor does not ever escape Justice, and the Oppressor does not alwayes hold his prey? Which made some pious Christians to reverence and esteem Affliction so much, to think it so proper and peculiar to a Christian, as many times they have doubted of their Calling and Election, upon no other ground but this, because they did not find themselves miserable enough: therefore for want of others to do it for them, they persecuted their own selves, and gave away their Estates, when no body else would take them from them: Like noble Souldiers, they grew weary of peace and ease; and like the Fencer in *Rome*, who was sick when he could venture his life but once a day.

And this is so certain and evident, that, if you examine this Question strictly, it will appear an Objection rais'd, not out of any desire to clear Gods Justice, or that true Holiness might be promoted upon the Earth, or out of any consideration that concerns the glory of God, but meerly out of Calamity, and a By-respect of our own, which I shall shew you plainly, and then the Objection will fall to the ground of it self.

As first, Men ask this Question, *Why do the wicked prosper*, because we do not see the usefulness of Affliction, nor sufficiently apprehend what rare and admirable effects it doth produce: which, amongst the rest, is Patience: 'tis something indeed, when a sinner suffers the punishment he hath deserved meekly and humbly; yet he that dares sin, durst likewise, if he could, resist the punishment due to that sin; and when he doth suffer, who doth the sinner oblige in suffering? Not God; for it troubles him to punish; He swears, as he lives, he would not do it? *What praise is it, what glory is it, if, when you be buffeted for your faults, you endure it patiently*, says the Apostle, 1 *Pet.* 2.20. No: this only is true Patience, Patience indeed, when we suffer for doing well: And, pray tell me, How can men bear injuries, if there be no wicked men to do them? or how could a man loose his own, were there no violence to wrest it out of his hands? If you suppose a robbery, you must suppose a Thief too; where there is a Rebellion, there must be a Rebel, and a Traytour, where there is a Treason, for *he that is born of God cannot sin*, 1 *John* 3.9. He, such an one, cannot be the Instrument of any wrong; for when he does unrighteously, he ceases to be righteous: *Abel* would never have killed *Cain*, nor would the Israelites have oppressed *Pharaoh*: *Paul* would never have imprisoned the Romans, nor the Martyrs have kill'd their Persecutors; and so we should have lost all these glorious examples of Constancy and Zeal, if God had not given leave to such wicked acts: lost the very priviledge of a Christian, which he injoyes above the Saints in Heaven, which is to *suffer*: Nay, had there been no Priests and Elders to take away his life, Christ had not dyed; and then, as St. *Paul* argues, *You had been yet in your Sins*: When we suffer for sin, we do (as the Latin's, best of all tongues expres it) *dare pœnas*, give in exchange for some unlawful gain, or pleasure, either our body to the Executioner, or our estates to the Exchequer: this is a due debt, which we stand obliged to see satisfied: But when we suffer for doing well, and yet take it patiently, God will in a manner take this as a courtesie from us, as St. *Peter* implyes, 1 *Pet.* 2. 20. You need not wonder then, why our Saviour bids his Disciples be exceeding glad at their 1.

afflictions; why *Peter* and *John* went away rejoycing when they ſuffered for the Name of Jeſus? Why St. *Paul* was ſo far from fearing it, that he long'd for his diſſolution? Why the Primitive Chriſtians did ſo much court and admire danger, ruin, and deſtruction, for thus we glorifie God, and thus he glorifies us again, in accounting us worthy, and admitting us to ſuffer for his ſake, that as the Apoſtle ſays, *At laſt we may receive the peaceable fruits of Righteouſneſs.*

Beſides, if good men were not oppreſt, we could not have ſo fair an opportunity to exerciſe our Charity: I confeſs we ſhould pity thoſe, whom their own folly hath brought into Calamity, whom Luſt and Ryot have caſt upon the Bed of Sickneſs, or whom Pride and Vanity have impoveriſhed and thrown into Priſon: But whom the Zeal of Gods houſe hath eaten up, and conſumed, whom ſtrictneſs of Conſcience hath brought low and diminiſhed, who is poor only, becauſe he durſt not be rich for fear of doing ill, this is ſuch an Object of Charity, as a man would travel the world to find out, were there not too many nearer home. Our formerly religious Anceſtors have run to *Jeruſalem* to view the pretended Reliques of our Saviour, whether true or no: and thought it worth a pilgrimage to fetch a piece of the wood he ſuffered on, though perhaps it were a chip of the next *Block*: whereas in ſheltring the afflicted, we bring Chriſt himſelf into our Houſes, for he acknowledges whatſoever is done to his poor ſuffering Members, is done to himſelf. It was one of the promiſes Chriſt made to his Diſciples, that they ſhould alwayes have the poor amongſt them, *Matth.* 26. to aſſure us, we ſhould never want an opportunity to exerciſe that moſt powerful vertue of Charity which can lay ſo many obligations upon God to hear us, to pardon us, and to reward us both with the bleſſings of this, and a better life; ſo that if you will but conſider how much your own Intereſt does engage you to help and aſſiſt the oppreſſed, you will ſcarce find in your hearts to call that Liberality, which benefits the *Giver* more than the *Receiver*, but rather confeſs, by diſperſing thus, you ſhew greater Charity to your ſelves, then to others. For where can you place your money more ſecurely, then when you make God your Debter? or how can you lay out what you have to greater advantage, then by purchaſing Heaven with it? one would think to build Churches to the honour of God, is a moſt high piece of Devotion: *Melius eſt hoc facere*, ſays St. *Jerome*, *quàm repoſitis opibus incubare*; 'tis better indeed to beſtow our wealth thus, then keep it by only to look upon. The Holy Father ſpeaks ſlightly of this kind of Charity, in reſpect of that which relieves the poor, and values one ſingle Alms well placed, as a greater Munificence farr, then the erecting of the moſt ſtately Cathedral: For as St. *Chryſoſtome* argues upon the ſame ſubject, to build Chriſt a magnificent Palace, and at the ſame time ſuffer him himſelf in his poor Members to wander up and down for want of a lodging; to offer to his Church a Golden Chalice, and deny him a *Cup of cold water*; to cover his Altars with the richeſt furniture, whilſt he himſelf goes about naked, is juſt as if you ſhould ſee a man almoſt ſtarv'd with cold and hunger, and then inſtead of feeding, and cloathing him, you ſhould ſet up a Golden Statue to his honor, and let him pine with hunger: though the other be commendable, yet certainly this expreſſes our Piety moſt, when we ſupply the wants of the Neceſſitous, and give the poor and needy a good occaſion to bleſs God, and truſt to his Providence hereafter; becauſe thus we build up a *Living Temple*, which in the Apoſtles phraſe is Every true, and ſincere Chriſtian. How much more then ſhould you feed your Miniſter, who ſo often has fed you? who for your ſakes, has, with St. *Paul*, dyed daily, by venturing himſelf every hour, and by ſtanding continually with his breſt quite open to receive every clap

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of Thunder, that came againſt him: So that though he be not a *Martyr*, yet he is a *Confeſſor* (who is next to a Martyr) becauſe he was ready to dye in this good Cauſe, though he be yet alive, and God preſerve him ſo: therefore in common Gratitude you ought to aſſiſt him now in his diſtreſs, ſeeing his Zeal to keep you ſteadfaſt in the true Faith, has brought him into it. Methinks, I ſay, you ſhould a little conſider him now at parting: for the Queſtion is not now, whether Tythes be due *Jure Divino*, or, whether the Law of the Goſpel, as well as the Law of *Moſes*, require you to give ſuch a meaſure and proportion to your Miniſter; but I ask you now whether you will give a man a cup of cold water in the name of a Prophet? Whether you think your ſelves bound in conſcience, not to let him ſtarve at your doors as uſeleſs, whom you have praiſed and admired ſo much? this will be Charity indeed: then you will give, whereas before you did but pay. But on the other ſide, to ſay, there goes a good Preacher, 'tis pity he hath nothing to live on, to give him the wall, or your hat in the ſtreet, and then be glad in your hearts, you are paſt by him, to drink his health at your full Tables, whil'ſt he is ready to periſh for hunger, to bring him to your very door in a complement, and then turn him out, is the ſame piece of Charity, as the Apoſtle mentions, as if one ſhould ſay to the hungry, get a good meal, or to the naked, put on your cloaths, when he hath none left to cover him: and be ſure what you give, give to God, rather then to the man: And be not like the Ravens who fed *Elijah*, that knew not what glorious thing it was to feed a Prophet.

Secondly, No man asks this Queſtion, *Why does the way of the wicked proſper?* but upon a falſe preſumption of his own Righteouſneſs, becauſe, as he conceives, he does not deſerve what perſecution is laid upon him: and whoſoever he be complains thus, if God ſhould lay his ſins in order before him proceeding from his evil thoughts, to his evil actions, from his ſins of ignorance, to his ſins of malice and deſpight againſt God, would rather think it reaſonable to charge Gods Mercy as too remiſs, then his Juſtice, as too ſevere. Why does God ſuffer the wicked to diſtreſs the Righteous? The Suppoſition is notoriouſly falſe; there hath not happened ſuch a Caſe ſince the world began; If, for any ends of his own, God would afflict a righteous man, he could not poſſibly find one to exerciſe this power upon: Perhaps you did never commit Adultery, but did you never caſt a laſcivious glance? Perhaps you did never ſtab a man with your dagger, but did you never run one through with your tongue? and though you did not kill your Brother, yet have you not been ſo much as angry with him, without a cauſe? Now he that commits the leaſt ſin, deſerves the Curſe, as well as he that commits the greateſt, for as St. *James* excellently gives the reaſon, for the ſame God did forbid one, as the other; and he who ſtands at the door here, is as well out of the Church, as he who is 1000 miles off, though not ſo far. *He that ſaith he hath no ſin lyes*, ſaith the Apoſtle; at the very heart, he lyes; St. *Paul* knew nothing by himſelf, yet for all that he would not quit himſelf, but refers that wholly to God, *He that judges me is the Lord*, 1 *Cor.*4.4. who knew his heart better then he himſelf did: And *David* cryes out, *Cleanſe me from my ſecret ſins, O Lord*; Sins which fly our ſight, that ſteal from us in crouds, or borrowed ſhapes, ſo ſlighly, as man (who is the moſt abſurd flatterer of himſelf) cannot diſcern them: As pride in decency, malice in zeal, hypocriſie in devotion, boaſting in charity, covetouſneſs and extortion under the name of providing for our families: wherefore when we meet with thoſe terms of Holy, Juſt, and Righteous given unto men in Scripture, we muſt not conceive them ſo, as if they were abſolutely Juſt, Holy, and Righteous, no more than we can ſay, there is pure earth, or pure water, without the commixture of any other Ele-

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ment: But when we are said to be innocent, 'tis either meant, *in foro humano*, because the Law of man can take no hold of us, though God, the searcher of all hearts, may; as St. *Paul* saith, *He was blameless*, but not perfect, *Phil.*3. Or as righteous *Lot* in wicked *Sodom* was, because he loathed to do such horrid things as they did; though he committed Incest, so soon as ever he came forth; or else because God seeing our Hearts and Intentions towards him, is pleased to cover our slips and failings with his mercy, as *David* is said to have done all things well, excepting the matter of *Uriah*; not that he could, indeed, clear himself from all guilt (for whosoever marks his story, will find many foul actions besides this of *Uriah*) but because he did not lye dead in any sin but this; for he had a Child before ever he thought he had committed Adultery.

The Prophet *Habakkuk* puts the Question into more reasonable terms; who inquires not *Why the wicked should devour the Righteous?* but, *Why the wicked should devour the man, who is more righteous then he?* A man may be more righteous, yet not righteous neither: Perhaps he did not deserve it from this, or that man, but from God he did: As *David* deserved not the disloyalty from *Saul*, *Absolom*, and his familiar Friend, yet he deserved so much from God, as it was counted an escape when his Child only lost his Life: *The Lord also hath put away thy sin, thou shalt not dye*, saith *Nathan* to him.

But with what face can we complain against God? We of this sottish and sinful Nation, whose sins are risen so high, as we may very well conclude, we were markt out to fulfill all the wickedness which is to forerun the day of Judgment. Do we murmur because our fears have compassed us, when our Sins have beset us round about? A Nation wholly divided between Debauchery and Hypocrisie; between open profaneness, the Sin of *Sodom*, and Lying unto God, the Sin of those Priests and Elders which crucified our Saviour: What if our Churches be thrown down, when we have profaned them by our empty formality? by bringing our Bodies thither, but leaving our minds and hearts fast with some lust at home. This, this was the Idolatry they so often twitted us withal, these were the Images and Pictures we set up in Churches, our empty Bodies that stood here without Souls and Hearts, to attends Gods Service: What? would we call God to protect Stones and Morter? when nothing besides zeal, holiness, and fervency of Devotion, these are the *Encania*, which do sanctifie, consecrate, and make a Temple.

3. The last thing which moves us to ask this Question, *Why the wicked prosper?* is, because we think them in a better condition then they are: *Envy not the ungodly*, sayes the Psalmist, as if the main ground of our Impatience were our Envy, because we so earnestly dote on these earthly vanities, as we grow mad with such as injoyes them from us, and charge the most righteous God for bestowing them on others, as this very Prophet does in the seventh Chapter, whereas we quite mistake their Condition: The Objection supposes a false thing: For wicked men did never prosper in the world, unless you will call it Happiness for a man to assure Gods wrath upon himself, and to have a liberty to improve his sins, and increase his damnation: and this he does, if you will believe Scripture to be the word of God; for this, which you call prosperity, engages us most certainly to punishment: The threats of *Jonah* saved *Niniveh*, though God had set down the very day, in which he would destroy it: But when we go finely on, in a wicked course of life, when we raise an Estate, by false-dealing, this flatters us to go still further, to put off the evil day far from us, and cause the Seat of violence to draw near us, *Amos* 6.3. to pull our Lusts still closer and closer to us, but remove the thought of Gods Judgments farther

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and farther off, till at last we will not believe that he does see, that he does understand, and, which is worse, till we imagine God approves and blesses our sins, because we thrive by it: like *Ephraim*, who concluded, God should find no iniquity in all his labours, because he was rich: when, at that very time, he held the ballance of deceit in his hands, *Hos.* 12.8. It is the last of Gods Judgments when he throws away the Rod, when he will smite us no more; when he lays down his pruning knife, and will dress his Vineyard no more; when he will not pour us out, and wrack us any longer, bus lets us settle upon the Lees, to putrifie and corrupt; when God gives us over to our vile affections, and delivers us over to Satan already; when he hath bound up our sins in a bundle, as the Prophet saith, *Hos.* 13. 12. and laid them by himself, till the day of his Feast, his Sacrifice, his Banquet; for these are the terms by the which the Scripture expresses Gods laughter, mirth, and jollity, when he means to glut himself with the bloud of his Adversaries.

Again, we do not only assure our Damnation, but encrease it, by our seeming Prosperity, by having power to commit more and more sins, to treasure up wrath, to proceed from evil to evil, to add iniquity to iniquity, and so raise mischief to the height, till God cannot in Honour and Justice spare us, nor Mercy it self save us. *How long, O Lord! O Lord holy and true, dost thou not judge and revenge our bloud upon them that dwell on the earth*, 'tis the loud cry of the martyred Saints, *Rev* 6.11. who receive this answer in the next verse, *That they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed, as they were, should be fulfilled:* as long as there remained one Saint to destroy, they should live and govern. That (as our Saviour tells the Pharisees) *upon them might come all the righteous blood shed upon the earth, even since the beginning of the world*: Did men consider this, would they believe wicked men happy, because they laugh and sing? because they have as many Clyents pressing upon them here, as they shall have worms crowding to them in the Graue? Alas! we should rather pity and pray for them, as much, as if we saw them, like the Lunaticks in the Gospel, cutting and tearing their own flesh: For the Lord is not slack, he is but fitting up, and preparing all this while, whetting his Sword, bending his Bow, making ready his Arrows, putting on his Armour, and then the *Lord will go out with a shout*, as the Psalmist says, and all the world shall say, *Verily there is a reward for the Righteous, verily there is a God that judges the earth.*

Why then art thou troubled, O my soul, or why art thou disquieted within me? trust in the Lord, who will yet deliver thee: For the Devil himself cannot so much as stir without Gods leave, as appears by many Examples in *Job* and the Gospel too, and wicked men are but Gods Instruments, his Hammer, and his Hatchet, as the Prophet *Isaiah* calls them, with which he cuts, carves, polishes, and works our hearts; which otherwise would remain rude stone for ever.

Think of this, and it will still the murmuring Spirit when it is within thee, and when ever this Tempter doth assault thee to ask this Question, *Wherefore does the way of the wicked prosper?* do as the Prophet does in this Text, *Enquire of God, talk and discourse with God*; for it is not the wit of *Seneca*, the gravity of *Plutarch*, nor the distinctions of *Epictetus*, which can solve this Objection, but the Gospel only; which tells us of a Judgment to come, and a Resurrection, without which, we of all men would *be most miserable*, as the Apostle himself acknowledges, to let others run away with the profit and pleasure of this world, whilst we brutishly look on, and pine for hunger: Nor, which is worse, let us in our desperate humors go into the house of mirth, to drown the cry of our wants, with the noise of a rio-

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tous jollity: What would you forget your miſeries? I thought you had with St. *Paul*, *gloried in your Tribulations*, if ye know ye are innocent: then are you miſerable indeed, when by your murmuring and repining, you go from one Hell to another; from poverty here, to eternal torments hereafter.

Oh, rather let me entreat you all to wait, wait, I ſay, upon God; do not through your impatience, looſe your affliction, and the benefit of that hour, wherein every one of you ſhall ſay, *It is good for me that I was afflicted*; tarry the Lords leiſure; *ſtand ſtill, and ſee the ſalvation of the Lord*: For all this will have a good iſſue, at leaſt, in the other world, if not in this: Where God ſhall wipe every tear from our eyes, turn our howling into ſinging, when he ſhall bring forth the eternal weight of Glory, which is laid up for all that ſhall endure unto the end: and ſo Lord Jeſus come quickly.

Phil. 1. 12. 13.

THE

The Second

SERMON.

PHIL. IV. 17.

Not becauſe I deſire a Gift; but I deſire Fruit, that may abound unto your account.

AS that great Philoſopher wrote over his School-door, That, none ſhould preſume to enter there, unleſs he had learn'd ſome Mathematicks: So our Lord and Maſter, Jeſus Chriſt, requires one Principle of his Diſciples likewiſe, as a neceſſary qualification, before their admittance into his Church, namely, To reſolve before hand thus much, never to regard any thing hereafter beſides him, to ſtrip our ſelves of all earthly conſiderations whatſoever; to go continually with our lives and fortunes in our hands, ready in an inſtant to lay them down, as ſoon as ever the Lord hath need of them: So as none muſt dare to follow Chriſt, without his Croſs. Few amongſt us but grant all this; we are ready enough to acknowledge all this, till God comes to prove us. For how pleaſant does it ſeem to diſcourſe of a ſtorm at Sea, under a warmer roof? of baniſhment, at home in our own houſes? of impriſonment, as we ride abroad? to magnifie, extoll, and, as it were, paint the Croſs of Chriſt, with our fine ſpeeches, in our ſucceſs: but when tribulation begins to appear, we withdraw our ſhoulders quite from under it: then we ſtand upon our guard with our poor, ſlender diſtinctions, putting by danger, and moſt diſhonourably, ſhift our ſelves out of the way, till, at laſt, we grow to the height of impudence, as to make it a Caſe of Conſcience to renounce the command of God, that we may preſerve our ſelves, though it be by forſwearing Chriſt: a piece of the ſame valour, as if a man ſhould deſcribe a battel well with his finger in wine upon a Table; or read ſome valiant Story with life and vigour, but in the field ſtart at the report of a Gun. Wherefore St. *Paul* in this Epiſtle did very providentially, being now a priſoner of Jeſus Chriſt in *Rome*, expoſed to the fury of mercileſs *Nero*, who did ryot it in nothing more, then in the bloud and ruin of innocent people; I ſay, St. *Paul* did very wiſely encourage the *Philippians* here, to ſtand faſt, to fear no oppoſition, but to go on boldly forwards in every work of a Chriſtian, notwithſtanding the terrible perſecution was now begun. For do you not conceive this advice ſeaſonable to his abſent friends, when all his preſent acquaintance had forſaken him? as he complains to the *Corinthians*: For affliction did make the Prophets themſelves queſtion Providence, and almoſt turn'd them Atheiſts; affliction hath had power enough to remove rocks, as we find by St. *Peter*, and to ſtir that very foundation upon which Chriſt built his Church: it's ſo great a temptation, as Almighty

ty God try'd *Abraham*, with it ten times, before he would say, he was Faithful. Now that his sufferings might not more prevail upon them, then they did upon himself, by putting them into a fright, least they might suffer the like; to fix their constancy, he uses these Arguments.

First, As for himself, they should not bemoan him, because, though he was laid in Irons, yet the Word of God was not bound; the Gospel, that had freer passage by this his confinement: for though his person could never have been admitted into *Nero*'s Palace, yet his afflictions had converted some, even of *Cæsars* houshold, in the first and last Chapters. So that
Phil. 1. 12. 13. considering the things which happened to him, fell out thus to the furtherance of the Gospel, they ought to joy with him, because he was in prison, it being only a more convenient place to preach in, where he might be heard the better; for the voice of his sufferings reached further then his tongue could possibly do.

Then again, in respect of themselves; why should they complain, if Christ would vouchsafe them the honour to put his own Crown of Thorns upon their Head? If he would please to exalt them, and lift them up to his own Cross? they should rather boast and be exceeding glad, for thus they tread his steps whom they profess to follow, in the other Chapters: and afterwards concludes the whole Epistle with a most pathetical acknowledgment of their great Liberality in supplying his present wants.

So that however *Origen* pleases to taxe St. *Pauls* writings, as broken, rugged, and unequal; yet here both his matter and stile glides so smooth and eaven, that we easily see to the very bottom of it. But least these *Philippians* might mistake the joy he conceiv'd at this their charitable expression towards him, either as proceeding from a covetous desire to fill his pockets, or out of too much carefulness to secure himself against want for the future, he tells them plainly, that indeed, they solely, had contributed to his necessities, of all the Churches besides; that they had not relieved him, once onely, but once and again, *v.* 13. that is, very often, according to the Greek Phrase: And, in this, the Apostle applauds them, *You have well done*, *v.* 14. of this Chapter. But why? wherein does the blessedness of this action consist? in relieving him? in feeding him? meerly in feeding his belly? No: No such matter: But because in parting thus freely with their goods to supply him, they rais'd a bank in Heaven for themselves; and in giving to him, became far more liberal to themselves, as it follows in my Text: *Not because I desire a gift, but I desire fruit that may abound unto your account.*

Where you see the *Philippians* liberality, at the same instant, refused, and accepted by St. *Paul*: Refus'd under the Notion of a *Gift*, and as it meerly serv'd his turn; *Not because I desire a Gift*: but most gratefully Accepted, as it did respect and benefit those who did give, expressed in these words, *but I desire fruit, that may abound to your account.*

I begin first to consider the *Philippians* liberality towards the Apostle, under the Notion as he refuses it, namely, as a *Gift*; *Not that I desire a Gift.*

A *Gift*? A *Gift* does he say? Why? suppose he had indeed received their liberality, as a maintenance for himself to feed and cloath him only? Suppose he had sent to them particularly for a subsistence from them? without any regard to the benefit which they should reap by giving: Imagine, I say, the Apostle had expected a most speedy return from them, meerly that he himself might live: Yet could they look upon their Bounty, as a meer Gratuity, or a thing *given* away? Or, indeed, could they boast of any more done, then they stood bound to do? Will you perswade me St. *Paul* even in this had desired a *Gift*? You acknowledge your selves obliged to discharge

charge the Bills of Fare; though they coſt you as much again in Phyſick to cure the ſurfeits you got by them? 'tis a juſt and a due debt, which your wantonneſs in apparel hath contracted, and this you muſt quit, though you ſell half your land for't: and you think you wrong and neglect your ſelves extreamly, if you don't prove your Hearts with the madneſs of Mirth, and the folly of Pleaſure, whatſoever it coſts you: 'tis juſt and noble to pay to your Luſts; nothing but right to feed them: But to feed the hungry; to cloath the naked; to Houſe him who knows not where to lay his head; to perform all thoſe Acts of Charity which ſtile us Chriſtians, more then Faith it ſelf, as St. *Paul* acknowledges; This, of all things, we eſteem indifferent, accompting what we lay down here, as *given*, or rather, thrown away. 'Tis true, St. *Paul* could not have ſu'd them, had they ſent him nothing: for in thoſe times of perſecution, what Court of Juſtice ſtood open for poor Chriſtians, but to condemn them? Or how can you imagine this Apoſtle ſhould be ſuffer'd to accuſe another, who was not permitted to defend Himſelf? eſpecially recover maintenance by the Judgment of thoſe men who did not think him *worthy to live*? yet ſtill notwithſtanding all this, in thoſe very days, where it was death to relieve a Chriſtian, where, whoſoever put forth his hand to ſuccour them, did in a manner, ſtab himſelf; yet then in relieving, they did but pay St. *Paul* what they ow'd Him; nor ſo much gave an Alms, as they ſtroke out a Debt, to which they ſtood ingaged. For take the Apoſtle in his private capacity, only as a common Chriſtian; thus they were bound to relieve him, bound by the Law of Charity; Mark you the Law of Charity: they are Lawyers, and Philoſophers only, who tell you, the Acts of bounty and liberality fall not under the ſtrict rules of Debt, and Obligation: for the Scripture mentions a Law of Charity, and calls Charity the fulfilling of the Law; as if truly, there were no Law but it: and as all Laws have ſome puniſhment, either tacitly implied, or openly annexed, to make them obligatory and binding: ſo hath alſo this Law of Charity. For if it be a puniſhment to be thrown into a lower Hell then *Gomorrah*, and to ſuffer more then *Sodom*; if it be a puniſhment at the laſt day, to be caſt by upon Chriſts left Hand; to live eternally in utter darkneſs, without any Light; beſides that of a ſinful Conſcience; if it be a puniſhment for Chriſt not to own us, when he comes to Judge the world; if any part of this, ſingly; or all put together, deſerve the name of puniſhment; then, I'me ſure, who receives not a Diſciple, feeds not the hungry, cloaths not the naked, will certainly be puniſhed. If I ſhould ask a Lawyer, why I may not commit Murder, or why I muſt needs ſatisfie my Creditors; He'l preſently anſwer, becauſe I ſhould looſe my life for one, and my liberty for my offending in the other: yet I may poſſibly corrupt the witneſſes, bribe the Judge, or by a quirk, fool and out-wit the Statute; or, it is poſſible, by uſing violence ſucceſsfully, turn the point of the ſword upon him who ſhould puniſh with it: and, pray, where will our Lawyer then fix the obligation? If I am bound only, becauſe I ſhall receive a puniſhment here, when 'tis ods, but by my Secrecy, Art or Power, I may eſcape the penalty of Humane Laws: Why then do we put ſuch ſtreſs upon theſe Laws, which none of us would keep, beyond his conveniency and intereſt, were there not a power above them, who commands our obedience? Or why ſhould we ſay an Alms is not due to a poor man, becauſe he cannot recover it in the Court? and heedleſly paſs by one diſtreſſed, and drop no Comfort, becauſe he cannot take out a Writ againſt us, or becauſe the Jury will not find it? when God will puniſh us for our hard heartedneſs; God from whoſe power no wings can carry us; nor, as the Prophet ſpeaks, *Hell it ſelf hide us.* They then who admire the Law of the Land ſo much, and direct their Actions meerly according unto it; I

1 Cor. 13. 13.

think, had they lived in *Sparta*, would have killed both father and mother, becauſe there the Law did not puniſh parricide.

Object. But may ſome object: If I am bound to expreſs my Charity to him who needs it; why ſhould a poor man thank me for my Alms? for how do I ſhew any extraordinary kindneſs unto him in doing my own Duty, in beſtowing that on him, which I was obliged to give him? This ſeems quite to aboliſh two of the moſt noble Vertues among men; *Love* and *Gratitude*: Love, in taking away the ſweetneſs which alone gives it the Reliſh, by making every charitable Action involuntary; and not leaving it to our choice, whether we will do good, or no: and then it cuts off all civil acknowledgments between us whatſoever. If I am ty'd to feed the Hungry, why may not they ſit down at my Table without Invitation? and if I muſt cloath the Naked, why may not he come and demand a Garment of me? this appears to gain him a Right: for in all civil Commerce between man and man where one is bound to give, another may certainly challenge it as his own.

Anſw. I anſwer, This doctrine does neither the one nor the other, neither deſtroys *Gratitude*, nor takes away *Love*, which muſt be free and unconſtreined. For though God enjoyns me to relieve the oppreſſed, yet he gives them no power to conſtrein me: ſo as a beneficial Act, is an act of meer Indulgence, as to him who cannot enforce it from me; but a due debt, as towards God, who gave me what I have, for no other end, then to deal it about as he hath commanded; 'tis an Act of Charity and Choice, in regard of him whom we relieve: an Act of Juſtice and Neceſſity, in reſpect of God, who hath enjoyn'd It: and you may eaſily apprehend ſomewhat due to a man, when he himſelf can lay no claim to it. This is no Paradox: I'le give you an inſtance; Suppoſe you ſend a preſent by ſome Meſſenger (as here the *Philippians* did by *Epaphroditus*) and he turns it to another uſe, and miſpends it, ſo as the preſent never comes to him for whom you meant it: you ſee plainly, the money was due to him unto whom you ſent it; yet he ſhall never recover it by Law, becauſe he never poſſeſſed it: but the Owner, he who ſent it, ſhall have a good Action againſt the Meſſenger for breach of Truſt. In like manner (for we all are but Stewards to lay out what God gives us, as He ſhall diſpoſe it) if I take no notice of the Cry of the poor, when God hath put money in my hand to give him; though the beggar here can have no relief from any Court of Juſtice, yet God (whoſe Talent I have either hid through Covetouſneſs, or conſumed in Prodigality) will, at the laſt, exact a moſt ſevere accompt of me: For I owe it to God, though I do not to the man: and God challenges the Acts of Charity as ſuch a peculiar debt to himſelf, as he will not have man ſo much as know when we pay it, leaſt they may ſeem to ſhare in it; but commands us to beſtow our benevolence in all ſecrecy imaginable; He will ſcarce allow us our ſelves to be privy to our own gifts, nor our right hand know, what our left hand gives away.

You ſee then, without taking in the particular obligation of the *Philippians* to St. *Paul*, as their Apoſtle (which we ſhall conſider by and by) that put the caſe, he had requeſted ſome benevolence from them; yet had he not then beg'd downright, or deſir'd a bare Gift: nor could they juſtly have imputed it to him as a Gratuity only, becauſe in ſome ſenſe, they were bound to do it, as much as if he had had their bond for it: for God commands us to be charitable; who is ſaid many times, to leave Heaven, and come down from thence only to judg the poor and needy. No (my *Brethren*) then you *give* when you grant out a Revenew to one for his cloſe drawing the curtain to an unclean bed; then you *give* when you maintain your flatterer high and kicking; then you *give*, when, like Judah, you come to pay for your unlawful Luſts, with the pure God, who cannot behold

hold iniquity has forbidden you to contract for: This, this is to *give*; but for your Minister, who leads you by the hand to the very gates of Heaven; who begets you again, not unto a life, which beasts and trees injoy as well as you, but to a spiritual and eternal Being; would you indeed lay down all that you have at his feet, were you then out of his debt, to whom you owe even your own selves, as St. *Paul* tells *Philemon*?

But then, secondly, St. *Paul* did not desire a *Gift*, only to benefit himself, because he wanted nothing: they quite mistook his condition, if they look't upon him as a necessitous person: He might perchance seem dying, when, behold, he liv'd: appear outwardly sorrowful, yet rejoyced alwayes: seem then poor himself, when he had made many rich: and look as if he had nothing, when he possessed all things, 2 *Cor.*6. Not that I want, saith the Apostle, a little before my Text; he would not have them think so meanly of him, as if he needed their Benevolence, though he had nothing, nor so much as a roof to shelter him from the weather, were it not for a Prison: And he gives this reason in the same verse, for *I have learnt* (saith he) *in whate state soever I am, therewith to be content*: I, this is the knowledge which makes us wise, rich, free, happy, every thing, supplies all our wants, and sets us above danger; to have learnt quietly to submit our selves to God, in all the variety of his dispensations, to be content, αὐτάρκης, 'tis a word which our English will not well express, to be self-sufficient, to have provision within our selves against all accidents; when a Christian arrives to such a pass, as, like God, he stands in need of nothing in this world, though he can use it, if he hath it, yet doth he not want it, if he hath it not; neither meat in Famine, nor cloaths in his Nakedness, nor liberty in Prison, but is αὐτάρκης, wholly able to preserve himself without those outward helps: This is not to live in the world, *Col.* 2.20. to have our Conversation in heaven already, and there discourse with none but God and Angels: Thus we may shame a Tyrant, and puff at his Terrors. For what, I beseech you, can the most subtle in curses invent against such, who call Banishment, a going to travel, Imprisonment, a getting out of a throng; who say, to dye, is to lye down to sleep? It is as impossible to torment these, as to confine a Spirit; or to lay shackles upon that thing which has no Body to bear them: For you must not esteem these kind of expressions, the heat only of a luxuriant wit, because whatever happens in this life is τὸ πρός τι (as one most excellently calls it) whose whole being consists meerly in Relation, seems good to such as like it, and evil to such as think the contrary; just like meat, which though it nourish one, may kill another. His Brethren thought they had sold *Joseph* into a strange Country to destroy him; but, he says, God sent him before to provide for their whole Family. So this Apostle collects with himself, that, if he dy'd, he should go to his Saviour, and, if he liv'd, he should serve his Brethren. If he were at liberty, his tongue should preach, but, being in prison, his sufferings did further the Gospel much more: If he met with all friends, they would receive the Truth chearfully, and if he found enemies, they would preach Christ for him, though out of strife and envy: With him to dye was gain, and to live was gain: He took every thing by the right ear, and found some benefit in every condition whatsoever: whether by good report, or by disgrace, whether by the left hand, or by the right, whether by hatred 2 Cor. 6. or out of good will, whether by life or death, if Christ were preached, he lookt no farther, he had his end, that *unum necessarium*, the advancement of the Gospel, and whatsoever happened besides this, he esteemed as an additional complement which he might very well spare, and yet remain an Apostle still: But now on the other side, what a continued torment is a mans life, without this spiritual carelesness, this holy neglect of our earthly Being? Then are we born to misery indeed, if a moth, rust, or canker can make us

wretched; If the trouble, which (as our Saviour ſays) belongs to every ſingle day, can fully our mirth, and caſt us down; If every wind and breath of an inſulting Tyrant can twirl us about to all points of the Compaſs; If we make our ſelves the ſhadow of the times, and take both form and figure only as men do *Riſe, and Set*; like ſome flowers, if we ſhut and open juſt as they ſhine, or not upon us; 'twere better a Mill-ſtone were tyed about our neck, and we were caſt into the midſt of the Sea (for that would keep us ſteddy.) Thus to halt, to be divided, as the word imports, between Heaven and Earth, Light and Darkneſs, God and Mammon; It breeds the ſame deformity in the Soul, as would appear in the Body. If you fancied a man lookt with one ey directly up to the skie, and at the ſame time pitched the other ey ſtreight down upon the ground; how ugly would ſuch a one ſeem unto you? This, this is the carefulneſs; or rather, this denying of Gods Providence, which makes ſo many deſire a gift; deſire it? Nay, moſt impudently, make it their whole deſign and buſineſs of their lives, to get it: mounting the Pulpit as they would do a Bank, and there ſell of their Drugs for Medicines, when, in truth, they poyſon the very Soul: Whence is it elſe, that they preach their dreams, calling that the word of God, which hits in their heads, when they cannot ſleep? *Who bite with their teeth* (as *Micha* ſays) eat on, and talk as the company will have it; and (as it follows in the ſame verſe) *who puts not into their mouths, and gives not what they expect, they even prepare a war againſt him*, *Micha* 3.5. nay blot him out of their book of life: *Doggs* ('tis St. *Pauls* word to them, or elſe I durſt not uſe it) that divine for money, who will be rich, whoſe greateſt triumph is to lead *captive ſilly women*: Men that will help up a ſin into your boſome, which otherwiſe, perhaps, a tender Conſcience, would keep down, and ſet a whole City a fire, and then, like *Nero*, ſtand by and *play* to it: Men, without whom no miſchief ever had a beginning, nor by whom ſhall ever any have an end. Give me leave, I beſeech you, to bend this crooked bough as much the other way, and call ſuch to St. *Pauls* example, who when he was to preach a new Law, preach'd ἄδωρον εὐαγγέλιον, the Goſpel without charge, 1 *Cor.* 9. who put his hands to work night and day, that they might not receive any thing but from himſelf; And I heartily wiſh, what the Apoſtle did here of choice, the Civil Magiſtrate would whip them to: for they are a ſcandal to their beautiful Profeſſion, to preach Providence, and at the ſame time ſcrape together; as if God, who provides for all things, would have more care of a crow, or the graſs of the field, then of man whom he created after his own Image; as if he who ſent forth his Diſciples without ſcrip or penny, did it only to deſtroy them; and how ſhall the people credit thoſe who preach the contempt of the world to their Congregations, when they ſee theſe Foxes would only have their Auditors leave the world that they may enjoy it wholly to themſelves; calling that the Kingdom of Chriſt, when they themſelves raign, or rather, when Luſt raigns in them; Whereas St. *Paul* often urg'd this, as an Argument to confirm his Doctrine, *that he took nothing for it.*

Phil. 3. 2.

Thirdly, St. *Paul* did not deſire a *Gift*, becauſe their Benevolence kept him ſtill alive, heartned his body up and prolong'd his days: which, conſidering St. *Pauls* condition was cruel mercy, the greateſt injury they could poſſibly do him, to hold him thus from his Saviour, with whom he long'd to be: For the Apoſtle had fully weigh'd the poizes both of life and death, & concluded, the moſt beneficial thing to him, if he lookt only after his own advantage, was Death, *having a deſire to depart, and be with Chriſt, which is the better*, *Phil.* 1.23. For, pray reſolve me, what kindneſs is it to fetch a wretch devoted and given up to affliction, neceſſity, and diſtreſſes, to ſtripes, impriſonment, tumults, to faſting, watching, and all kind of labours, 2 *Cor.*

6.

6. to make much of a man only, that he may laſt out to torment? to ſet his joynts, that he may go on upon the rack again? to ſtrengthen and enable him, that he may ſuffer yet more? to bind up his wounds, as they did the Slaves in *Rome*, meerly that he might fight with more beaſts? This is the ſame pity, ſimply ſo conſidered; as if you ſhould give ſtrong Cordials to one irrecoverably ſick, to lengthen and draw out his pain, leaſt he ſhould not feel what he endured? to wake a condemned man, and tell him he muſt dye? *Evaſit*, ſays the Tyrant, of one who had prevented his fury by a timely death; *Evaſit*, in dying quickly, he has made an eſcape, he got away, and has out-run me now: for there, in the Grave, the wicked ceaſe from troubling, and there the weary are at reſt, *Job* 3.13. The priſoner and the oppreſſor there lye quiet both together, and there, every one is free, in the next verſe; and therefore, if we conſider Death, only as a Reſt from labour, the Apoſtle had no reaſon to be ſolicitous with what to preſerve his life any longer: For we miſtake exceedingly, if we think life, as life, is deſirable; for there are ſome that dig to find a Grave, as much as they would do to diſcover a Mine, as *Job* ſpeaks: and God, when he would reward ſome memorable act of pie- Job 3.21.
ty in a man, takes him out of the way before his Judgments come; which made the Prophet, when he could not turn away Gods wrath utterly, pray'd the women might have miſcarrying wombs; and the Apoſtles ſeeing the perſecution begin to rage, adviſes the Chriſtians not to marry, leſt they ſhould 1 Cor. 3.
only bring forth to the Sword and Faggot: Now not to be born and death, are, in effect, all one; they are both equally alike, not to be here.

Again, Imagine the world had treated and dealt kindly with the Apoſtle, yet then he needed not much care for means, to keep up his life any longer, for he calls himſelf now, *Paul the aged:* a time when we might chooſe death Philem. 9.
meerly out of ſatietie; becauſe it is tedious to do the ſame things over and over again ſo often; to eat and be a hungry, and then eat again, to ſleep and then wake, and then ſleep again, to ſee things ſtill go about in the ſame circle; to behold peace breeding luxury, luxury war, and war ſmooth into peace again; for is there any thing whereof it might be ſaid, this is new? *Solo-* Eccl. 1.10.
mon asks the Queſtion, who had proved all things, and at laſt concludes by a particular Induction (the ſureſt Demonſtration of any whatſoever) That, as the Sun goes round, as the rivers haſten to the Sea from whence they came; as the wind goes round the points of heaven, and whirls about continually; ſo the actions of men have their circuits too: and whatever you wonder at in this or that Age, you may find the ſame in another, for there is no new thing under the Sun. The Apoſtles years therefore, he being now grown old, might induce him, not to be much concern'd how he ſhould live, being *now full of days*, as the Scripture moſt elegantly expreſſes it; having taken a perfect view now of whatever this world can afford (which requires no long time to look over, for Chriſt ſaw it all in a moment, *Luke* 4.14.) and then I know not what a man has to do, but to deſpiſe it, and leave it with no more regret, then he would walk out of a garden, where he found nothing that liked him: But there is a far higher Contemplation, not only to render living inconſiderable to a Chriſtian, but likewiſe to raviſh our thoughts up from hence, and that is the *the promiſes of the Goſpel*, where we behold Heaven open, and thoſe eternal Joyes revealed there, which have lain hid ever ſince the foundations of the Earth. If there were one that killed himſelf at reading *Plato's* immortality of the Soul; If it be true, that there are yet ſome Heathens, who uſually make away themſelves upon no other account, but becauſe they would be in heaven; If natural Reaſon can caſt meer Gentiles into ſuch admiration of that Bliſs; What will you ſay to St. *Paul*, who was wrapt up alive into the Third Heavens, and ſaw what

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the Saints enjoyed above, though he could not expreſs it when he came back? with what ſcorn, do you think, he trod upon the ground afterwards, when
2 Cor. 3. the Angel ſet him down again here? Who was fain to have a thorn run into his fleſh, before he could find himſelf to be a Man: can you imagine he would petition for liberty, whoſe very body ſeemed a priſon to him, till he returned to Chriſt again? Or would he ſue for a ſupply, to detain him from that which became his wiſh, *his diſſolution?* how would you fret at him who ſhould lengthen the race, when you had almoſt won it? or ſtake the prize yet farther off, when you had almoſt caught it? Juſt ſuch a courteſie is it to relieve him who would dye any way, that he might quickly enjoy his Saviour: 'tis but deferring and putting off his happineſs the longer, as if an unexpected ſupply ſhould renew the fight then, when we thought we
Matth. 6. 25. had now gotten the day; *Take no thought for your life, what you ſhall eat, or what you ſhall drink* (ſays Chriſt) ſurely this precept is needleſs to the Diſciples of Chriſt: Me-thinks he ſhould rather allay our deſire, then fear of death, who do expect ſuch great things after it: Me-thinks he ſhould rather adviſe us that we ſhould not out of haſty longing to be in Heaven, neglect the means of continuing our being in this life: But, O you of little faith! to talk of the bleſſedneſs the Saints of God enjoy above, and yet uſe the moſt baſe, abject, and ſordid means to live here, and to keep your ſelves from it: If then we cannot apprehend the Apoſtles here as a neceſſitous perſon, nor any way concern'd to prolong his days by ſhifting about for maintenance, but rather obliged to leave this world as ſoon as he could, that he might enjoy a better: We muſt think of ſome other Reaſon why St. *Paul* entertain'd their Benevolence with ſuch joy: Which leads me to the Conſideration under which he accepted their Liberality; *viz.* for their ſakes, not his own; *But I deſire fruit that may abound to your account, &c.*

Fruit! as fruit of their Patience, that they durſt own one whom the world had not only laid by, as uſeleſs, but tyed up as dangerous; and fruit of their Love, that they would acknowledge him; and fruit of their Conſtancie, that they perſevered ſtill to admire the glory of the Goſpel, though clouded with ſo much oppoſition, as the whole world had now ſet it up as a mark to ſhoot at: and as the fruit of their Zeal; for in ſending part of their ſubſtance to ſupply him, they gave teſtimony that they would part with the whole, and lives, and all, to advance the Kingdom of Chriſt: and laſtly, as fruit of his Miniſtery, wherein he ſaw he had not run in vain, ſuffered in vain, or ſcattered his ſeed amongſt ſtones or thorns: for in this he perceived that neither the fears nor love of the world had choaked it; be-
Gal. 4. 14. cauſe, as he tells the *Galatians*, they neither deſpiſed, nor ſpued him up again (as the word imports) when he was in miſery, but in the midſt of his diſtreſs lookt upon him as an Angel of God; nay, received him even as Jeſus Chriſt (as it is in the ſame verſe) at this he triumphs, at this he rejoyces in the Lord exceedingly, in this Chapter, *v.* 12. This makes him cry out here, I am full, I abound, not ſo much for his receiving, as for Gods accepting; nor becauſe what was ſent, came to him, but becauſe it went up into Heaven, like a ſweet ſmell, and of an Alms, becauſe a Sacrifice, in the ſixth verſe: For indeed, the intention only of the Giver commends the gift; becauſe a man may give his body to be burned, yet never be a Martyr; diſtribute all whatſoever he hath to the poor, yet not be charitable: for he may ſend his preſents upon a hook to catch ſome greater thing, like thoſe in the Goſpel, who made one feaſt, that others might invite them to many, and therein he gives to his Covetouſneſs: Or he may give, as he in the Goſpel, only to rid himſelf of an importunate beggar, and then he gives to his eaſe and quiet: Or again, he may give like the Phariſees, with trumpets, and then

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he gives to his ambition: Or laſtly, he may give, as ſome preached the Goſpel in St. *Pauls* time, out of ſtrife and contention, not to keep up the Man, but the Faction: as Kings ſend relief to thoſe whom they hate, only to poize the ſcales, not that they may overcome, but that they may be in a condition to fight on: But as St. *Peter* ſays, their money periſh with them, who give to a Diſciple, and not in the name of a Diſciple, and receive a Prophet, yet not in the name of a Prophet. *Plato* being asked what God does in Heaven, how he buſies and imploves himſelf there, how he paſſes away eternity, made this anſwer, Γεωμετρεῖ, *He works Geometrically*: and in judging of our works of Charity, God moſt apparently does ſo: For the proportion of Faith, as St. *Paul* calls it, in this particular, is meerly Geometrical; where we muſt not compare ſum with ſum, as they do in a market, or value the gift more or leſs by telling it; but argue thus, as what he beſtows is in proportion to his Eſtate, ſo is what I beſtow unto mine: And in this ſenſe, you know, the widows two mites were recorded as a more bountiful and a larger preſent, then if *Solomon* had thrown the wealth of his Kingdoms into the Treaſury. 'Twas the Faith therefore from which their Liberality proceeded, which cheared the Apoſtle in all his diſtreſſes; not the gift it ſelf: Now, ſays he, *we live, if you ſtand faſt in the Lord*: This he call'd a life, not to eat and drink; for what good would all their preſents have done him, if they, for whoſe ſake he profeſſes he would faſt all his life time, ſhould have fallen off from him? If it is not eating and drinking which feeds the Miniſter, as our Saviour ſays, He hath meat which the world knows not of, to hold faſt thoſe that ſtand, leſt they fall down, to ſee the Goſpel ſpread wider and wider; this is to enrich a true Miniſter; to gain whole Territories unto Chriſt, and to leave them the Land, and to win whole Kingdoms over, not unto himſelf, but God: Wherefore in the fourth Chapter, v. 1. St. *Paul* calls theſe *Philippians*, whom he had inſtructed with ſuch ſucceſs, *His Joy*, and *his Crown*: for if there be degrees of Bliſs hereafter, as our Saviour, as well as the Prophets, ſeem to imply; if there be certain Lofts and Stories in Heaven; higher and higher Manſions in that Kingdom, we may not doubt but he who converts a Soul to God, as he is ſaid to encreaſe the joyes of Heaven by doing it, ſo certainly he ſhall partake more of them, and ſhine as a Star for ever and ever, *Dan.* 12.3. But yet the Apoſtle ſeems to decline even this conſideration likewiſe of himſelf, to diſclaim any intereſt of his own in promoting their good, nor to intend in it ſo much as his own Salvation, Therefore *I endure all things for the Elects ſake, that they alſo may obtain Salvation which is in Chriſt Jeſus* (ſaith the ſame Apoſtle:) Therefore it might reaſonably be preſumed, that he ran thoſe many hazards to avoid that terrible woe which he denounces againſt himſelf if he preached not the Goſpel: But, behold here the laſt and utmoſt expreſſion of Integrity; he waves this, and as if he could not enjoy that Heaven without them, propoſes this as the ſole end and deſign of all his Labors, not to ſave himſelf, but them, *That they alſo may obtain the ſalvation of God*; as if he meant literally, when he ſaid for his Brethren he could wiſh himſelf accurſed even from Chriſt; and in the manner, here in my Text, He deſires their Bounty, not ſo much as a fruit of their affection towards Him, or as an Act of Chriſtian Charity any otherwiſe then as it did benefit them to give; *But I deſire fruit which may abound to your Account.*

1 Theſ. 3.8.

1 Cor. 9.

2 Tim. 2.10.

1 Cor. 9.

Rom. 9.3.

Which their Charity to St. *Paul* produced many ways: As firſt by ſtriking off a Debt from their Account, to which they ſtood engaged: for Charity (as I have ſhewed you) is a due Debt, though we cannot ſue for it in a Court of Juſtice, becauſe God alone, not man, hath a Right rigorouſly to force this Duty from us: But if you look upon St. *Paul*, as an Apoſtle,

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and above an ordinary Chriſtian, what did they owe him then? For, how did St. *Paul* grow into want? was it not for their ſakes? did he not dye, even every day that they might live once for all? Had he kept his Religion cloſe to himſelf, and warily ſhifted faces with every company he met, as *Peter* does in the ſecond of the *Galatians*: had he ſate quietly at home, and not run from one Country to another, from City to City, from Town to Town, from Village to Village, as if he had been to draw a Map: or (which is the ſly Providence of this our Age) had he in his preaching, not only let alone the ſore, but ſmoothed it over; as praiſing thrift to a covetous man, and liberality to a prodigal, and commended courage and magnanimity before a ſtout and ſturdy Rebel; like a politick phyſician, applying a remedy to the Legg, when the diſtemper lies in the Head: nay, had St. *Paul* but uſed himſelf that common circumſpection and caution, which he allows to others, perhaps he might have been able to relieve ſome of them: But when he was brought from Judge to Judge, from Priſon to Priſon, from Court to Court; ſuffering that long Catalogue of Torments which he gives us in the Epiſtle to the *Corinthians*, till he wearied his perſecutors, and till they entreat him to go out of priſon, *Act.* 20. and all, becauſe he taught them the truth ſincerely. If we could invent an obligation more binding then a debt, ſurely you would think that due from them to him; who had begotten them, nay, who was ſacrificed for them, and ſaved them; (for theſe glorious terms the Apoſtle gives himſelf) ſaved them (I ſay) not their Bodies from the Grave, but their Souls from Death. O my Brethren, there was a time when men ſold all they had, and laid it down at the Apoſtles feet; there was a time, even in our memory, when Sacriledg was thought a ſin, and men conceived the maintenance of a lawful Clergy, as ſacred as their own Revenues: in the time when axes and hammers were lifted up to build, not to break down the carved works of the Sanctuary; yet ſomething is due ſtill, at leaſt to give a cup of cold water in the name of a Prophet, to hold up their weak hands, and to ſupport their feeble knees with your ſtaff of Bread. For though St. *Paul* would have worked with his hands now, had they not been lock't up with manicles, rather then prove burdenſome to them (for then was not a time to receive Gifts in the infancy of the Church) yet he always ſays, he might claim it as a recompence, that he had power to challenge it; and proves it by all kind of Arguments: 1 *Cor.* 9. from Cuſtom, Reaſon, and Scripture: and leaſt you ſhould pretend the abrogation of this Law by Chriſt; the Apoſtle adds, *v.* 14. That the Lord hath ordained, *that they who preach the Goſpel, ſhould live of the Goſpel:* he hath ordained it, enacted it, and made it a Law for ever; he hath tied and bound you up to it for ever; it is not left to your choice and diſcretion. And our Saviour, when he ſends out his Apoſtles, calls their maintenance their *Hire*, *Mat.* 10. 10. as if there did paſs a tacite contract and bargain between the Preacher and the Audience, that if he feeds their ſouls, they ſhould feed his body; if he gives them the water of life, he may claim a draught from out of their well, as due: and that he who deals the bread of life about, ſhould have, in return, the bread that periſhes; a fair exchange, you'l ſay, on your parts; Carnal for Spiritual things, and a *Birth-right* that gives you title to become the heirs of God, for a ſmall *meſs of porridge.*

The ſecond advantage we have by Charity is, the Exerciſe of our Patience before the day of Tryal come upon us. Who (pray) among you would leave, at this very inſtant, his whole Eſtate to preſerve his Conſcience, if violence ſhould offer to take it from him? or who would go immediately from this very place to the ſtake, if God ſhou'd call him thither? but Charity leads us to this perfection; for whoſoever gives away of his own willingly, may come in time, to endure quietly,

quietly, if it be forced from him: and who can chearfully part with ſome to relieve his Brethren, will at laſt arrive ſo far, as contentedly to looſe all, ſo he may preſerve his Conſcience. My Brethren, 'tis all the buſineſs of our Time, Diligence, and Experience to be a Chriſtian: for though God did ſometimes extraordinarily pour forth as much of his Spirit into ſome Veſſels of Mercy as enabled them, at once, to become Chriſtians and Martyrs both together, ready to lay down their lives for the Faith as ſoon as ever they did believe: Yet 'tis ſaid of Chriſt, that notwithſtanding he was a Son, yet learnt he obedience by the things which he ſuffered, *Heb.* 5. 8. He learnt it: Let others learn to meaſure the Earth, do you learn to deſpiſe it: and let Philoſophers diſpute the cauſes of lightnings, ſtorms and thunder, but do you Chriſtians learn the way to Mount *Sion*, where you may ſtand above them all.

The laſt and higheſt benefit we receive by our Charity, is, that as God will moſt ſeverely puniſh the neglect of this duty, ſo if we do perform it, he will account himſelf in debt to us: for Τοῦτο χάρις παρὰ τῷ Θεῷ, God will thank you for this: for this God will, in a manner, acknowledge himſelf beholding to you. You lend to the Lord, lend to him who poſſeſſes all already; as if God would willingly part with his whole right and title to this world, ſo we, in compaſſion to our poor Brethren, would give him the leaſt return of it again: God owes you a bleſſing which you ſhall be ſure to have, not only hereafter but here alſo, if we can believe God, for whom it is impoſſible to lye. For as God did certainly puniſh ſome with temporal puniſhments for offending againſt the Goſpel, as he did the *Corinthians* with diſeaſes and ſudden death, for their prophaning the Lords Supper: So likewiſe may not we doubt, but God, under the Goſpel alſo, rewards thoſe who obey, even with temporal bleſſings; and, if you obſerve it, nothing proſpers here better, then this vertue of Charity. For the very Polititian himſelf adviſes us to help our very enemies, if we miſtruſt they can get out of themſelves, becauſe thus we ſhall make them our friends. Beaſts have ſo much reaſon and civility to return a courteſie: Nature is ſtill calling upon us for this duty, ſo earneſtly, as ſome have wiſhed their very friends (to whom they ſtand moſt obliged) in miſery, for no other reaſon, but that they might relieve them, and be quit of this debt: On the contrary, 'tis remarkable what great advantages ſome have miſſed, meerly becauſe they knew not how to give in ſeaſon: For there is he (ſaith *Solomon*) that withholds what is meet, but it tends to poverty, *Prov.* 11.24. But ſuppoſe men do turn inhumane and ungrateful, yet ſtill *he that gives to the poor ſhall not lack*, Prov. 28.27. For God in your extremities will either afford you an ἔκβασις, a place to ſlip out of, or elſe give you ſtrength to ſuffer; which in effect, is all one. No great matter whether the three Children be in the Furnace or out of it, ſo the flame does not ſo much as ſinge them: and then you will, without all queſtion, receive an ample reward in the world to come: For if Heaven do ſtand open to ſuch as have their ſins forgiven, then you, for your Charity ſhall be ſure to enter in, *for Charity ſhall cover the multitude of ſins.* If your luxury did make your Saviour faſte, the feeding of his afflicted members, that will feed him again: and if your wantonneſs in apparel ſtript him, in covering their nakedneſs, you ſhall cloath him again: in ſhort, if your ſins crucified him, in relieving them you revive him, and make him alive again upon the earth. This Sacrifice will expiate all, *Give to the poor what thou haſt, and all ſhall be clean unto you*, ſays our Saviour, *Luke* 11.41. Again, do you think ſuch as do all the whole will of God ſhall inherit eternal life? then your Charity muſt of neceſſity let you in: for Charity is the fulfilling both of the Law and the Prophets, and Goſpel too: What do you talk of Sermons, and of hanging Religion at the

1 Pet. 3.

1 Cor. 11.30.

Ear? when we are bound to break the Sabbath to ſave but an Ox or Aſs? what Ordinance may not we then trample under foot to relieve a Man? or do you think lying down and believing will ſerve the turn? When the Harlot *Rahab*, for her Charity unto the Spies, you find recorded *Hebr.* 11. among *Abel*, *Enoch*, *Noah*, and *Abraham* the father of the faithful? When *Cornelius* his alms came up to Heaven, and lay continually before God as a memorial, before ever he heard of a Saviour? No, my Brethren, Chriſt will not ask you at the laſt day, whom you have followed, what Church you frequented, but whom you have fed, whom you have clothed, whom you have relieved: this will be your Queſtion, upon which you will be examined at the laſt Day of Judgment, as you may read in St. *Matthew*: not how often you have heard your Miniſter, but how often you have fed him. Do you think a Prophet will go to Heaven? Why he that relieves a Prophet, becomes thus a Prophet himſelf, and *ſhall receive a Prophets reward, Mat.* 10. 41. Or an Apoſtle? why St. *Paul* calls *Epaphroditus* here an Apoſtle, becauſe he had adminiſtred to his wants; nay, only becauſe he did collect the contribution for the poor, *Phil.* 2. 25. Or don't you doubt but Martyrs wear their Crowns? then be ye ſecure of yours: Charitie cannot fail: For by relieving the Apoſtle, the *Philippians* became his fellow-ſufferers, Martyrs too, though at a cheaper rate. You do but lay up, ſecure, and traffick with that you beſtow on your Brethrens wants. A Thief may break into your houſe, or a Robber ſpoil you of your money; but what you give away is ſafe, and your own for ever, as being lockt up in the Treaſury of Heaven, where no wicked perſon ever ſhall appear.

And now having done with my Text, ſure I need not make any Application, or tell you how by St. *Paul* I meant your Miniſter all this while; and you your ſelves by theſe liberal *Philippians*. I know to whom I preach, and beſides ſpoke it plainly, that ſo neceſſary a ſubject might ſink into the meaneſt capacitie: And becauſe it hath pleaſed God to make me the happy Inſtrument firſt to ſtrike this Rock at which your Charitie guſh't out in ſtreams, I am obliged to tell you, what I have heard him ſay that is concerned in it: *How that now he glories more then ever in his ſufferings and afflictions, becauſe they have yielded you ſo fair an opportunity to expreſs your faith: how he rejoyces not ſo much in your Gift, as in your Chriſtianity; and more in your love to God, then in your affection to himſelf: For now* (ſays he) *I ſee I have not ſpent my ſelf in vain: I dare truſt them now amidſt a perverſe and crooked Generation: and if in this diſperſion I ſhall hear they ſtand faſt and ſteddy in the Doctrine of Chriſt, I ſhall live; for what elſe befalls me is impertinent, and drops quite beſides me: But for this* (ſays he) *I will pray night and day, make Supplications without ceaſing to him who is the author and finiſher of every good work, that he will ſtrengthen them againſt all Temptations, that they may run on till they have won the prize, fight on till they have gotten the day, and then receive the reward of thoſe who ſhall endure unto the end*: Thus much are his own words. But it is fit that I ſhould conclude with ſomething of mine own.

Seeing then this golden Candleſtick is to be removed from you; ſeeing that Light which hath made ſuch a blaze about this City, is now to return again into its corner; methinks I could acquaint you whom you looſe, that you may be more ſatisfied, if poſſible, how well you have placed your Charitie; but I ſpare him: for I could ask, when he deſired a *Gift*, who received this, not without ſome violence? I could ask you, whoſe houſes hath he crept into, like thoſe that come with a tale coloured over with Scripture miſ-applyed, and grow, at laſt, to be Maſters of your Family? I could ſay that if I would have a School Queſtion unridled, I would name him, or a Text ſoberly interpreted, I would chooſe him: and if I deſired to ſee a ſin rivited, as it were with thunder, into Hell, you your ſelves would then

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direct me unto him: I could ſpeak more, *and thus, and thus, and thus*, and ſo begin another Sermon. And if St. *Paul* did boaſt himſelf, ſure I might commend another: or if he lay here before you in a Coffin, then you would never think I had ſaid enough: at parting give me leave to praiſe you at leaſt, to commend the Congregation, if I may not the Preacher: Then I tell you I have ſeen ſuch perſons, when they were in Town, frequent this place, as were able to create a Temple whereſoever they went; men, each of whom, ſingle and alone made up a full Congregation, nay, a Synod: So as ſome have not unfitly named this Church the *Scholars Church*. But I ſhall wave this, and paſs to what ſhall more profit you: Which is to deſire you in the bowels of Jeſus Chriſt, to conſider and lay it to heart, that the laſt Judgment which God ſpent on the obſtinate Jews was the deſtruction of the Temple, and the turning out of his Prieſts. I ſay, bethink your ſelves what it ſhould be, which makes Gods vengeance ſo implacable againſt you, that he threatens you not with cleanneſs of teeth, but the famine of the Word: examine your Conſciences, and if you find your crying ſins have put theſe Miniſters to ſilence, you ought in conſcience to maintain them; to give them, as the *Philippians* here did, once and again; to ſeek them out, and relieve them, as *Oneſimus* did St. *Paul*: *Owe no man any thing*, ſays the Apoſtle, *but to love one another*: A moſt excellent ſpeech, and means thus; as if he ſaid, you may pay your Bills at a Shop, and be out of the Trades-mans debt, you may lay down your money, and take up your Bonds; you may really ſatisfie all other engagements, but this debt of Charity, never: This you muſt alwayes be paying, yet never think it ſatisfied. Break then off your ſins by Prayer and Alms-deeds; for who knows whether God will yet have mercy upon you, and ſet theſe Candleſticks again in their right places again: But you eſpecially are bound to do thus, who reſolve to partake of this bleſſed Communion: For here we celebrate the death of Chriſt, who left Heaven, to ſuffer for us, and ſhall not we part with one crum of earth to enjoy him? For in feeding the poor we feed him; in receiving a Diſciple, we take Chriſt home to our houſes, ſet Chriſt down at our Tables, and make him Incarnate again, make every day a Chriſtmaſs-day, and every meal a Sacrament: and at laſt he will receive us into his eternal Manſions, where we ſhall never want more, where we ſhall ſpend all our Charity no longer in relieving one another, but in enjoying one anothers bliſs and happineſs, alwayes ſinging Praiſes unto the Lamb that ſits upon the Throne.

Dr. *H. H.* Dr. *R. S.*

Rom. 13. 8.

Reader,

THeſe two Sermons, eſpecially the later, if I could have obtained them when the Authors ſecond Volume was printing, ſhould have been placed immediately before the laſt Sermon of that Volume; now thou art deſired to let thy fancy place them there, and 'tis as well, as if they really were ſo.

Thine

R. M.

A

SERMON

Preached by the

AUTHOR

Upon his being reſtored to the Exerciſe of his

MINISTRY.

GAL. IV. 12.

Brethren, I beſeech you, be as I am; for I am as ye are: ye have not injured me at all.

AFTER ſo long a pauſe, after ſuch an interruption as the unhappineſs of the times have made (for I will not put it upon any other ſcore) I am returned to the execution of my Miniſterial Function, by the Providence of God, by the favour of ſome of the higheſt, and, as I hope, beloved Brethren, by your loving conſent, and (for I will preſume it ſo, becauſe I wiſh it ſo) your unanimous approbation. Otherwiſe (give me leave, I beſeech you, to enlarge my ſelf and open my heart to you) far better were it for me to return to my duſt and to my former condition, there to ſit down and pray for my ene-

mies, to poſſeſs my ſoul in patience and ſilence, to ſtruggle with all thoſe temptations which Poverty, Scorn, and contempt commonly bring along with them, then to embroyle my ſelf in an odious and loathſome contention with thoſe whom I am bound to count my brethren, though they think themſelves bound to be my enemies; whom if I do not love, I ſhall hate my own ſoul; and whoſe ſalvation if I do not ſeriouſly tender; I ſhall forfeit my own. *Brethren, my hearts deſire and prayer to God is*, that all miſconceit, prejudice, jealouſie, ſuſpition, which are the winds that blow the coals of contention, may be bound up for ever; that they may be buried in the ſea, and in everlaſting oblivion; that they may be drowned in the Ocean of Gods mercies, never to riſe up again in any breaſt, there to create and ſet up that *world of iniquity*, that bitterneſs, that debate and hatred, which, as St. James ſpeaketh, *defile the whole man, and ſets on fire the whole courſe of our nature*, our youth, our age, *and are* themſelves *kindled at* no other *fire* then that *of hell.* And therefore, that I may walk circumſpectly, and not caſt the leaſt ſhadow of offenſe in the courſe I am to run, I ſo far drive it out of my thoughts to accuſe any, that I would not give them leave to frame any apology or defenſe for my ſelf; which peradventure may be thought expedient, and ſome may expect. But in this I muſt take leave to deceive their expectation, and to follow the rules of Deſcretion and ſpiritual Prudence, which will teach us that thriving leſſon, To looſe ſomething, that we may gain the more; To yield, that we may overcome; Not to be over-juſt to our ſelves, that others may be won at laſt to do us the more right; Not to ſtand upon credit and reputation when we plead for peace. And of this moſt Chriſtian art I may ſay what Gorgias once ſpake of a Tragedy, *That it was a kind of fraud by which he that did deceive was juſter than he that did not deceive, and he that was beguild was much wiſer than he that was not.* Oh that by this art, by this, by any continuance, by all the endeavours of my whole life, I might thus deceive you into ſuch charitable conceits as might make you *of the ſame*
Rom. 12. 16. *mind one towards another*, as St. Paul exhorts, and, not *to have*, as St. James
James 2. 1. interprets St. Paul, *the faith of our Lord Jeſus Chriſt in reſpect of perſons*, τὴν πίστιν, *the faith*, for τὰς πιστὰς, *the believers*, as appears by *v.* 2. not to look upon or conſider one another as rich or poor, as learned or ignorant, as honorable or diſhonorable, as pleaſing or diſpleaſing, but as Chriſtians, as members of the ſame body, as called to the ſame hope of an everlaſting inheritance. And to this end I have cull'd out theſe words of the bleſſed Apoſtle St. Paul, *Brethren, I beſeech you, &c.*

Cant. 4. 11. Which words are as *the droppings of the honycomb*; as that *new wine and*
Joel 3. 18. *milk* which were to *drop* and *flow* from *the hills* and *mountains.* And ſo many of the Fathers interpret that place of the Apoſtles, who, as Hills, were eminent for Love and Piety. Theſe words are the very breathings of Love,
Exod. 30. 34. as thoſe *ſweet ſpices* of which the Apoſtle maketh a *perfume* and increaſe of Love, a *compoſition artificially tempered together, pure and holy.* What doth he not do, what doth he not ſay, to recover the Galatians from their dangerous deviations. What doth not this maſter-builder attempt to perfect his work? How ſincere is his heart? He is ſtill the ſame man, and yet how various are his expreſſions? Sometimes he is in a maze, and wondreth, as *ch.* 1. 6 *I marvail that you are ſo ſoon removed from me unto another Goſpel.* Sometime he is in trouble, and chides, as *ch.* 3. 1, 3. *Are you ſo fooliſh? Have you begun in the Spirit, and are ye now made perfect by the Fleſh?* Will you fall back from the Spirit, which teacheth true and ſolid piety, to a carnal and outward worſhip of God, to the ceremonies of the Law? Throughout the whole Epiſtle he diſputes, and convinceth them, That Chriſt and Moſes, the Goſpel and the Law, could not conſiſt together; That to ſeek for juſtifica-

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tion by the Law was quite to shut out Christ, whose peculiar office it was to justifie and save them. At last, after wondring, chiding and disputing, he turns his vehemency another way, and is as earnest and zealous in intreating, like a good Captain, who will attempt that fort by treaty which he cannot win by seige; or like a wise Physician, who will condescend to flatter a froward Patient into health. From the height of Amazement, from Rebukes, which carry with them a mark of Superiority, from Arguing and Disputing, from Fighting, and Levelling all opposition in his way, he sinks by degrees, and falls low, even to *Beseeching*: Which whosoever doth, by the very doing of it he maketh himself an inferiour. See how his *doctrine drops as the rain*, and his *speech distills as the dew!* The *Spirit* of Love *blows upon him*; see how *the spices flow abroad! Brethren, I beseech you, &c.*

You have the occasion of these words. Will you have these sweet Spices beaten yet smaller? Then conceive our blessed Apostle speaking thus; *my little children, of whom I travel in birth again, until Christ be formed in you*, till the true figure and image of Christ be stamped on you, which is now much defaced and almost wasted out by the artifice and deceitfulness of false Apostles; if you felt my pain and sorrows, you would not thus look upon me as an *enemy*, but lend as open an ear to the truth as now you do unto fables; You would recollect your selves at my wandring, and think sure there was something of moment that amazed me; You would kiss my lips for my rebukes; You would weigh the force of my reasons, and submit. *You are not streightned in me, but you are streightned in your own bowels.* For if I wondred, it was to make you consider: If I imputed folly to you, it was to make you wise: If I pressed you with reason, it was to make way for the truth: If I said you were *bewitched*, it was to uncharm and dis-deceive you. *Habet & virga charitatem*: Even my Rod was shook over you by a loving hand; and the roughest wind, the harshest expression, came from the same treasury of a well affected heart, out of which the gentlest gate of perswasion useth to be breathed forth: and that Love which was as loud as thunder, can speak yet in a lower voice. For though you are in a dangerous error, which undermines the very foundation of the Gospel, yet I can call and do count you *Brethren*; A name able to slumber any storm, to becalm any tempests, to make the roughest Esau as smooth as Jacob. And if there be not Rhetorick enough in that name of *Brother* to move you, then see, I bow lower yet, and *beseech you.* And though a request may be of that nature that no humility, no submission, no oratory can commend and prefer it, yet mine is not so; My request is most equitable, grounded upon a principle of nature. I request but love for love; *Be ye as I am*; *for I am as ye are*: Which in all equity you are bound to believe as true, till some act of enmity prove it to be false. Lastly, do not make your displeasure an argument of mine, and finding nothing in me, lay hold on something in your selves, to prove me an enemy. Do not shape me out in your thoughts what no injury can make me. Do not draw a Lyon when the copy is a Lamb. Why should you be conscious of doing that wrong which I never suffered? If you struck me, I felt it not: if you wronged me, I was not moved, because I was not sensible. Whatsoever you have done, or whatsoever you can do, I can shadow it with Love: And be the character never so visible, the impression never so deep, I can blot it out by Forgiveness. Why should you fear? why should you suspect? Behold, *you have not injured me at all.* What motives, what insinuations, what reasons, what wise præ-occupations and preventions, what art, what humility, what love is here? I may be bold to say, The tongue of Men and Angels cannot be more expressive, more pathetical: No eloquence can outspeak this Love; *Brethren, I beseech you, &c.*

This I conceive to be the ſum of theſe words. Now they conſiſt of theſe four parts: Here is 1. a loving Compellation, *Brethren*; 2. a ſubmiſſive Addreſs by way of comprecation, *I beſeech you*; 3. a Requeſt moſt reaſonable, *Be you as I am; for I am as ye are*; 4. a wiſe and prudent Præ-occupation or Prevention, which removes all obſtructions, and foreſtalls thoſe jealouſies, thoſe ſurmiſes and groundleſs ſuſpitions which are the bane of Charity, and the greateſt enemies to peace, *Ye have not injured me at all*; Of theſe the Requeſt is the main. We ſhall at this time ſpeak only of the firſt part, that adducing, perſwading, powerful name of *Brethren*.

This word in Scripture is of a large and capacious ſignification and extent. Sometimes it is confined to a Bloud, to thoſe who come from the ſame
Gen. 42. 32. loyns. *We be twelve brethren, ſons of our Father.* Somtimes it taketh in a whole
Gen. 13. 8. Kindred. So Abram, who was Lots uncle, calleth him *Brother*. And Chriſt is
1 Cor. 9. 5. ſaid to have *Brethren*, though Mary had no other ſon. Sometimes it is en-
Rom. 9. 3. larged to comprehend a whole Nation. Thus Paul calleth the Jews *his Brethren according to the fleſh*: and Moſes thus beſpeaks the two Hebrews that
Acts 7. 26. were at ſtrife, *Sirs, you are Brethren; why do ye wrong one to another?* Sometimes it is of as large a compaſs as the whole World, and he that is a Man, by right of his humanity, is Brother to all the men that are. So Lot lo-
Gen. 19. 7. vingly intreateth thoſe wicked Sodomites, *I pray you, Brethren, do not ſo wickedly*, reſpecting only the common Brotherhood of Nature. And again, it is contracted into that narrow circuit of a little flock, the Church, thoſe who
John 11. 52. are *gathered together in one, the Children of God, that were ſcattered abroad.* We will not look upon the word *Brethren* in all theſe repreſentations, but confine our ſelves to the two laſt, which are moſt appoſite to our preſent purpoſe, and in all probability moſt ſutable to the mind and meaning of our Apoſtle. And we will conſider the Galatians and all Chriſtians as *Brethren* by Nature, and as *Brethren* by Grace; as partakers of the ſame fleſh and bloud, and as partakers of the ſame heavenly calling; *Brethren* as Men, and *Brethren* as Chriſtians, profeſſing the ſame Faith.

In the firſt place, Nature her ſelf hath made all men *Brethren*. *Have we*
Mal. 2. 10. *not all one Father? hath not one God created us?* There is great difference indeed in other reſpects. Some are high, others low; ſome fair, others foul; ſome learned, others unlearned; ſome rich, others poor. But in reſpect of Original and Extraction there is no difference at all: we are all branches of the ſame Root, all hewn out of one rock, all digged out of one pit. We are all *homines ab humo*. And as we all have our riſe from the ground, ſo
Gen. 3. 19. to the ground again we muſt all fall. *Out of it we were all taken, and unto it we muſt all return.* The higheſt as well as the meaneſt may claim kindred
Job 17. 14. with *the Worm* and *Corruption*. This point I have often touched: This do-
Acts 17. 26. ctrine is moſt evident both by Scripture and Experience, That *all nations of men are made of one bloud*; and that by nature we are all *Brethren*. We need rather to have it preſſed then proved, and to be taught to practice what we cannot but know.

And therefore to make ſome uſe of that which we have learnt concerning our Brotherhood by Nature; this may ſerve in the firſt place to condemn all thoſe who look upon Men under other conſideration then as Men, or view them in any other ſhape then that of *Brethren*. And the very name of *Man* and of *Brother* ſhould be an amulet for all Mankind againſt the venome of Iniquity and Injuſtice. For all the title any one hath to theſe ſubluminary things, he hath it not *jure adoptionis*, by any right of Adoption or Filiation: Riches and the things of this world are not to be found in that Charter; but an incorruptible Crown and eternal Life. Theſe

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later indeed are demiſed unto us by our new birth: but the things of this world we hold by another tenure, *jure Creationis*, by the right of Creation, as we are Men, from him who hath made *the earth*, and *given* it in poſſeſſion *to the children of men.*

Therefore, in the ſecond place, by this light of Nature we may condemn our ſelves when any bitterneſs towards our brother riſeth in our hearts, and allay, or rather root it out, with this conſideration, That it is inhumane and moſt unnatural; That we cannot nouriſh it in our breaſts, and not fall from our creation, and leave off to be Men. *How art thou fallen from heaven, O Lucifer*, ſaith the Prophet, *and cut down to the ground?* How art thou fallen from being a miniſter of light to be a Prince of darkneſs? from being ſo filled with the Grace of the Divinity, to be a foul receptacle of malice? from waiting on God in all his Majeſty, to be thruſt down into the fouleſt pit, there to be his executioner? And how art thou faln, O Man, whoſoever thou be that hateſt thy brother, from heaven (for in earth there is no other heaven then what Love makes) to hell it ſelf, to be a place for thoſe foul ſpirits, Malice and Envy, to reign and riot in? How art thou fall'n from thy converſing with Angels, to wallow in bloud? from the glory of thy creation, to *burning fire*, and to *blackneſs and darkneſs and tempeſt*? from being a Man, to be worſe then *the beaſts that periſh*? Oh what a ſhame is it to our royal and high diſcent! Oh what a ſhame is it that Man, who was formed and faſhioned by the hand of Love, by the God of Love, by Love it ſelf (for it is Divine Love that laid the foundation of the World, that breathed a ſoul into Man, and ſtamped that image of God upon him) that Man, I ſay, ſo elemented, ſo compoſed, ſo compaſſed about with Love, ſhould delight in war, in variance, and contentions! that this creature of Love ſhould be as a hot fiery furnace, ſending forth nothing but ſulphur and ſtench, but malice and the gall of bitterneſs! that he who is *candidatus Angelorum*, made to be a competitor with the Angels, and in time to be equal to them, made to be conformed with Chriſt, and to be *transformed into his image*, as the Apoſtle ſpeaks, ſhould make himſelf a companion with Devils! and for a malicious man, though he be not poſſeſſed, yet may be ſure he carries a Devil about with him whitherſoever he goes, that this τιμιον ζωον, this *honorable creature*, as Syneſius calls Man, ſhould turn Savage, ſhould be a Beaſt, nay a Devil, to accuſe, deceive, and deſtroy! We uſe indeed to ſtand much upon our honor and repute: But none can diſhonour us more then our ſelves do, even then when we are in our altitudes; when we glory in our ſhame; when one man hath trodden down another as the clay in the ſtreets; when we think our ſelves great men by making our brethren little; when we contemn and deſpiſe, hate and perſecute them; then in this height, in this glory, in this triumph, we are the moſt deſpicable creatures on the earth in his ſight who being the God of Love, and having made us Men, and linkt us together as *Brethren*, cannot but look upon us as the baſeſt and vileſt creatures in the world, when being grown ſavage we hate one another. And further we carry not this conſideration, but paſs now to view the Galatians as *Brethren* in that other capacity, as they were Chriſtians, profeſſing the ſame Faith: Which our Apoſtle in this place might more particularly and eſpecially mean. Iſa. 14. 12.

For as they were *Brethren* by Nature, ſo were they alſo by Grace and their cœleſtial Calling, having *one ſpirit, one hope, one faith, one baptiſme, one calling*; being all brought out of the ſame womb of common Ignorance, heirs of the ſame common ſalvation, partakers of a like precious faith, ſealed with the ſame Sacraments, fed with the ſame Manna, ranſomed with the ſame price, comforted with the ſame glorious promiſes. *Et major fraternitas Chriſti quàm ſanguinis*

ſanguinis, ſaith the Father; The Brotherhood we have by Chriſt is a greater and nearer tie then that we have by bloud or nature. Hereupon Juſtine Martyr and Optatus have been ſo far charitable as to call Judaizing Chriſtians and Donatiſts by the name of *Brethren.* And we may obſerve that our Apoſtle, who in all other his Epiſtles calleth them he writes to *Saints*; *To the Saints at Corinth*; *To the Saints at Epheſus*; *To the Saints at Coloſs*; *To the Saints at Philippi*, *Grace be with you*, &c. yet in this whole Epiſtle he never calls the Galatians *Saints*; becauſe from being Chriſts Diſciples they had well-neer degenerated to be Moſes's Scholars, and had joyned the Law with the Goſpel. Yet nevertheleſs, though he will not honour them with the name of *Saints*, yet he is very willing to call them *Brethren*, as profeſſing the ſame Chriſt, though with an unſavory mixture and dangerous addition. This may ſoon be gathered by any who will but take ſo much pains as to read this ſhort Epiſtle. And upon ſo plain an Obſervation, as upon a foundation, we ſhall build this Doctrine, That there is ſuch a relation, ſuch a Brotherhood, betwixt all thoſe who profeſs the ſame Faith, that neither Error, nor Sence, nor Injury can break and diſſolve it. For if any, or all of theſe had been of force enough to do it, then certainly our Apoſtle would never have been ſo free as to have called the Galatians *Brethren.*

And firſt to Error, though it have a foul aſpect, and bear a diſtaſtful and loathed name, yet it carrieth no ſuch monſtroſity, no ſuch terror with it, as to fright Brethren ſo far aſunder as not to behold one another in that relation, not *to keep the unity of the Spirit in the bond of peace.* For if there were any ſuch power about it, the name of *Brethren* muſt needs be quite wiped out from amongſt the children of men; there being almoſt as many ſeveral opinions in the world as men, and moſt of them erroneous. For Man, being ſubject to paſſion, cannot improve his wiſdom ſo far as to preſerve it ſafe and untoucht of all errour. So that no reaſon can be given, but ſuch as Uncharitableneſs, or Ambition, or Pride, or Self-conceit uſe to frame, and throw as fire-balls about the world to conſume and devour all Brotherhood (and theſe are no reaſons, but carnal pretenſes) why men may not be divided in opinion, and yet united in charity; why they may not draw oppoſite concluſions, and yet conclude in peace; why they may not have different conceptions, and yet be of the ſame mind one towards another; why they may not erre, and yet be *brethren.*

For firſt, Error may be the object of my Diſlike, but not of my Anger. For as it is error, and no more, it hath no moral, culpable deformity in it; as being no way free nor voluntary. And the Civil Law hath laid it down as a rule, *Voluntas errantis nulla eſt*; He that errs hath no will at all. For he doth not erre who knows he is ignorant, but he who thinks he knows what indeed he doth not know. And Error is no ſooner diſcovered but by its very being diſcovered is avoided. Therefore the greateſt puniſhment an erring perſon can receive, is, as Plato ſpeaks, to be brought to School, and be taught. Now to keep our Charity alive even toward erring perſons; Firſt, we muſt conſider the great difficulty of finding out truth in all things, and of avoiding error. This conſideration made St. Auguſtine ſo compaſſionate and mild even towards the worſt of Hereticks, the Manichees, and to think that none could be enraged againſt them but thoſe who thought it an eaſie matter to ſerene the mind againſt carnal pleaſures, and who knew not how hard a thing it is for the eye of the inward man through ſo many miſts of objections to look upon the Sun. He who *conſidereth* that *himſelf alſo may be tempted* will uſe *the ſpirit of meekneſs* towards an erring brother.

Gal. 6. 1.

Secondly,

Secondly, we ſhould conceive it more probable that our brother doth erre rather for want of light than out of malice, and wilfully, to his own damnation and others.

Thirdly, we ought to look upon the erring perſon as one who may poſſibly be of the number of the elect, whom God in his wiſdom may permit to erre and fall, that he may raiſe him up again to the knowledge and profeſſion of the truth with greater glory to himſelf. And againſt thoſe who are deſtined to a crown of glory, againſt our Brethren and the members of Chriſt, how dare we paſs a ſevere ſentence?

Laſtly, let us but a while put upon our ſelves the perſons of our adverſaries, and put ours upon them; and let us conceive it poſſible that our ſelves may erre as fouly as they. And then let us think within our ſelves that this deceived brother, whoſe errour we count ſo pernitious, may be ſent to us from God to be an occaſion of finding out ſome truth the face whereof we have never yet ſeen, as having been never repreſented to us. And then to theſe charitable thoughts, let us joyn alſo a prudent conſideration of thoſe truths wherein we both agree, which peradventure may be more and more weighty then thoſe in which we varie; that ſo by the luſtre and brightneſs of theſe the offenſe taken by the other may vaniſh as the miſt before the Sun. In all our diſputes and debates with our Brethren whom we ſuppoſe to erre, let us walk by that rule which the learned have drawn out before us for our direction, That no Text of Scripture in its expoſition can retain the ſenſe and meaning of the bleſſed Spirit which doth not edifie in charity. For that Doctrine cannot be of any uſe in the Church, ſaith Bernard, which exaſperates one man againſt another. And this Moderation, this Diſcretion, is that *Salt* which Chriſt requires to be in us, that wiſe ſeaſoning of our words, that purging of our affections, amongſt which Ambition and Envy are the moſt violent: *Have* this *ſalt in your ſelves*; and then, as it follows, *you ſhall have Peace one with another.* Mark 9. 50.

Now for application of this; I might here ſtrike through the loins of thoſe who are enemies to peace, and are ſo intent againſt them who are not of the ſame opinion, that in the proſecution they forget they are *Brethren*; who like Hannibal, cannot live without an enemy; or, like thoſe ancient Spaniards in Trogus, are ſo out of love with Concord that they diſpute and quarrel upon no other reaſon than this, becauſe they hate it; who call every Opinion that is not theirs *Hereſie*, and Hereſie a crime, accounting nothing ſin but Hereſie; not ſo hot againſt a foul pollution in the heart as againſt an error in the underſtanding; not ſo angry with a crying ſin as with a petty miſtake. But I had rather exhort you *to bear the burdens* of theſe contentious men, as St. Paul exhorts in this Epiſtle; Not to aſſault one another with lyes in defenſe of the Truth; Not to nouriſh hatred in honour to Charity; Not to fly aſunder in defenſe of the Corner-ſtone; Not to be ſhaken a pieces to ſecure the Rock. If others ſeparate themſelves, do not you withdraw your affection from them. *Si velint, fratres; &, ſi nolint, fratres:* If they will, let them be your Brethren; and if they will not, yet let them be your Brethren. And in theſe times of hurry and noiſe, in theſe ſo many diviſions and ſects, look upon every ſect with an eye of Charity, or as Eraſmus calleth it, with *an Evangelical eye*: and leaving all bitterneſs and rancor behind you, walk on in a conſtant courſe of piety, and a holy contention with your ſelves; not anſwering reviling with reviling, but beating down every imagination which is contrary to Love; doing that upon Sin in your ſelves which you cannot do upon Error in your Brethren; not ſhaking off Brotherhood, though the error be as great as this of the

Ga'atians,

Galatians, then which there ſcarce could be a greater; that ſo you may be like the people of Nazianzium, who by their peaceable behaviour in times of great diſſention gained a name and title, and were called *the Ark of Noah*, becauſe by this part of ſpiritual wiſdom they eſcaped that inundation, that deluge, which had well-neer over-flowed and ſwallowed up all the Chriſtian world.

But, in the next place, if Error cannot break and diſſolve this relation of Brotherhood which is amongſt Chriſtians, being of it ſelf venial and eaſie to be pardoned, eſpecially of thoſe who are ſubject to error themſelves; yet Sin hath a foul aſpect, and is of the moſt ugly and deformed appearance of any thing in the world; being compared by one to dung, by another to that which I will not now name; being a monſtrous deviation from that infinite Juſtice and Purity, that eternal Law of God: ſo that if we could watch one eye with another, our carnal eye with our ſpiritual; if we could ſee Sin in its impure and horrid ſhape; if God would preſent it to us now in that likeneſs in which it ſhall appear in the day of judgment, we ſhould ſtreight be ſhaken in our minds, our joynts would be looſed, and *our very ſoul*, ſaith St. Chryſoſtom, *would fly out of our bodies*. And do we not well then to be angry with this monſter, though we meet it in a Brother, or in the perſon perhaps of our deareſt friend? Should we not hate the garment, much more the perſon, of him who is beſpotted with ſins? This queſtion may be askt: And yet we ſhould never ask this queſtion, if we would diſtinguiſh (which is eaſie to be done) between the Nature of our Brother and his Fault; between that which he received from God, and that evil affection he hath from himſelf; between that which is from heaven, heavenly, and that which is from the earth, nay from the loweſt pit of hell. If we would conſider him in his rational nature, the image of God; and in that other capacity, as he is one for whom Chriſt dyed, and ſo capable
Col. 3. 3. of eternal life; and that though he ſeem *dead*, yet *his life* may nevertheleſs *be hidden with Chriſt in God*. For *why judgeſt thou thy brother? Judgment is the Lords*, who ſeeth *things that are not as if they were*. What though he be fallen upon the ſtone, and be bruiſed? Yet he may be built upon that *foundation* which is *ſure, and which hath this Seal*, *THE LORD KNOWETH WHO ARE HIS*. This open profaner may become a true profeſſor, this falſe witneſs may be a true martyr, this perſecutor of the Church may at length prove the moſt glorious member and bold defender of it, and he that led the Saints bound to Jeruſalem may himſelf afterwards rejoyce in his bonds for the ſame cauſe: Paul of the tribe of Benjamin may, as it is ſaid of Benjamin, *in the morning raven as a wolf, and at night divide the ſpoil*, and after bow his head to ſuch a Sheep as Ananias. And therefore the Apoſtle, where he erects a kind of diſcipline amongſt the Theſſalonians, thus draws
2 Theſs. 3. 14. it forth; *If any man obey not our word*, that is, be refractory to the Goſpel of Chriſt, *have no company with that man, that he may be aſhamed*; that ſeeing others avoid him, he may be forced to have recourſe unto himſelf, to hold colloquy with his own ſoul, to find out that plague of his heart which makes him thus *like a Pelican in the wilderneſs, or an Owl in the deſert*; like the leper under the Law, which no man muſt come near. *Have no company with him*, that is, By thy company give him no encouragement in his ſin: And yet, for all this, have company with him; for *count him not as an enemy, but admoniſh him as a brother*; which we cannot do if we avoid his company. And in this ſenſe alſo we muſt
1 Cor. 5. 10. take that of the Apoſtle, where he forbids us to eat with publick and notorious offenders: For the Apoſtles mind was not that ſuch men were to be

be given over for gone; or, that we ſhould acquaint our ſelves only with the good, and not with the bad, as Phyſicians do in time of Peſtilence, look only to the ſound, and ſhun the diſeaſed. For our Saviour Chriſt familiarly converſed, ate and drank with publicans and ſinners, and gives the reaſon of it, *Becauſe he came to call, not the righteous, but ſinners to repentance.* And we cannot think that St. Paul is contrary to Chriſt.

Beloved, the rule of Charity commands us to think every man an heir with Chriſt; or at leaſt, if he be not, that he may be ſo. What though believers be very few, and there be many ſo like them that we cannot diſtinguiſh them? This is, I confeſs, an errour of our Charity, but it is a very neceſſary error. And he that errs not thus, he that thinks not and hopes not the beſt he can of all he ſees, wants ſomething of being a good Chriſtian. And this error of our Charity is not without reaſon. For we ſee not where nor how the Grace of God may work. How ſinful ſoever a man be, yet if he be baptized, if he make profeſſion of the name of Chriſt, if he do but come behind and touch the hemm of Chriſts Garment, the Grace of God may cure him. Nay, were he dead in ſin, who knows what the Grace of God may do? Peradventure God may call unto him lying and ſtinking in his ſins as in a Grave, *Lazarus, come forth.* Charity therefore, becauſe ſhe may erre, nay, becauſe ſhe muſt erre, looks upon every Chriſtian as a Brother. If he erre, ſhe is a guide to him; if he ſin, ſhe is Phyſician; if he wander, ſhe recalls him; if he fall, ſhe ſtrives to lift him up, being a light to the blind, and a ſtaff to the weak; if he fall into ſin, ſhe is ready *to reſtore him in the ſpirit of meekneſs*; καταρτίζειν, that is the phraſe, to be his Chirurgeon, to handle him with a gentle (or, as we uſe to ſay with a Ladies) hand, not roughly, but with all tenderneſs and compaſſion; to ſet every broken joynt, but ſo as if ſhe toucht it not; to ſettle all that is diſlocated, that all his parts and joynts may be entire, and aptly knit together, that nothing may be wanting to him of thoſe things which are required to the compleating and conſtituting of a brother and a Chriſtian. Look upon theſe Galatians unto whom Paul writes, and then caſt your eye upon *chap.* 5. 19, 20, 21. where he draweth out that black catalogue of *the works of the fleſh*, *Adultery*, *Fornication*, *Uncleanneſs*, and the like, and you will think it more then probable, that theſe ſins even reigned amongſt them; that they had *abuſed their* Chriſtian *liberty as an occaſion to the fleſh*, v. 13. that beſides the contagion of a foul Error, they were alſo polluted with Sins; yet St. Paul doth rather intimate then impute them. He ſhews them in their full horror, and deformity, that the Galatians may run from them, and leaves them to accuſe and condemn themſelves; and though he ſtrike at their Error and Sin both, yet he makes a fair cloſe with themſelves, and calls them *Brethren.* Gal. 6. 1.

And now briefly to make ſome uſe of this, it may ſeem to correct an angry and malignant humor which lurks in the hearts of many men undiſcerned, undiſcovered, and often breatheth and exhaleth it ſelf forth, not to the ſaving of the ſouls, but to the blaſting of the good name of their brethren; not as phyſick, but as poyſon, fatal and deleteriall. It is one mark of Antichriſt, That *he ſits as God in the temple of God, ſhewing himſelf that he is God*: thundring out his excommunications, canonizing, damning, abſolving, condemning whom he pleaſeth. Beloved, thus ὑπερόψειν, *to over-look*, our brother thus to look down upon our Brethren, and dart a heavy cenſure on them for that for which 2 Theſſ. 2. 4.

we ſhould ſhed a tear, is ſo far to follow Antichriſt, as to take the ſeat and place of God; nay, to put him out of his ſeat, and do his office; nay, to do that which he will not do, to ſentence him to death when he, for ought we know, hath choſen unto life: Nay, though it doth not make any man Antichriſt, yet it makes him ſo much Antichriſt, as to place him in a flat oppoſition to Chriſt himſelf: For *we have not ſuch a high Prieſt as cannot be touched with the feeling of our* ſins, *but being tempted himſelf is able* and willing *to compaſſionate thoſe who are tempted.* Did we feel the burden of our Brothers ſins, as he did, did we apprehend the wrath of God, as he did, we ſhould rather, as he did, *offer up prayers and ſupplications, with ſtrong crying and tears, unto him*, for our Brethren, then ſmite them with our tongues, then *tell*
Pſal. 69. 26. *of the miſery of* theſe *wounded ones*, (that is, ſpeak vauntingly, and preach thereof, as the word ſignifies) then thus rain down upon them their own ſnares, *haleſtones and coals of fire.* I confeſs, prudent and diſcreet reprehenſion is as a gracious and ſeaſonable rain, as precious balm; but raſh and inconſiderate cenſure is as a Tempeſt or Hurrican, to waſte a ſoul, to carry all before it, and to digg up a good name by the roots. And as it is truly ſaid that moſt men ſpeak againſt Riches not out of hatred but love unto them; ſo do many declaim againſt Sin, not out of hatred to ſin, but out of love to themſelves; which may be as great a crime as that they ſpeak againſt. *Signum putant bonæ conſcientiæ aliis malè dicere*; They think it a ſign of a good conſcience in themſelves to ſpeak evil of others, and conceit themſelves good if they can ſay others are evil; For as true Righteouſneſs ſpeaks alwaies in compaſſion, but that which is falſe and counterfeit breaths forth nothing
Hebr. 13. 3. but wrath and reviling and indignation. *Remember thoſe that are in*
Rom. 8. 11. *bonds, as if you were bound with them, and as being your ſelves in the*
1 Cor. 15. 40. *body: as being in the body*, obnoxious to the ſame evils, in a *mortal bo-*
53. *dy*, an *earthly* body, and a *corruptible body.* And *remember thoſe who are in* their ſins, which are *the bonds*, I am ſure, and fetters of the ſoul, *as*
Rom. 7. 24. *being alſo in* that *body of death*, as being under that *burden that preſſeth*
Hebr. 12. 1. *down*, and under *ſin that hangeth ſo faſt on* that we ſhall never fling it off till we caſt off our bodies, being in the ſame polluted garments
2 Cor. 5. 4. which will ſtick cloſe to us till we be *uncloathed*, and *cloathed upon*, and *mortality be ſwallowed up of life.* Look not upon thy Brethren as Graſhoppers, and upon thy ſelf as a ſtrong and perfect man in Chriſt; as if thou wert ſpiritual, heavenly, impeccable, and as far removed
1 Cor. 9. 20. from Sin as God himſelf. But rather as St. Paul *was made a Jew to the Jew*, ſo be thou as a ſick man miniſtring to the ſick, handling another with the ſame compaſſion thou wouldſt have extended to thy ſelf, if thou thy ſelf ſhould be in his caſe. If thou deſpiſe and reproach him, I am ſure thou art in a far worſe. For be he what the frailty of the Fleſh, the ſubtilty of Satan, and the flattery of a vain World can make him, yet he is thy Brother: be he ſick well-near unto death, yet he is thy Brother; be he the loſt ſheep, yet he is thy Brother; and Chriſt may fetch him back again, even upon thy ſhoulders, that is, by thy compaſſion and thy care: be he amongſt the ſwine with the Prodigal, yet he is thy Brother; for within a while he may come back again to his Father and thy Fathers houſe: If he be to thee as an heathen or publican, yet he muſt alſo be Brother. And further we preſs not this Uſe.

So then neither Error nor Sin can unty this knot, can diſſolve and break this relation of Brethren; I named a third, but I am well-near aſhamed to name it again, or bring it in competition with Error or Sin;

Sin; becauſe an offenſe againſt God ſhould more provoke us then any injury done to our ſelves; Which our Apoſtle here ſets ſo light by, that although the Galatians had even queſtioned his Apoſtleſhip, and preferred Peter and James and John before him, yet he paſſeth it by as not worth the taking notice of; Like Socrates, who being overcome in judgment profeſt he had no reaſon to be angry with his enemies, unleſs it were for this, that they conceived and believed they had hurt him. And here St. Paul ſaith, *Ye have not hurt me at all.* And indeed no injury can be done by a brother to a brother. For the injury is properly done to God, who made them Brethren and fellow-ſervants, and who reſerves all power of revenge unto himſelf, who is their common Maſter and the God of revenge. If a brother ſtrike us, we ſhould, ſaith Chryſoſtom, kiſs his hand; if he would deſtroy us, our revenge ſhould be to ſave him. *Ignoſcat tibi Chriſtus*, ſaith Nazianzene, to a young man that was ſuborn'd to kill him; *Chriſt forgive thee, who hath alſo forgiven me, and dyed to ſave me. Ille idoneus patientiæ ſequeſter*; He is the beſt Advocate for our patience, the beſt Decider of all our controverſies and debates. If you gage and lay down your injury with him, he is the Revenger; if your loſs, he is the Reſtorer; if your grief, he is the Phyſician; if your death, he will raiſe you up again. But we ſhall no further proſecute this, becauſe it will fall in with our laſt part. We will rather, having as ye have read, ſecured and fortified the Brethren, walk about yet a while longer, and tell the towers and bulwarks which the God of Love hath raiſed and ſet up to uphold them. And they are 1. Pleaſure, exceſſive Pleaſure; 2. Profit, great Profit; 3. Neceſſity, extream Neceſſity. All theſe ſerve to maintain and uphold this Brotherhood. For Brotherly Love is 1. pleaſant and delightful; 2. profitable and advantageous; 3. ſo neceſſary that it had been better for us never to have been then not to love the Brethren.

For the firſt, hear what the Pſalmiſt ſaith, *Behold how good and joyful a thing it is, for Brethren to dwell together in unity*! Not only it is ſo, but it is worth our obſerving, and we are called to behold and conſider it: Which if we did with a ſerious eye, we ſhould not ſo ſlight and undervalue it as we do. For Pleaſure is winning and attractive: It is a motive above all eloquence, more perſuaſive then the words of the wiſe. Oh that we could be once brought to be well perſwaded of this Pleaſure, and did not ſo dote on that which hath no true pleaſure at all in it! *The Hills*, ſaith the Prophet David, *are girded with gladneſs.* Things are figuratively ſaid *to be glad* when they attain unto and abide in their natural perfection. So the Light is ſaid *to rejoyce* when it ſhineth clear and continually, becauſe then it is in its higheſt and fulleſt ſplendor. Now there can be no higher perfection for a Chriſtian then to love the Brethren: *He that dwelleth in love, dwelleth in God, and God in him*: and, *By this men ſhall know you are my Diſciples, if ye have love one to another*; ſaith Chriſt by the ſame John in his Goſpel. What perfection greater then for a man *to dwell in God*, and to have *God dwell in him?* This is to be like unto God, and to be partaker of his ſpirit. And to be *Chriſts Diſciple* is to be one with him, and to be ingrafted into him. Here is the Chriſtians higheſt pitch, his Aſcenſion, his Zenith, his Third heaven. And therefore it is ſaid to be a ſpeech of Chriſt which the Nazarene Goſpel hath recorded, though our Bibles have not, *Nunquam læti ſitis niſi cum fratres in charitate videritis.* No ſpectacle of delight, nothing that a Chriſtian can take pleaſure in, nothing of virtue and power hath enough to raiſe a Diſciples joy, but to ſee

Pſalm 133. 1.

Pſalm 65. 12.

1 John 4. 16.

John 13. 35.

his fellow-diſciples, his Brethren, embracing one another in love. For if the ground of all Pleaſure be agreement and proportionableneſs to the temper and conſtitution of any thing, then certainly nothing ſo agreeing, ſo harmonical, ſo conſonant to our reaſonable nature and to the ingenuity of our kind, and conſequently ſo univerſally delightful to all who have not put off the bowels and the nature of Man, and are by the love of the world ſwayed and bended to a brutiſh condition, as that which may as well go for a Reward as for a Duty, the Loving of the Brethren; that language of Love, which we muſt practice here, that we may chant it in heaven with *the congregation of the firſt-born*, and *the ſpirits of men made perfect* by love, eternally. And indeed Charity is the prime ingredient of the glorified Saints. Of whoſe ſtate we underſtand no more but that they are in bliſs, and love one another, and that they are for ever bleſſed becauſe they for ever love one another. Their *Charity never faileth*, ſaith St. Paul, and then their bliſs is everlaſting. *What is Paradiſe*, ſaith the Father, *but to love God, and ſerve him?* And the beſt love we can ſhew him, the beſt ſervice we can do him, is to love and ſerve the Brethren: *The end of the Goſpel is love*; that is, other doctrine tendeth to ſtrife and contention; but the whole doctrine of the Goſpel tendeth to love and unity: So that no doctrine that naturally and of it ſelf worketh wrath and uncharitableneſs can be Evangelical. For *the wiſdome that is from above is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy and good fruits, without judging, and without Hypocriſie.* Beloved, Envy, malice, debate, contention, ſtrife, are the delight and joy of them who have taſted of the powers of no other world then of this which ſhall be conſumed; or rather they are the delight of the infernal ſpirits, as it is a torment to them to be reſtrained from doing miſchief. *Art thou come to deſtroy us, to torment us before our time?* ſaith the unclean Spirit. Art thou come to curb and hinder us from vexing and deſtroying thoſe we hate? for this is torturing, this is ſending them again *into the deep*, confining them to their Hell. As *the lower pit* is ſaid *to be opened* in the Revelation, when they have liberty to vex and torment mankind; ſo it is as much Hell to them not to puniſh others, as it is to be puniſhed. And none but evil ſpirits, and Men of their conſtitution and temper, can make a Heaven in Hell it ſelf, by doing miſchief. And indeed Delight it is not properly; but it is called ſo becauſe it is proportionable and ſatisfactory to their malice and pernicious nature and diſpoſition. No; if we hear, *LÆTENTUR COELI*; *Let the Heavens rejoyce*, it is becauſe *Peace is here on earth.* If we hear, *LÆTENTUR ANGELI*, *Let the Angels rejoyce*; it is for the tears and repentance of ſome ſinner here below. If we hear, *LÆTENTUR SANCTI*, *Let the Saints rejoyce*, it is in their union and communion, in thoſe mutual offices of bearing and ſupporting one another; and, as ſo many Angels, by prayers and exhortations, and by the reciprocal activity of their love, lifting and conveighing one another into Abrahams boſome. Thus we ſee that that love which makes and keeps us Brethren is the pleaſanteſt thing in the world, and that all other joy is no better joy then the Damned have in hell: A *Joy* I muſt not call it: A *Complacency* we may call it: But that is too good a name. It is the feeding, the filling, the ſatisfying the Malice of an ugly and malicious Fiend.

1 Tim. 1. 5.

James 3. 17.

Luke 8. 31.

But, in the next place, we ſhall the ſooner fall in love with this Love, if Profit alſo be brought-in to commend and enhance the price and value of this Pleaſure. And here if we ask with the Apoſtle, Τίς ὁ ὠφέλεια, *What profit*

profit is there? we may anſwer, *Much every manner of way.* For from this we have all thoſe helps, thoſe huge advantages, which are as ſo many heaves and promotions and thruſtings forward into Happineſs. By my brother I may ſee that which before I could not diſcover. He may clear up my Affections from ſtorm and tempeſt, and my Underſtanding from darkneſs and confuſion of thoughts. He may caſt out *infinitatem rei*, as the Civilians ſpeak, that variety, that kind of infinity, of appearances in which every thing uſeth to ſhew and preſent it ſelf. He *may be*, as Moſes ſaid to Hobab, *to me inſtead of eyes*, to guide and direct me by his counſel and providence. By him I may *hear*, as Samuel did for Ely, *what the Lord God will ſay.* By him I may feel and *taſte how gracious the Lord God is.* He may do thoſe offices for me which the Angels of God, thoſe *miniſtring Spirits*, cannot do, becauſe they have no body. He may be my Servant, and I may wait upon him: He may be my Supporter, and I may uphold him: He may be my Prieſt, and I may teach him: He may be my Guard, and I may protect him: He may be my Angel, and I may go with him and be his conduct: He may be made all things to me, and I may be made all things to him. Thus we may grow up together in Grace (for in this Nurſery, in this Eden, in this Fraternity, the nearer and cloſer we grow together, the more we ſpread and flouriſh) *COMPLANTATI, grafted together in the ſimilitude of Chriſts Death*; and *CONSEPULTI, Buried together with him in Baptiſm*; and *CONRESUSCITATI, riſen together with Chriſt.* No Grafting, no Burying, no Riſing, but together; No profit, no advantage, no encreaſe, but in love. *Speaking the truth in love we grow up into him in all things, which is the Head, even Chriſt: By which the whole body fitly joyned together and compacted,* as a Houſe, *by that which every joynt ſupplyes*, by that ſpirit and juyce which every part conveighs, *according to the effectual working in the meaſure of every part*, according as it wants ſuſtentation and increaſe, *εἰς οἰκοδομὴν, that the body*, which is the Brotherhood, *may be edified*, that is, more and more inſtructed and improved by mutual love and the duty and offices of Charity, which is that *increaſe of the body unto the edifying of it ſelf in love.* Oh what a ſhole of Chriſtians did this Love ſend forth, when the Heathen could make the obſervation, and proclaim it, *See how theſe Chriſtians love one another!* Then did they fill their villages, their temples, their armies: And, if we look upon their number, they might, as Tertullian obſerves, have eaſily ſwallowed up their enemies in victory. When St. Peter, that Fiſher of men, caught ſo many together, even *three thouſand ſouls*, it was Love that gathered them in, and it was Love that kept them in. For ἐμεμάδον, *they continued daily with one accord in the temple*: They *were of one heart and of one ſoul*: And what is it that hath made ſuch a dearth and ſcarcity of ſincere and truly pious Chriſtians, but our Debate and bitter Malice, the greateſt enemy Chriſtianity hath. For by *biting* and *devouring one another* we have well-near *conſumed one another*, nay, well-near conſumed Religion it ſelf. And if a Heathen ſhould ſtand by, he could not but wonder, and make no other obſervation then this, *See how the Chriſtians hate one another!* The Heathen of old could find out nothing in the Chriſtians but their name to accuſe them; but we of this aged and corrupted world have ſcarce any thing but the name of *Chriſtians* to commend us. *Hoc Ithacus velit*; This is that which our enemies have long expected, and to effect which they have ſpent their nights, their dayes; have laid out their leaſure, their buſineſs, their watchings, their very ſleep; and now have ſeen that fire which they did help to kindle, by the light of which they may ſtretch forth their

Rom. 6. 5. v. 4. Col. 3. 1. Eph. 4. 15, 16. Acts 2. 41. v. 46. Acts 4. 32.

curtains

curtains and enlarge their territories and dominions every day in Christendome. For as the Devil is tormented, as Optatus speaks, with the peace of the Brethren, when they are joyned together *vinculo fidei & glutine charitatis*, by the bond and cement of Faith and Love, so is he enlivened, and put into hopes of success in his attempts, by the mutual ruptures and jealousies which the Brethren, the members of the Church foment and cherish amongst themselves. When by the defection of Jeroboam, Judah and Israel were rent asunder, then came Shishak and troubled Jerusalem. And therefore *let us love the Brotherhood*, as the Apostle exhorts. For an enemy is never more dangerous to an army then when it is disordered by mutiny and division. If it be at peace with it self, it hath half conquered the enemy. When the Church begins to be torn by Schisms, and Contentions, then every blast is ready to shake and shatter it; but when it is in unity within it self, then it is built up strong and fair, as the tower of David. No Heresie, no Enemy, no Jesuite, no Devil, no, not the Gates of Hell, can prevail against us, whilst we are fast joyned together, rooted and built-up and established in love. No principalities nor powers, no height nor depth, no creature, can come near to touch us, whilst we keep within the circle and compass which Love maketh, whilst we continue *Brethren*.

2 Chron. 12. 2.

Thus then we find both Pleasure and Profit in being *Brethren*. But now, in the third and last place, there is a kind of Necessity to force us: And the Love that keeps us so is necessary not only as a virtue or quality without which we ought not to be, but as a virtue without which we cannot be what we profess. For loose but this bond once, unjoynt this goodly frame, shake but the Brotherhood, and we are fallen from heaven, spoiled of all the riches of the Gospel, deprived of all the priviledges and prerogatives of Christians, defeated of all those glorious promises, shook from the hope of immortality and eternal life, without love, and then without God in this world; left naked and destitute, stript of our inheritance, having title to no place but that where the revolting Angels and malicious Spirits are shut up. For as that is true which we find in the Gloss on the Canon Law, *Habe Charitatem, & fac quod vis*; Do it in love, and do what thou wilt: Thy Zeal shall be as the fire in the bush, burning, but not consuming: thy Reproofs shall be balm; thy Justice, physick; thy Wounds, kisses; thy Tears, as the dew of heaven; thy Joy, the joy of Angels; all thy Works, fit to be put in the register of God. But if once thou forsake the Brotherhood, if once thou shake hands with Love, then whatsoever thou doest must needs be ill done because thou doest it. If thou *speak with the tongue of Men and Angels*, it is but noise: if thou *give all thy goods to the poor*, it is but loss: and that which with Love is martyrdom, without it may be murder: Thy Zeal will be rage; thy Reproofs, swords; thy Justice, gall and wormwood; thy Wounds, fatal; thy Tears, the dropping of a crocodile; thy Joy, madness; and thy Works, fit for nothing but the fire. The Gospel to thee will be as killing as the Law, and the Bloud of Christ cry as loud for vengeance as that of Abel, or of any Brother whom thou hast persecuted and wounded with injuries and reproach. Let us not deceive our selves with vain pretences and ridiculous excuses, with empty and airy phansies, which can conceive and shape out Love, when it is dead in the heart; which can revile, and love; strike, and love; kill, and love. For a truth it is, and a sad truth, a truth which may bore the ears of many of us Christians, and strike us to the ground, as Peters voice did Ananias. And St. John hath set his seal to it, *He that loveth not his Brother*, (and not to love him with St. John, is to hate him) *abideth in death*. And again, *He*

1 John 3. 14.

that

He that hateth his brother is a murderer; alluding to our Saviours reformation of the Law, which even made Anger murder. What degree of Murder ſoever he means, ſuch a *Murderer* he is that *hath not eternal life abiding in him*; The want of this Love being a ſure mark of a child of wrath, and of one carrying his hell about with him whitherſoever he goes, being himſelf a Tophet burning with fire and brimſtone, with Hatred and Malice and Fury; having nothing between him and that everlaſting Hell but a ruinous wall, his body of fleſh, which will moulder away and fall down within a ſpan of time. Oh how ſhould this ſtill ſound in our ears, as that, *Riſe, and come unto judgment*, did in St. Hieroms, who could not ſleep for it! Oh that the ſound of this would make us, not to leave our ſleep, but to leave our gall, our venome, our Malice, which may peradventure bite our Brothers heel, wound him in his perſon, in his eſtate, or good name, but will moſt certainly ſting us unto death. Let then this ſad, nay this behooffful, this glorious, this Neceſſity prevail with us: and let us not ſo trifle with God and our own ſouls, ſo flatter and ſmile our ſelves to death, as to think there is no ſuch Neceſſity at all, but that we may love God and yet hate and perſecute our Brother, nay, love God the more, the more we hate our Brother. For I ask, Is it neceſſary to love God? is it neceſſary to love our ſelves? is it neceſſary to be the children of God? is it neceſſary to love Gods image in others, and to repair it in our ſelves? is it neceſſary to be ingrafted into Chriſt? is it neceſſary to believe? in a word, is it neceſſary to be ſaved? Then is it alſo neceſſary to love the Brethren ſincerely, cordially, with a ſingle heart. To love our ſelves, or, as we are commanded, to love our common Father which is in Heaven, and who is the God of Love. Profit and Pleaſure may draw and allure us; But Neceſſity forces, and chains and links us to the *Brethren*. Now the God of Love work true Brotherly Love in us all.

THE



A

SERMON

Preached on

Chriſtmaſs-Day.

PSALM. LXXII. 6, 7.

He ſhall come down like rain upon the mowen Graſs; [*or*, into a fleece of wooll;] *as* ſhowers *that water the Earth.*
In his dayes ſhall the righteous flouriſh; *and abundance of peace, ſo long as the Moon endureth.*

THis Pſalm conteins a Prayer and a Propheſie: *A Prayer for King Solomon*, who laid down his Scepter with his Life, and *ſlept with his Fathers*; and a Propheſie of Chriſt, *whoſe Throne is for ever and ever*; and *of whoſe Kingdom there is no end.* Take it as a Prayer, and it was heard. For *God gave* Solomon *Wiſdom and Underſtanding and largeneſs of heart, to judge his people with Righteouſneſs, and the poor with judgment.* 1 Kings 4. 29. Take it as a Propheſie, and it was fulfilled: For God ſent his Son, who is Wiſdom it ſelf, to be *the Shepherd and great Biſhop of our Souls*, and to be our King to lead us in the waies of Righteouſneſs. Apply it to the Type, and the expreſſions are hyperbolical. *Righteouſneſs* in the Text is not compleat, nor *abundance* full; *Peace* not as laſting as *the Moon*, but as the Moon waxing and waning, and at laſt eclipſed and turned into bloud. That *Dominion from the River unto the ends of the Earth* takes in no larger compaſs than *Judæa*, or at moſt the Region *from Tiphſah unto Azzah*, ſo narrow a 1 Kings 4. 24.

compaſs of ground that St. *Hierom* was aſhamed to bewray its dimenſions. In a word; interpret it by the inſcription, as *a Pſalm for King Solomon*, and *all generations* make but forty years; *all Kings* are but *Pharaoh*, and *Hiram*, & ſome few other that were on this ſide the River *Euphrates*. *All Nations* are not many Nations: and *Solomons For ever*, we know well, had an end. And as we find it in hyperbolical Speeches, *ad verum mendacio pervenitur*; That we come not too ſhort of the truth, the phraſe is made to look beyond it. That we may conceive aright of the glory of *Solomons* Kingdom, *David* extends it *from the River unto the ends of the Earth.* That we may conceive ſome *Peace*, he tells us of *abundance.* He multiplies and dilates the bounds of his Empire, makes *Judæa* as large as the whole world; an Age, eternity; and that *Scepter* which did *depart*, *everlaſting.* Literally this cannot be true of King *Solomon.* *Hic Pſalmus Solomoni canere dicitur quæ tamen ſoli competant Chriſto*; ſaith *Cyril:* This Pſalm is ſung to King *Solomon*, but the ditty is of Chriſt, and of him alone. *Behold, a greater then Solomon is here; He ſhall have Dominion from ſea to ſea.* This belongs to Chriſt alone; *All Kings ſhall worſhip him* Before whom do all Kings fall down, but Chriſt? *And all Nations ſhall ſerve him.* Whom ſhall all Nations ſerve but Chriſt? *His name ſhall endure for ever*: Whoſe name but Chriſts? *All Nations ſhall be bleſſed* in Chriſt; in *Solomon*, none at all. And here in my Text, *He ſhall deſcend like the rain*, cannot be true of *Solomon*: For he deſcended indeed, but not like rain, becauſe he came not down from Heaven. Many things are ſpoken of the Type which more properly belong to the Antitype. Many things in this Pſalm are ſpoken of *Solomon* which ſtretch beyond the line of truth, and for no other reaſon but this, becauſe they belong to Chriſt, whoſe Type he bore, and in whom they were truly to be made good, and without any Hyperbole at all. *Solomon* did *judge the people with righteouſneſs*; but Chriſt ſhall judge the whole world, and *Solomon* himſelf. *Solomon* was a King; but Chriſt is the King of Kings. *Solomon* paſſed all the Kings of the Earth in Wiſdom; but Chriſt is Wiſdom it ſelf. *Solomon* did *break in pieces the Oppreſſor*; but Chriſt broke the jawes of the Deſtroyer of mankind, and took the prey out of his mouth. *To him give all the Prophets witneſs*; To him do all the Fathers apply the words of my Text: *The holy Church throughout all the world doth acknowledge him* in her Hymns and Service for this great Feaſt of Chriſts Nativity, ſinging praiſes to the Lord our Strength, *who came down like the rain into a fleece of wooll*, (or, *the mowen graſs*) *as ſhowers that water the earth.* And we have ſeen it with our eyes, and feel it in our hearts, and it is the joy and glory of this high Feaſt, that *in his dayes the righteous flouriſh, and abundance of peace ſo long as the Moon endureth.*

Verſ. 8.
Verſ. 11.

And now I may ſay of this Propheſie as our Saviour himſelf did of another, *This day was this Scripture fulfilled in Chriſt* who is *ſignaculum omnium Prophetarum*, who was *the great Prophet who was to come*, and the ſeal of all the reſt; in whom all Propheſies were at an end. And therefore we will but change the Tenſe, and not read it *DESCENDET*, *he ſhall come down*, (for the Jew himſelf will yield us thus much) but *DESCENDIT*: *The fulneſs of time is come*, and *he is come down* already. *In quo quicquid retro fuit, demutatum eſt*, ſaith *Tertullian*; In whom whatſ ever was in times paſt is either changed, as Circumciſion; or ſupplied, as the Law; or fulfilled, as the Propheſies; or made perfect, as Faith it ſelf. The Subject of the Song is the ſame. *Eædem voces ſonant, eædem literæ notant, idem Spiritus pulſat*; The words that ſound, the ſame; the letters that character him out, the ſame; the ſame Spirit, which inſpires the Prophets, and now ſpeaks to us. Only for the Feaſts ſake we will but change the time, the Future for the Preſent, and ſo expreſs our thanks and joy: Which ſhould as far

Luke 4. 21.

exceed

exceed the joy of the Prophets as Fruition doth Hope, and the preſent enjoying of the benefit a ſad and earneſt expectation of it. And then there will naturally ariſe the handling of theſe points. 1. We ſhall conſider the Incarnation of the Son of God as a *Deſcent* or *Comming down*; 2. The Manner of this Deſcent. It was *placidus & inſenſibilis*, ſaith the Father, ſweet and peaceable, without trouble, without noiſe, ſcarcely to be perceiv'd; not in the *ſtrong wind*, to rend us to pieces; not in the *Earth-quake*, to ſhake us; not in the *fire*, to conſume us; but in *a ſtill and ſmall voice*: not as Thunder, to make a noiſe; not as Hayl, to rattle on the houſe-tops; not as the Blaſt and Mildew, to wither us; but *as the Rain* falling ſweetly *on the graſs*, or *on a fleece of wooll, and as the ſhowers which water the earth*, and make it fruitful. 3. We ſhall obſerve the Effect which this Deſcent produceth, or the Fruit which ſprings up upon the fall of this gracious *Rain*; Firſt, Righteouſneſs ſprings up, and ſpreads her ſelf, *Juſtus florebit*; So ſome render it; *The righteous ſhall flouriſh*. Secondly, After Righteouſneſs Peace ſhews it ſelf, even *abundance of peace*. And Thirdly, both theſe are not *herbæ ſolſtitiales*, herbs which ſpring up and wither in one day, but which will be green and flouriſh *ſo long as the Moon endureth*, which is everlaſtingly. And therefore we muſt Fourthly, in the laſt place obſerve 1. the Relation which is between theſe two, *Righteouſneſs* and *Peace*; They are ἀντίστροφα. Where there is *Righteouſneſs*, there is *Peace*; and where there is *Peace*, there is *Righteouſneſs*. 2. The Order; *Righteouſneſs* firſt, and then *abundance of Peace*. Take them all *three*, and you ſhall find a kind of ſubordination betwixt them, for no *Peace* without *Righteouſneſs*, no *Righteouſneſs* without this *Rain*: But if the Son of God *come down like rain*, ſtreight *Righteouſneſs* appears on the earth; and upon the ſame watering, and from the ſame root, ſhoots forth *abundance of Peace*, and both *ſo long as the Moon endureth*. Of theſe then in their Order briefly and plainly; and firſt of the Deſcent.

He that aſcended is he alſo that deſcended firſt, ſaith the Apoſtle. And he *came down* very low: He brought himſelf *ſub lege*, under the Law; *ſub cultro*, under the Knife, at his Circumciſion; *ſub maledicto*, under the curſe; *ſub poteſtate tenebrarum*, under the power of darkneſs; *down* into the cratch, *down* into the world, and *down* when he was lifted up upon the Croſs, (for that aſcenſion was a great deſcent,) and from thence *down* into the grave, and lower yet, εἰς τὰ κατώτερα μέρη τῆς γῆς, *into the lowermoſt parts of the earth*: Thus low did he *come down*. But if we terminate his *Deſcenſion* in his Incarnation, if we interpret his *Deſcent* by *NATUS EST*, that *he was born*, and ſay no more, we have brought him very low, even ſo low that the Angels themſelves muſt παρακύψαι, *ſtoop to look after him*; that not the cleareſt Underſtanding, not the quickeſt Apprehenſion, nothing but Faith, can follow after to behold him; which yet muſt ſtand aloof off, and tremble, and wonder at this great ſight. *Hic me ſolus complectitur ſtupor*, ſaith the Father: In other things my Reaſon may guide me, Meditation and Study may help me; and if not give me full reſolution, yet ſome ſatisfaction at leaſt. But here, *O prodigia! O miracula!* O prodigy, O miracle of mercy! ὦ παράδοξα τῆς οἰκονομίας, *O the paradox of this ſtrange Deſcent!* This is a depth which I connot ſoard, a gulph wherein I am ſwallowed up, and have no light left me but my Faith and Admiration. *Certe mirabilis deſcenſus*, ſaith *Leo*, a wonderful deſcent, *à cælo ad uterum*, from his Throne to the Womb; from his Palace, to a Dungeon; from his dwelling place on high, to dwell in our fleſh; from riding on the Cherubin, to hanging on the Teat. A wonderful Deſcent! *Where is the wiſe? Where is the Scribe? Where is the Diſputer of this World?* That God ſhould thus *come down*; that he that conteineth all things ſhould be compaſſed by a Woman; Eph. 4.

that he ſhould cry as a child, at whoſe voice the Angels and Archangels tremble; that he whoſe hands meted out the Heavens, and meaſur'd the waters, ſhould lye in the cratch; *Deus viſibilis, & Deus contrectabilis,* as *Hilary* ſpeaks, that God ſhould be ſeen and touched and handled, no Orator, no Eloquence, the tongues of Men and Angels cannot reach it. *O anima, opus eſt tibi imperitiâ meâ*; O my ſoul, learn to be ignorant, and not to know what is unſearchable. *Abundat ſibi locuples fides*; It is enough for me to believe that the Son of God *came down*. And this *coming down* we may call his Humiliation, his Exinanition, his Low eſtate. Not that his Divine nature could deſcend κατ' ἑαυτὸν, *conſider'd in it ſelf*; but God came down κατ' οἰκονομίαν, *in reſpect of that gracious diſpenſation* by which he vouchſafed to dwell amongſt us. For he aſſumed into the unity of his Perſon that which before he was not, and yet remained that which he was. *Ille quod eſt, ſemper eſt; & ſicut eſt, ita eſt*; For what he is, he alwaies is; and as he is, ſo he is, without any ſhew or ſhadow of change. But yet in the great work of our redemption he may ſeem to have laid his Majeſty aſide, and not to have exerciſed that Power which was coeternal with him, as infinite as Himſelf. And now it is no blaſphemy, but ſalvation, to ſay, That he who created man was made a Man; That he who was the God of *Mary*, was the Son of *Mary*; That he that made the world had not a hole to hide his head; That he who was the Law-giver was made under the Law. And therefore in every action almoſt, as he did manifeſt his Power, ſo he expreſt his Humility. A Star ſtands over him, when he lay in the Manger; He rebukes the Winds, who was aſleep in the Ship: He commands the Sea, and Fiſhes bring tribute in their mouths; but at *Cæſars* commands he ſubmits and pays it: He ſtrikes a band of men backward to the Ground, but yields as a man, and is bound, and led away as a ſheep to the ſlaughter. And thus that Love which reconcil'd the World unto God, reconcileth theſe ſtrange contradictions; a God, and a Man; a God that ſleeps, that thirſts; *vectigalis Deus*, a tributary God; *Deus in vinculis*, a God in bonds; a God crucified, dead and buried. All which *Deſcents* he had not *in natura*, not in his Divine Nature. *Neque enim defecit in ſeſe, qui ſe evacuavit in ſeſe*, ſaith *Hilary*; *For He who emptied himſelf in himſelf did not* ſo deſcend as to *leave* or *looſe himſelf*. But the *Deſcent* was *in perſona*, in his Perſon, in reſpect of his voluntary Diſpenſation, by which he willingly yielded to aſſume and unite the Humane nature to Himſelf. And thus he was *made of* that *Woman* who was made by himſelf; and was conteined in her womb, whom the Heavens cannot contein; and was *cut out of the land of the living*, who was in truth, what *Melchiſedec* was only in the conceit of men in his time, *without father, and without mother, having no beginning of days, nor end of life*: He was leſs then his Father, and yet his Fathers Equal; the Son of *David*, and yet *Davids* Lord; A caſe which plunged the great Rabbies among the Phariſees, who had not yet *learned this wiſdom*; *nor known this knowledge of the Holy*. But moſt true it is, *Non fallit in vocabulis Deus*. God ſpeaks of things as they are; nor is there any ambiguity in his words. He tells us he is God, and he tells us he is man: He tells us that his *dwelling-place is in Heaven*, and he tells us that he *came down into the world*: He tells us he *is from everlaſting*, and he tells us he *was born in the fulneſs of time*. *Et quod à Deo diſcitur, totum eſt*; And what he tells us, is all that can be ſaid. Nor muſt our Curioſity ſtrive to enter in at the Needles eye, where he hath open'd an effectual Door. Indeed it was the Devils policie, when his Altars were overthrown, when his Oracles were ſilenced, when he was driven from his Temples, when his God-head was laid in the duſt, and when Pagans and Idolaters his ſubjects and ſlaves came in willingly in the days of Chriſts power, to ſtrive *dimidiare Chriſtum*, to divide Chriſt into halves;

and

and when Christ became the language of the whole world, to confound their language, that men might not understand one anothers speech. And like a subtle enemy, when he was beat out of the field, he made it his master-piece to raise a civil dissension in the City of God. *Proh! quanta etiamnum patitur Verbum!* saith the Father; Good God! how much doth Christ yet suffer in his Church! *He came into the world, and the world knew him not. He came unto his own, and his own received him not*: He *comes down*, but as a Phantasin, as a meer Creature; so *Anius*: as an adopted Son, so *Photius*: which is in effect to say he *came* not *down* at all. For if he be a meer creature, the *Descent* is not so low. And if he be adopted to this work, it is rather a *rise* then a *Descension*. And if he be but the Son of *Mary* made the Son of God, and not the Son of God made the Son of *Mary*, it is no *Descent* at all. I do not love to rake these mis-shapen Monsters out of their dust; but that I see at this day they walk too boldly upon the face of the earth, and knock, and that with some violence, to have admittance into the Church. And therefore it will behove us to take the whole armour of Faith, and to stand upon our defence; *conservare vocabula in luce proprietatum*, to preserve the propriety of words entire, to walk by that light which they cast, and not with those Hereticks τὰ ἁπλούστερα λέγειν, to make use of those Phrases which speak Christ Man, and τὰ ὑψοῦντα παραιτεῖσθαι, to pass by those which magnifie him as God; but to joyn together εὐδοκίαν and ἐξουσίαν, his *good pleasure* and his *power*; to say that he came into the world, and to say that he created the world; to say he *was the scorn of men*, and to say he was *the Image of his Father*; in a word, *ipsi Deo de se credere*, to believe God in that he speaks of himself. And then we may turn aside, and behold this great sight, and make it our glory and crown to say, *Descendit Rex*, not *Solomon*, but *the King of Kings, the King of Glory, is come down*. And so I pass from the *Descent*, or *Coming down*, to the Manner of it, *Descendit sicut pluvia*, &c.

The Manner of his Descent is as wonderful, as the Descent it self. It is as full of wonder that he thus came down, as that he would come down; especially if we consider the place to which he came, the World; a *Babylon* of confusion, a *Sodom*, a Land of Philistines, of Giants, who made it as a Law to fight against the God of Heaven. We might have expected rather that he should have come cown as a Fire, to consume us; as a Tempest, to devour us; as Thunder, to amaze us; then as Rain, to fall softly upon us, or as a Shower, to water and refresh us: that he should have come down to blast and dig us up by the roots, rather then to yield us juice and life to grow green and flourish. Indeed we could expect no less: But *his mercy is above all his works*, and then far above our expectation, far above all that we could conceive, far above our sins, which were gone over our heads, and hung there ready to fall in vengeance upon us. And rather then they should fall as *hailstones and coals of fire*, he himself *comes down like rain, and as showers that water the earth*. Justice would have stay'd him, and for him sent down a Thunderbolt; but Mercy prevail'd, and had the better of Justice, and in this manner brings him down himself.

And here to shew you the manner of his *coming down*, we shall observe a threefold Descent; *in uterum matris*, into the Virgins womb; *in mundum*, into the World; and *in homines*, into the Souls of men. For as the Virgins womb was *thalamus Christi*, the Bride-chamber of Christ, wherein the Holy Ghost did knit the indissoluble knot between his Humane nature, and his Deity, so the World was the place where he pitcht his Tent, and the Soul of man is the Temple of the Lord, where the same quickning Spirit by the operation of Faith makes up that eternal union and conjunction between the Members and the Head: And into all these he *came down* ἀφορμὴ καὶ ἀπαρχὴ, saith St. *Chrysostom*: (and we find the very same words in the sixth John 1. 14.

Councel

Councel of *Conſtantinople*) *quietly and without any noiſe at all*; like Rain, which we may know is fallen by the moiſtures of the Fleece or Graſs, but not hear when it falls.

And firſt, thus he *came down* into the Virgins womb *as upon the Graſs*, and made her fruitful to bring forth the Son of God; and *as into a fleece of wooll*, out of which he made up *tegmen carnis*, the vail and garment of his fleſh; and ſo without noiſe, ſo unconceivably, that as it is an Article of our Faith, and the very language of a Chriſtian, to ſay, *He is come down*, ſo it is a queſtion which poſeth the whole world, and none but himſelf can reſolve the *Quomodo*, How he came down. For as he came down, and was made Man, not μεταπώσει, or ἀλλοιώσει, not by any *alteration* or *mutation* of his Divine Eſſence; *ſine periculo ſtatûs ſui*, ſaith *Tertullian*, without any danger of the leaſt change of his ſtate; not by converting the Godhead into Fleſh, as *Cerinthus*; nor the Fleſh into the Godhead, as *Valentius*; no, nor by compounding and mingling the Natures, ſo that after the union there ſhould remain one entire Nature of them both; but by an inviſible, inconceivable, ineffable union: So alſo did the bleſſed Virgin conceive and bring him forth without any pain of travel, without any breach of nature, without any alteration, and retained *gaudium matris cum honore virginitatis*, the joy of a Mother, and yet the integrity and honour of a Virgin. We may ſay, *Peperit, non parturivit*, She brought Chriſt forth, but did not travel. And *Tertullian*, where he conjures down that *ſpectrum* and Phantaſm of *Marcion*, borrows his very words, and urgeth this for a truth, *Peperit, & non peperit; virgo, & non virgo*; She brought forth, and did not bring forth; a Virgin, and not a Virgin. She brought forth, ſaith he, becauſe Chriſt did take of her fleſh; and ſhe did not bring forth, becauſe ſhe took nothing from man: A Virgin in reſpect of her Husband; and not a Virgin, in reſpect of her Child. And ſo being buſie in the confutation of one error, he ſeems to run unadviſedly upon another. But his meaning is more then this; That ſhe was both a Mother, and yet a Virgin; and that Chriſt was born *communi lege*, as other men are, and not *utero clauſo*, the Womb being ſhut. Which, whether it be true or falſe, I leave to thoſe learned Chirurgions and maſculine Midwifes, the Schoolmen, to determine. I will ſay no more, but with the Father, *Enormi & otioſæ curioſitati tantum deerit diſcere quantum libuerit inquirere*, Vain and irregular Curioſity gains no ground in the ſearch of thoſe things which are too hard for it, and of which we have no evidence of Scripture: and all the profit ſhe reaps is but this, to run forward apace, and to be ſtruck blind in the way; to make great ſpeed, and be further off. It is enough for us to believe and acknowledge that ſhe was a pure and immaculate Virgin, that the Holy Ghoſt overſhadowed her, that ſhe was that Fleece into which this gracious Rain fell *ſine ſoni verbere*, without any noiſe or ſound: that, as a Fleece, ſhe was made both ſolid and ſoft; ſoftned and made fine by the power of the Moſt High, to receive this heavenly Shower, to conceive that; and ſolid, to conceive him without the diviſion of parts, to receive him into her womb as ſheep do the Rain into their Fleece, *ſine inquietudine*, ſaith *Ambroſe*, without any motion or ſtirring; *parere, nec compunè*, to bring him forth without any compunction or conquaſſation of parts: to be ſoft, and prepared, and become a Mother; and yet ſolid and entire ſtill, and remain a Virgin. And further we need not carry the reſemblance. And therefore in the next place we will bring Chriſt from the Womb into the World.

And here though I cannot ſay the World was all *mowen graſs*, or *as a fleece*, or *as earth*, but rather as *braſs*, or as the barren rocks, yet Chriſt came down into the World. And he came, not *jaciens fulmina*, ſaith *Chryſoſtom*, in Thunder and Lightning, with a *Fire* to *devoure before him*, or *a Tempeſt round*

round about him; but in great humility, in silence: and, as his *Kingdom*, so his coming was *not with observation.* In a word, though he were *the Lion of the tribe of Judah*, yet he enters the world as a Lamb. For first, *nasci se patitur*, he condescends and suffers himself to be born, and is content to lye hid in the womb nine months, who might have taken the shape of a man in a moment. He grows up by degrees; and being grown up, he is not ambitious to be known. He is baptized by his servant; and being tempted by the Devil, *nihil ultra verba conatur*, he useth no other weapon then his Words. Was the *Reed bruised?* he *broke* it *not.* Did the *Flax smoke?* he *quencht* it *not.* Were *Men* ingrateful? he cured them. His *hand that betray'd* him *was in the dish with him.* So that as his Flesh was παραπέτασμα τῆς θεότητος, *the vail of his Divinity*, so what he did and what he suffer'd were as so many curtains, or rather as a thick cloud, to obscure and darken his Majesty. You will tell me of the new Star; But whether did it lead the Wise men? To see a poor Infant in a Manger: And though the sign of the Star were glorious, yet the sign of the Cratch did obscure it. Of the Angels Anthem: But they were but a few Shepherds that heard it. Of the men of the East who came to worship him: But at the same time *Herode the King did seek the Child to destroy him.* Of his retinue: But they were Fishermen. Of the *Angel* that *comforted him:* But it was in his *agony.* Of the Earth shaking, and the Vail of the Temple rent: But it was at his Death. *Certò latuit in infirmitate Majestas*; his Majesty lay hid and was obscured in his Infirmity. And thus he temper'd and qualified his œconomy amongst us; cast forth these radiations of Majesty, and yet appeared as but under a cloud; had these tinctures and rayes of Greatness, and yet dulled and almost lost in Poverty and Ignominy and Scorn, and, in respect of the Many, quencht in the bloud which he shed. But now we need not wonder that he thus came in silence and great humility. For the whole world was an Hospital of diseased men, or rather a Prison of Slaves and Captives fetter'd in the chains and bonds of Iniquity: And should Christ have bow'd the Heavens and come down in glory? should he have shone in his Majesty? Should he have come in thunder and blackness of darkness? Certainly the sight would have been so terrible that *Moses* himself, even the best men living, would have trembled and shaken. Had all been glory, all with us had been misery. Had Christ come as God alone, we had been worse then the Beasts that perish, even companions of Devils. *Nisi iram misericordia finivisset*, saith the Father, If his Mercy had not stept in between his Majesty and us, and quencht that fire which was ready to burn, the Prisoners, nay the Prison it self, had long since been consumed and brought to nothing. Therefore Christ came not as a Judge, but as a Physician. For sick men are not cured with noise and ostentation. The Fleece was dry; and the gentle drops of Rain will wash and cleanse it: but a cataract, a deluge will drown the Sheep it self. The Earth was dry, and the Grass mowen, *desecta & detonsa*, cut down; nay, *carrosa à locustis*, so the *Chaldee*, bitten and gnawn of Locusts. And no Locusts comparable to Sins, which devour not leaves only, but the very root. Now when Locusts swarm, commonly it is a drought. Therefore Rain and Showers are most seasonable, to make the Grass grow afresh. But Fire would consume all. It is impossible, saith the Father, that our shackles should be knocked off, and we set at liberty, *nisi in nostris fieret humilis qui omnipotens permanebat in suis*, unless he were made humble in our nature who was Omnipotent in his own; Impossible, that the *mowen grass* should grow up without Rain, or those who are dead in sins be received with a consuming fire.

I may add one Reason more, and that taken from the nature of Faith: Which,

Which, if the object be plain and manifeſt and open to the ſight, is no more Faith: And therefore that which ſhe looks upon, is ſeen, but hidden; hath light, but clouded; is moſt probably, but not demonſtratively true. For I do not believe that a Man is a living creature, or that the Sun ſhines; becauſe the one is evident to my Underſtanding, the other open to my Senſe. *Fides non niſi difficultate conſtat*; Faith cannot ſubſiſt unleſs it finds ſome difficulty to ſtruggle with. And this is the merit, the dignity of our Faith: Though a cloud come between it and the object, to look through it; as *Abraham*, though *the body* be *dead*, and *the womb dead*, yet *againſt hope to believe in hope that he ſhall become the Father of many Nations*; To believe the Promiſe of God when he uſeth thoſe means for the tryal of our Faith, which are moſt like to extinguiſh it; To behold a Saviour through the thick cloud of Ignominy and Scorn; To ſee a God in a Cratch, on the Croſs, and in the Grave; To be perſwaded that he may be the Son of the Moſt High, though *he come down as Dew*, and not as a cataract; and *deſcend like Rain*, and not in Thunder. It was the unhappineſs of the Jew to expect ἔνδοξον χριστὸν, *a moſt glorious Meſſias*, and to think he ſhould come into the
Acts 25. 23. World as *Agrippa* and *Bernice* his wife, μετὰ πολλῆς φαντασίας, *with great pomp*; that he ſhould be a great Captain and Warrior, and ſhould *take the power of Damaſcus, and carry away the ſpoils of Samaria*. And this anticipated conceit is that which hath made them
Judg. 6. 40. *ſiccatum vellus*, as *Hierom* ſpeaks, like *Gideons* fleece; *dry*, when there is *dew in all the ground* about them. It is true, ſaith *Tertullian*, *he ſhall take the ſpoils of Samaria*; but it is then, ſaith the Text, when he is a *Child*, *before he know to refuſe the evil, and chuſe the good*. And if the Jew would have conſider'd his age, he might ſoon have diſcerned of what nature the War was he was to wage, and what Spoils they were he ſhould bear away. For if he muſt take them by violence and dint of Sword, how ſhould he bid defiance? Should he do it with the cry and tears of an Infant? *Signum belli non tubâ ſed crepitacillo dabit?* Shall he give ſignal to Battle, not with a Trumpet but with a Rattle? Shall he leap from the Teat to his Horſe, and point out his Enemy not from the Wall but from his Mothers Breaſts? *Obſervate modum ætatis, & quærite ſenſum perdicationis*, ſaith the Father; Let the Jew remember his age, and then he will not be to ſeek what manner of War it was. We confeſs the child Chriſt was and is ἀρχιστράτηγος, *a great Captain*, and hath a Trumpet, and a Sword, and Arrows; and he ſoundeth his Trumpet, and *girds his Sword upon his thigh*, and makes his *Arrows ſharp*; and he ſtrikes with his Sword, and ſends forth his Arrows; but yet he never ſheddeth bloud. He *rides in Majeſty*, but it is *becauſe of his meekneſs and gentleneſs*; which are no Virtues, I think, at the Camp. His Trumpet is the Goſpel; his Sword, the Word, which *divideth aſunder the ſoul and the ſpirit, and the joynts and the marrow*; his Arrows, his Precepts, which fly very ſwiftly, pearcing every heart, and wounding every conſcience. With theſe he *pulleth down ſtrong holds, caſteth down imaginations*, and fights *againſt principalities and powers*. And *the people fall under him*: What? to be trod under feet? No; but to worſhip him. He *carries away the ſpoils of Samaria*; and not only of Samaria, but of all the Nations of the Earth: *Certè alius eſt enſis, cujus alius eſt actus*; Certainly this is another manner of Sword then that which *Joſhua* and *David* fought with. This is *the Sword of the Lord*, not *of Gideon*, and drawn to another end. For our Captain draws his Sword to make his Enemies Kings; woundeth, that he may heal; beats us to duſt, that we may be exalted for ever; fights with us, that we may prevail; and then rides in triumph, when we overcome and are crowned. And to this end he *came down*, not in majeſty, but weakneſs; not in thunder, but in *rain*. He did in a manner diveſt himſelf of his honour which he had everlaſtingly

verlaſtingly with God; and he who was a King before all time, became a Preacher, an Inſtructer, a School-maſter to lead us to himſelf, and vouchſafed to interpret his own Imperial command. No Servant ſo careful to execute the will of his Maſter as he was to perform the will of his Father. *Hoc habet ſolicitudo ut omnia putet neceſſaria*; His Care thought nothing too much. And therefore, though for ſo great a Prince it had been a ſufficient diſcharge to direct or command, yet he will ſupererogate, and go many degrees above ſufficiencie. For what he commands us, he himſelf is the firſt man that doth execute it. And though it be *ad ſanguinem*, to ſuffer unto bloud, *primus in agmine Cæſar*, ſtill he is firſt. He is not only our Pilot to direct the ſtern, but alſo he doth manage the ſail, and ſet his hand to the oar; yea, he himſelf is unto us both Sea, and Sun, and Pole, and Wind, and all; and he wins us more by his Example, then by his Precept. Thus Chriſt *came*; And thus to *come down* is certainly to *come down like rain upon mowen graſs*. *Exaſperat homines imperata correctio: blandiſſimè jubetur exemplis*; There is ſomething of Thunder and Hayl in a command; and it may make ſome noiſe, becauſe it falls not upon *a fleece of wooll*, but on a ſtone; upon Man, who by nature is a ſtubborn creature: But we may be bold to ſay, Examples are *ſhowers*, *Guttæ ſtillantes*, *ſtillicidia cæleſtia*, drops and dew; and they fall gently and ſweetly and effectually. And in this manner Chriſt *came down* into the World *like rain upon the mowen graſs*, (or, on a *fleece of wooll*) *as ſhowers that water the earth.*

And now we come to the third degree of Chriſts *Deſcent* or *Coming down*; He cometh into the Souls of the Sons of men, to *be ſhaped and formed in us*, Gal. 4. 19. that we may be *Chriſtiformes*, made like unto Chriſt, and bear an uniformity and conformity unto him. And he obſerves the ſame *SICUT* ſtill, and comes down *in animam ſicut in uterum*, into our hearts as he did into the Virgins Womb, gently and inſenſibly, *as the Rain doth into a fleece of wooll*; uſing indeed his power, but not violence; working effectually upon our ſouls *per ſuaviductionem*, ſay the Schools, leading us powerfully, but ſweetly, to that end his prædeterminate will hath ſet down. St. *Cyprian* well calls it *illapſum gratiæ maturantis*, the fall of Gods ripening Grace, which falls like Dew or Rain upon the graſs. *Neſcio quomodo tangimur, & tangi nos ſentimus*; We are water'd with this *rain*, and we know not how; We feel the drops are fallen, but how they fell we could not diſcern. And we are too ready to ask with the Virgin *Mary*, *How cometh this to paſs?* But the Angel, nay, God himſelf, telleth us, *The Holy Ghoſt doth come upon us, and the power of the Moſt High overſhadows us; and that Holy thing which is born in us ſhall be called the Son of God. Non deprehendes quemadmodum aut quando tibi proſit; profuiſſe deprehendes*; That the power of Gods Grace hath wrought we ſhall find; but the retired paſſages by which it hath wrought are impoſſible to be reduced to demonſtration. *Res illic geritur, nec videtur.* The Rain is fall'n, and we know not how. We ſaw not Chriſt when he *came down*; but it is plain that he is *come down.* And he *comes down* not into the Phanſie alone: That commonly is too waſhy and fluid of it ſelf, and brings forth no better a Chriſt then *Marcions*, a Shadow or Phantaſme. Nor into the Underſtanding alone: For thither he deſcends rather like Light then Water; and he may be there, and the graſs not grow. He may be there only as an abſent Friend, in his picture. But he *commeth down in totum vellus*, into the whole fleece, into the Heart of man, into the whole man, that ſo he may at once conceive Chriſt, and yet be preſented a pure and undefiled Virgin unto Chriſt, and be the purer by this new conception. And he *cometh down in totam terram*, upon all the ground, upon the whole Little World of Man, that ſo he may *be like a well-water'd Garden*, even a Paradiſe of God. A ſtrange Jer. 31. 12. complaint the world hath taken up, yea rather not a complaint,

but a pretenſe, a very cloak of maliciouſneſs to hide our ſins from our eyes; That Chriſt doth thus *come down* but at pleaſure, only ſometimes, and but upon ſome men; ſome, who, like *Mary*, are *highly favour'd* by God, and call'd out of all the world, nay, choſen before the world was made. And if the earth be barren, it is becauſe this Rain doth not fall. As if the Grace of God were not like Rain, but very Rainie indeed, and came down by ſeaſons and fits; and as if the Souls of men were not like the Graſs, but were Graſs indeed, not voluntary but natural and neceſſary Agents. Thus we deceive our ſelves, but we cannot mock God. His Grace *comes* not *down* as a Tempeſt of Hayl, or as a deſtroying Storm, or as a Floud of many Waters overflowing, but as *Rain* or *Drops*. He poureth it forth every day, and renews it every morning. And he would never queſtion our barrenneſs and ſterility if he did not *come down*, nor puniſh our unfruitfulneſs if he did not ſend *Rains*. If before he came into the world this *Rain* might fall as it were by coaſts, in *Judæa* alone; yet now by the virtue of his *comming down* it drops in all places of his Dominion. *Omnibus æqualis, omnibus Rex, omnibus Judex, omnibus Deus & Dominus*; As he came to all, ſo he is equal and indifferent to all, a King to all, a Judge to all, and a God and a Lord to all. And his Grace *manat jugiter, exuberat affluenter*, flows continually, and falls down abundantly. *Noſtrum tantùm ſitiat pectus & pateat*; Let our hearts lye alwaies open, and the windows of Heaven are alwaies open: let us continually thirſt after righteouſneſs, and this Dew will fall continually. Let us prepare our hearts, let us make them ſoft as the *Fleece*; let us be as *Graſs*, not Stubble; as *Earth*, not Braſs; and the Son of God will *come down* into our hearts *like rain into the fleece of wooll*, (or, *mowen graſs*) *and like ſhowers that water the earth.*

And now we have ſhewed you this threefold *Deſcent*; We ſhould in the next place contemplate the effect which this great Humility wrought, the Fruit which ſprung upon the fall of this gracious *Rain* upon Gods Inheritance: the Spring of *Righteouſneſs*, and the Plenty of Peace, and the Æternity of them both. But I ſee the time will not permit. For concluſion therefore, and as the preſent occaſion beſpeaks me, I will acquaint you with another Deſcent of Chriſt; into the bleſſed Sacrament; I mean, into the outward Elements of Bread and Wine. Into theſe alſo he *comes down* inſenſibly, ſpiritually, ineffably, yet really, *like Rain into a fleece of wooll.* Ask me not how he is there; but there he is. *Eia fratres, ubi voluit Dominus agnoſci? In fractione panis*, ſaith St. *Auguſtine*: *O my brethren, where would our Saviour diſcover himſelf, but in the breaking of bread?* In his Word he ſeems to keep a diſtance, and *to ſpeak to us*, ſaith the Father, *by way of Letter or Epiſtle*, but in the Sacrament of his Body and Bloud he communicates himſelf, that we, who could not ſee him in his fleſh, may yet eat that fleſh we cannot ſee, and be in ſome kind familiar with him. I need not buſie my ſelf in making the reſemblance. *Theodoret* in one of his Dialogues hath made up the parallel between the Incarnation of Chriſt and the Holy Sacrament. In Chriſt there are two Natures, the Divine, and the Humane, and in the Sacrament there are two Subſtances, the heavenly, and the earthly. 2. After the union the two Natures are but one Perſon; and after the conſecration the two Subſtances make but one Sacrament. 3. Laſtly, as the two Natures are united without confuſion or coalition of either in Chriſt, ſo in the Sacrament are the Subſtances, heavenly and earthly, knit ſo together that each continueth what it was. The Bread is bread ſtill, and the Body of Chriſt is the body of Chriſt; and yet Chriſt is the Bread of Life, and the Bread is the body, and the Wine the bloud of Chriſt. It is *panis Domini*,

Domini, the Bread of the Lord, and *panis Dominus*, the Lord himſelf, who is, *that living Bread which came down from Heaven.* And to a believing Virgin ſoul Chriſt comes nearer in theſe outward Elements then Superſtition can bring him, beyond the fiction of Tranſubſtantiation: For as he by aſſuming our Nature was made one with us, made *fleſh of our fleſh, and bone of our bones*, ſo we by worthily receiving his fleſh and his bloud in the Sacrament are made one with him, even *partakers of the Divine Nature.* *Per hunc panem ad Dei conſortium preparamur*, ſaith *Hilary*; By this Bread we are united to him here, and made fit to be with him for ever. And to drink this Cup, the Bloud of Chriſt, is κοινωνὸς μεταλαμβάνειν ἀφθαρσίας, ſaith *Clemens*, *to be made partakers of the incorruptibility of God.* John 6. 51. 2 Pet. 1. 4.

And now to conclude; This quiet and peaceable committing of Chriſt to us, ſhould teach us the like behaviour one to another. For ſhall he *come down like rain*, and ſhall we fall like Thunder upon our Brethren? Shall he conſider us as *a Fleece of woll*, or as *Graſs*, and ſhall we make one another a mark and an anvil for injuries to beat on? Shall *Butter and Honey* be his meat, and ſhall we feed on Gall and Wormwood? Shall *he not break a bruiſed reed*, and ſhall we make it our glory to break in pieces the Cedars of *Libanus?* Shall he come to ſave, and ſhall we deſtroy one another? Shall he come without noiſe, and ſhall we make it our ſtudy to fill the world with tumult and confuſion? Shall he give eyes to the blind, and we put them out? Cloths to the naked, and we ſtrip them? Leggs to the lame, and we cripple them? Shall he raiſe men from the dead, and we kill them? And if we do it, can we be ſo bold as to ſay we are Chriſtians, or that Chriſt dwelleth in us of a truth? Will he abide in this region of blackneſs and darkneſs? in this place of noiſe and thunder and diſtraction? No: the humble and contrite, the meek and merciful is the place of his reſt. He that *came down* in humility will not ſtay with the proud heart; he that *came down* in ſilence will not dwell in a *Chaos*, in confuſion. Therefore *put you on the Lord Jeſus Chriſt*; put on his Meekneſs, his Humility. As children of Chriſt, put on tender bowels and compaſſion: And let your bowels yearn over the poor, to relieve him; over the weak, to ſtrengthen him; over the injurious, to forgive him. And let us be as Rain, to ſoften and quicken; not as Fire, to conſume one another. And then He who thus *came down* into the Womb, thus into the World, thus into our Souls, thus into the Sacrament, in ſilence, without noiſe or tumult, *like Rain* or *Dew*, having thus watered us, and diſtilled his graces upon us by virtue of this his firſt Advent, at his ſecond Advent, when he ſhall *deſcend with a ſhout and with the voice of the Archangel*, though he come with more terrour, yet ſhall he let fall his *dew as the dew of herbs*, and drop upon our rottenneſs and corruption: And *they that dwell in the duſt ſhall awake and ſing.* And *in* thoſe *his dayes ſhall the righteous flouriſh, and abundance of Peace*, not only *ſo long as the Moon endureth*, but in *new Heavens and new Earth* ſhall *dwell Righteouſneſs* and Peace for evermore.

The First
SERMON.

PART I.

MATTH. V. 5.

Bleſſed are the meek: for they ſhall inherit the earth.

BLeſſedneſs is that which all men deſire, the Sun which every eye looks upon. And in this Sermon of our Saviour it ſtreams down upon us in ſeveral beams and ſtrictures, in *Poverty of Spirit*, in *Mourning*, in *Meekneſs*; which ſeem to us as dark and thick clouds, but are beams by which we have light to ſee the way to *the Kingdom of Heaven*, to *comfort*, and *the inheritance of the Earth*. Now the two firſt Virtues, or Beatitudes, (call them what you pleaſe: and if they be Virtues, they are Beatitudes, though not formally, yet by communication: and if Bleſſedneſs be the garland to crown them, they muſt be Virtues. The two firſt, I ſay) Poverty of Spirit, and Mourning, are ſet in oppoſition to our Concupiſcible appetite: Which, if not checkt and held back by theſe, ſtoops at every prey, is enſnar'd with wealth, and crown'd in pleaſure, and, like thoſe ἀνθρώπια, thoſe artificial Engines or Clocks the Philoſopher ſpeaketh of, are turned about diſorderly, *parvâ motione factâ*, at the leaſt touch and repreſentation of unlawful and forbidden objects, whether it be a wedge of Gold, or the lips of the Harlot, whither wealth or pleaſure. And therefore our beſt Maſter hath placed theſe two, as aſſiſtant Angels, to order the motion of that power in the deſire of earthly bleſſings, and continue her motion in the ſearch of thoſe things which are above, even Poverty of Spirit, and a voluntary Abdication of thoſe pleaſures which ſmile upon us as friends at their entrance, but at their *Exit*, when they turn their backs upon us, are as terrible as Hell it ſelf. He that hath his mind ſo ſpiritually ſteer'd, that it declines not to the wealth and pomp of the world, nor to the delights which it affords, howſoever his way be rugged and uneven, and his paſſage cloudy and tempeſtuous, ſhall notwithſtanding at the end thereof find a Kingdom and Conſolation. And now to theſe two in its due place (and by a kind of nearer method) is added πραΰτης, *Meekneſs* and *Sweetneſs of Diſpoſition*, to reſtrain the Iraſcible faculty or appetite, as thoſe did the Concupiſcible. Thus they ſtand in the original and Greek Copy, and the Latine Fathers read them ſo. Nor could the Jeſuite find any reaſon why they ſhould not be ſo placed in the vulgar Tranſlation, and he thinks they were miſplaced by the error of the Scribe, and put between Poverty and Mourning. Sure I am, there is good reaſon why Meekneſs ſhould ſtand in the place it doth.

For

For *from whence come wars and fightings amongſt us?* ſaith St. *James*; *come they not from hence, even from our luſts, that war in our members.* And the Schools teach us that Anger proceeds from the concourſe of many paſſions. *We luſt, and have not*: We hope for wealth, and are poor and deſtitute; we would ſport away our time in pleaſure, but ſome intervening croſs accident caſts us down: and for this we are angry. *Jacob* hath *Eſau*'s birthright; and *Eſau* will kill him: *Naboth* denies his Vineyard; and *Ahab* is on his bed: *Jonathan* loves *David*; and *Saul* is ready to nail him to the wall with his Javelin: The Samaritanes deny entertainment; the Diſciples would preſently call down fire from Heaven to conſume them. *Iraſcibilis, propugnatrix concupiſcibilis*, ſaith *Gerſon*: Theſe two ſeditious Tribunes of the Soul, the Iraſcible and the Concupiſcible faculty, mutually uphold each other. My Deſire, my Hope, my Grief are the fewel of my Anger. He that ſtands in my way to wealth or pleaſure is my enemy, and ſetteth me on fire, which nothing can quench but Poverty of Spirit and Contempt of pleaſure. When we are weaned from the world and the vanities thereof; when we are *crucified to the world, and the world unto us*, we are then *apti nati*, fitted for this third Beatitude, and gain ſtrength againſt Anger, and againſt all Thirſt and Deſire of revenge. If I *know how to abound, and how to want*; if I can ſit down in the Houſe of Mourning, and judge thoſe miſerable whom the world calls happy, and pity them whom moſt men bow to, I am then *idoneus auditor*, a fit man to hear our Saviour preaching from the Mount, and proclaiming to all the world, *Bleſſed are the meek: for they ſhall inherit the earth.* And thus much of the dependence this third Beatitude hath on the former two.

Meekneſs then, you ſee, ſtands in its right place, after Poverty of Spirit and Mourning, which make its way plain, and uſher it in. I will not here compare them: For they are all three Beatitudes; *Circumincidunt mutuò*, they are involved one within another, and ſuch a connexion and kind of conſanguinity there is betwixt them, that one partakes of the denomination of the other; Poverty is meek, and Meekneſs is poor; he that mourns is meek, and he that is meek is ready to mourn: As the Philoſopher ſaid of the Will, that it was either *appetitus intellectivus*, or *intellectus appetitivus*, either Appetite with Underſtanding, or Underſtanding with Appetite. But yet without the leaſt detraction from the former, we may commend Meekneſs as the virtue which, when our Saviour teacheth, he maketh himſelf the example. He indeed is *Schola virtutum*, a Scool and Academy of virtue; and every action of his was a Sermon. That he was poor, it is plain: For he had not ſo much as the Foxes had, a hole to hide his head. His Grief we may ſee run down his cheeks when he weepeth over *Jeruſalem.* But when he commends Meekneſs, he doth it by the beſt example, Himſelf. He ſtands up, and placeth himſelf before our eyes, and bids us look on him. All the virtues which make a Chriſtian we muſt learn from Chriſt; but there is never an expreſs *Diſcite à me*, ſet upon any virtue, except Meekneſs; and upon Meekneſs it is, *Learn of me, for I am meek; and you ſhall find reſt to your ſouls.* And indeed Meekneſs, as it is a moſt neceſſary virtue for a Chriſtian, ſo is moſt hard to learn. It is a hard matter to quench Anger, and to reſtrain all Deſire of Revenge. *Plato* tells us that Anger is ἄμαχόν τι καὶ ἀνίκητον, *not eaſily ſubdued, almoſt invincible*; and *Ariſtotle*, that it is ὀρμητικώτατόν τι, *a vehement and violent paſſion*; and that it is a far eaſier thing to be ſtrong againſt the allurements of pleaſure then to prevail againſt the heat and force of Wrath. I may *make a covenant with my eyes*, and ſhut out Luſt; I may *put a knife to my Throat*, and ſo keep off Intemperance; I may *ſell all that I have, and give to the poor*; I may *mourn like a Dove, and chatter like a Crane*: but to repreſs Anger, to take

take off all Desire of revenge, not to hurt an enemy, to love an enemy, to do good to an enemy, is that which our Saviour here commends, and the hardest Task of a Christian; Therefore St. *Chrysostom* is plain, that God doth not look so graciously upon Fasting and Mourning, no not upon Virginity and contempt of the World, as upon this vertue of Meekness, which so sweetly composeth the Mind, and makes one man a God unto another, by covering his sins, bearing his burden, and condemning and burying his malice in patience and forgiveness. We see here in my Text it stands in meer conjunction with Blessedness, and *hath the promise both of this life, and also of that which is to come. Blessed are the meek: for they shall inherit the earth.*

Our method now shall be, First, to shew you ὡς ἐν κεφαλαίῳ, very briefly, what this virtue is which bears so goodly an inscription; and that in respect 1. Of the Nature of it; 2. Of the Subject of it, in whom it is, and of whom it is required; 3. Of the Object, on whom it is to be shew'd and exercised. And when we have briefly laid before you this virtue, in its full extent, we shall, in the next place, more easily perswade you, that it is a Virtue, most proper, most necessary for a Christian, without which he cannot live nor move nor have a being. And this will make way for that which sweetneth and gives a relish to all these, the Reason which our Saviour here gives why *the Meek are blessed; For they shall inherit the earth.*

To shew you what Meekness is, we must distinguish it from that behaviour which hath nothing of it but a bare and naked representation, and doth then most deceive us when it is most like it. The Father will tell us that Virtues and Vices are ἀγχίσυνοι, *meer borderers one upon another*; and the Stoick, that Philosophie is so sacred and venerable a thing, *ut siquid illi simile est, ipso mendacio placeat*, that its very counterfeit doth please us. He that retireth from the world, and betaketh himself to vacancy and idleness, is soon taken for a great Philosopher. Craft goes for Wisdom, Silence and Reservedness for Policy: and as St. *Bernard* tells us, *Diabolus suos habet martyres*, that the Devil hath his martyrs, so saith St. *Augustine*, *Diabolus habet suos mansuetos*, the Devil also hath his meek ones as well as Christ. Look upon the common deportment of men, and you would think that Meekness were no stranger upon earth, but a virtue common to the children of men. You may see it floating on the tongue, bowing the body, dressing the countenance with a smile, falling down at your very feet, excusing faults, undervaluing injuries, making crimes errors, and errors virtues, by interpretation. Every man almost is *mansuetus, quasi ad manum suetus*, as *Festus* gives the *Etymon*, as mild and gentle as if he were brought up to hand. Nothing more common in the world; nothing more deceives us. Experience hath taught us that Anger, when it is loud and sudden, breaths it self out like the wind, whilst it strives to overthrow; and therefore we have learnt, with the Tyrant in *Tacitus*, *Velare odium fallacibus blanditiis*, to hide our anger in a complement, to speak quietly to our enemy, that we may smite him to the heart; to kiss him, that we may betray him. We rake up our revengeful thoughts, as we do fire under the ashes, *ut non compareat nisi cùm adurat*, that it may be felt sooner then seen, and burn and consume our enemy on the sudden. The greatest mischief we do is *cum præfatione clementiæ*, with a preface of mildness, and with a friendly address. *I love you*, is the word, which being inerpreted is, *I will destroy you. Meekness* shall we call this? We may as well call the Devil meek, *qui arridet ut sæviat, blanditur ut fallat*, who smiles that he may rage, and flatters that he may deceive, and never biteth more deadly then when he fawns. But yet this is Meekness in the worlds account, which goes for no more,

more, with us then *a fair ſpoken man*; meek *Joab*, and meek *Abſalom*, and meek *Judas*, courteous Divels, which gain the applauſe of men, even then when they deceive them; nor doth Meekneſs ſhew it ſelf in the full perfection of beauty otherwiſe then in a ſmile, a cringe, a kiſs, a complement, when that ſmile may be a ſnare, that cringe a ſtab, that complement a lye, and that kiſs treaſon. For experience hath proved that to be true which St. *Auguſtine* hath taught us, *Poteſt odium blandiri, charitas ſævire*; Charity may come with a rod, and Malice turn Paraſite, the one to better us, the other to deceive us. There is oyl in the reproof of a friend; but there is wormwood and bitterneſs and poiſon in the oyl of an enemy. Now we cannot deny but theſe may be the outward expreſſions of Chriſtian Meekneſs, which is not lockt up and impriſoned in the heart, but manifeſts its ſelf in the outward geſture; (for certainly he is no meek man whoſe tongue is either a raſour or a ſword) but yet Revenge and Rancor of heart may borrow theſe expreſſions, may make its approaches in a pleaſing poſture, and may break an enemies head with oyl. And indeed Revenge is never more bloudy then when it ſpeaks in a ſtill voice and the dialect of Love. *Nemo hoſtilius vulnerat quàm qui amabili manu*; no wound more deadly then that which is given with a friendly hand. For he ſtrikes home, and without fear, who is not feared when he ſtrikes. That we may therefore take this old Devil off the ſtage, which makes ſuch deſolation in the ſhape of an Angel of light, we will ſet before you the common provocations of Anger, in repreſſing of which our Meekneſs eſpecially conſiſts. The Philoſopher in his Rhetoricks, *l.* 2. *c.* 2. hath furniſht us with three. The firſt is καταφρόνησις, *contempt* of our perſons; which is a ſharp provocation. And he is undoubtedly a great Proficient in the School of Meekneſs who hath learnt to be contemned. Therefore *David* makes it his Prayer, *Remove from me reproach and contempt.* Such a temptation he lookt upon with fear and trembling. The ſecond is ἐπηρεασμὸς, *an incommodation*, or *deſpiteful uſage.* Which frequently affronts us; men being many times of that vile diſpoſition as to delight in miſchief, and to look upon it as a purchaſe, though they reap no other fruit then the bare doing of it. The laſt is ὕβρις, which is *injury with grief and loſs and diſgrace.* Our Saviour here points out to it in this Chapter, when he tells us of a Blow on the cheek, of Taking our coat, of Violence. And the ſecond he mentions in expreſs terms, *v.* 44. προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, *pray for them who deſpitefully uſe you.* Now he that hath learnt to be contemned; he that can drink down injuries, and digeſt them; he that is ſo ſpiritually poyſed and ballaſted, that no tempeſt, no wind of the unrighteous can ſhake him; he that is as ready to forgive as wicked perſons are to wrong him; he that ſo abſteins from offenſe as if he pardon'd no man, and yet ſo pardon'd others as if himſelf were an offender, may challenge a title to this Beatitude, and to the inheritance of the earth.

And now further to diſplay the beauty of this Virtue, we will proceed to ſhew you the extent of it. The Philoſophers may ſeem to have too narrowly confined it: If therefore we will behold Meekneſs in its full proportion, we muſt look for it not at *Athens*, but *Jeruſalem*; not in the Philoſophers Schools, but *in porticu Solomonis*, in the houſe of Wiſdome, in the Goſpel of Chriſt. Reckon up all the Precepts which Philoſophy hath given us, all the examples which have been ſhewn, and though we ſhall find enough to ſhame us Chriſtians, yet we ſhall not find that degree of Meekneſs which is required of Chriſtians. We read in *Tully*, that Juſtice requires that we endammage none, *niſi laceſſiti injuriâ*, till we are provok't by ſome injury. And *Lactantius* well cenſureth it, *Simplicem veràmque ſententiam duorum verborum adjectione corripit*, he ſpoiled a good ſentence

ſentence by the addition of two words; *laceſſiti injuriâ*, provokt by injury. For a Chriſtian hurts no man, though he be provokt. *Seneca* ſpeaks more like a Chriſtian, *Magni animi eſt, omnium veniam dare, nullius petere*; It proceeds from a great and well-ſubacted mind to pardon all injuries, but to walk in that ſimplicity that it needs ask pardon of none. But yet this doth not fully expreſs a Chriſtian; Who doth not only pardon injuries, but in a manner reward them. It is a great commendation which *Tully* gives *Cæſar*, that he forgot nothing but injuries, nor ever hurt an enemy, *niſi in agris ſtantem*, but fighting in the field. He was one of the ſtouteſt and greateſt Champions of the world. He ſtood the ſhock of fifty ſet battles, beſides all ſieges and outrodes. He took a thouſand Cities and walled Towns. He over-run three hundred ſeveral Countries. And in his Wars were ſlain well-near twelve hundred thouſand men, beſides all thoſe which dyed in the Civil Warrs: And yet he proteſted of himſelf, and that moſt truly, that he never drew bloud but in the field. Here is indeed a pattern of Meekneſs, and ſuch a pattern, that moſt Chriſtians are unwilling to take out: yet this doth not reach home. *Novam certè manſuetudinem docet Chriſtus*; Certainly Chriſt hath drawn out Meekneſs in other colours; and except our Meekneſs exceed the Heathens, we ſhall not enter into the Kingdom of Heaven. Will you ſee the full extent of Meekneſs? It is hard to ſhew it. For, as I find it in the Fathers, who walkt by the light of Scripture, it is made almoſt boundleſs. Not to be angry, To forgive, Not to revenge; theſe yet do not reach it. To ſuffer with patience and a quiet mind the greateſt injuries; this is not home. To forgive ſeventy times ſeven times; this number is yet ſhort to teach our Meekneſs to keep time with the Malice and Injuſtice of men. It muſt yet preſs further, and manifeſt it ſelf not only in ſuffering, but in doing. *Doſt thou know*, ſaith St. *Chryſoſtom, that thy brother intends particular miſchief againſt thee, that he would embrue his hand in thy bloud?* ἀνλοῦ φίλησον τὴν δεξίαν, *yet kiſs that hand: For the Lord did not refuſe to kiſs that mouth which made the bargain for his bloud.* Hath he robbed thee of all thy goods? Be not angry: but if by chance any thing be left, give it willingly to him who hath taken away all. Nay, ſaith *Baſil, if thine enemy hunger, though thou haſt but one loaf to ſuſtein thy ſelf, yet give it him, and rely upon Gods Providence to feed thee.* You will ſay now perhaps that I have ſtretched it too far, even beyond its line and compaſs; and as *Pythagoras* inſtructed his Scholars to do, where there was burthen enough already, laid on more. If I have, yet I have done it *magnis autoribus*, and have no leſs then St. *Chryſoſtom* and St. *Baſil* for my defence. Indeed Meekneſs cannot be too far extended, where with evil handling it hath been ſhrunk up almoſt to nothing. What? kiſs his hand? Nay, off with his head. Feed our enemy with bread? Nay, ſtrike a dagger into his throat. This goes for current Doctrine; not in the Camp alone, amongſt barbarous Souldiers, but in the habitations of peace, amongſt Chriſtians. As for true Meekneſs, we find it *in paginis*, *non in operibus*, in our looks perhaps, but not the leaſt ſyllable or character of it in our manners and deportment. I have often wondred that Chriſtians ſhould make ſo little eſteem of this Virtue, which is theirs alone, and eſpecially directed unto them. The very Pagans by the light of Nature ſaw the horror of revenge, and abhorr'd it

——*ferus eſt, legúmque videtur*
Vindictam præſtare ſibi; ——

could *Claudian* ſay. And the Jew, though many things were by way of indulgence permitted him for the hardneſs of his heart, yet renounced it utterly. You may hear the Jews of *Alexandria* ſpeak it plainly in *Philo*, δυσ ἐρηδίμεθα, δέσποτα, τιμωρίας ἐχθρᾶ, *Lord, we delight not to take revenge upon*

on an enemy. Only the Christian, who hath received this Precept in that latitude in which neither Nature nor the Law did ever tender it, hath more estranged himself from it then either Jew or Pagan; no heathen story ever finding out a parallel to the malice of a Christian. I speak this to our shame: But the Philosopher will tell us, *Corruptio optimi est pessima*, The most pure complexions are most noisome when they putrifie: and of all men a wicked Christian is the worst. And indeed something there is in our very Religion which the Devil makes use of to deceive us: The Gospel is news of Peace, and speaks nothing but forgiveness and salvation: Our Saviour is a meek Saviour, we are sure; and because he is willing to pardon us when we fall down before him, we nourish a false hope that he will pardon us our malice also, and forgive us our debts, though we take our brother by the throat. Besides, Revenge may be numbred amongst those sins which go down glibly and with delight, because no humane Law doth punish it; nay, in some case doth seem to countenance it. Adultery, and Drunkenness, and such like sins carry shame in their very foreheads, and, when they are committed, strike the Soul with some regret and sorrow, which many times begets a repentance not to be repented of; but Ambition, and Revenge, which is commonly a handmaid to Ambition, these lurk secretly in our heart, and are commonly in men of great wisdom and spirit, who will not have their credit poured out upon the ground as water, but preserve it choicely as a precious ointment. They carry commonly content and honors and riches with them for their reward. And therefore we conceive that these Precepts of Meekness and Forgiveness are spoken rather *cohortatoriè quàm verè*, rather by way of exhortation, then strictly exacting that we should perform them. And now though *the meek* be *blessed*, yet we count it a kind of happiness that we are not meek; and for *the inheritance of the earth*, we can never purchase it, we think, with so sheepish a disposition. And therefore what morosity do we put on? How punctual are we in our behaviour that we be not wanting to our selves where the Law can help us? We love the Proverb well that tells us that *he that makes himself a Sheep, the Wolf will eat him.* For Meekness and Forgiveness, you shall hear of it perhaps in our last Will and Testament. We refer that to our Death-bed, when indeed we should have nothing else to do but to dye. And if we give up our last gasp meekly, we are meek enough. And now tell me, Beloved, when Meekness is thus contracted, nay lost, in our manners, can we blame these holy men who have enlarg'd the curtains of her habitation, and required more at the hands of a Christian then perhaps ever any Christian attained to: There is no danger here of excess; no, there is no fear but that in this we will come short. *Melius ultrà quàm citra stant mores*; I cannot do too much, I may too little. And as *Quintilian* speaks, where he gives the rules of a perfect Oratour, *omnia sunt præcipienda ut plura fiant*; We command all to be done, that we may do the most. For suppose we observed our Saviours Precepts literally; Suppose I gave him my cloak that took away my coat, and went two miles with him that compell'd me to go one; Suppose I kist the hand that strook me, and made my enemy the sole inheritor of all my estate; what inconvenience would follow hence? or what danger could it bring unto my soul? Nay, how like would this make me to the Protomartyr St. *Stephen*, who pray'd for his enemies? and to the great Martyr (as the Fathers call him) Christ himself, who died for his enemies? The world perhaps might put upon me a fools coat: but what need I fear this imputation, when Angels clap their hands, and applaud my Meekness, and God himself hath promised a robe of Glory? That folly is my glory which makes me wise unto salvation. Beloved, the Doctrines which teach Perfection are not dangerous;

nor can they be too often urged in this dull and heavy age, which hath ſo long talkt of Imperfection, that Imperfection is almoſt become a duty. We muſt be no better then we are; we are *Pelagians* and proud if we conceive any hope of it. As if our Saviour, when he commands us to be perfect, did ſpeak more than he meant, intending only this, that we ſhould be imperfect. Be not deceived. God requires at our hands Perfection, and the fulfilling of his Law: But indeed it is one thing what God requires, and another what he will accept. He will accept of our endeavours if they be ſerious, and if we ſtrive forward to perfection: But if our endeavours grow feeble and faint, and fail upon conceit of I know not what weakneſs, he will not accept them. If we think that any degree of Meekneſs is enough, we have forfeited our Bleſſedneſs, and the Promiſe is made of none effect. The Oratour in his Inſtitutions ſpeaking of men that were famous for their ſtrength of memory; of *Themiſtocles*, who learnt the Perſian tongue in one year; of *Mithrydates*, who ſpake as many ſeveral Languages as he govern'd Nations, which were no fewer then two and twenty; of *Cyrus*, who could call his Souldiers by name; tells us the truth of this was uncertain; *habenda tamen fides eſt, vel in hoc, ut qui crediderit & ſperet*; Yet, ſaith he, every man that deſires to improve his memory by induſtry, ought to believe it, that believing it to be ſo, he may hope alſo by practice to gain as good a memory as they. *Quicquid enim fieri potuit, poteſt*; For whatſoever hath been once done by any man, may be done again by every man. The ſame may we apply to our preſent purpoſe. Do we read of any that kiſſed that hand that ſtruck them? That gave their enemies bread when themſelves were like to ſtarve for hunger? That gave him a Talent who had rob'd them of a Mite? let us not entertain theſe ſtories as fabulous, but believe that it was and ſhould be ſo, *ut qui crediderit & ſperet*; that Belief may raiſe our Hope; and the Hope that ſo much may be done, may make it eaſier for us to do the moſt; to cool our Anger, to curb our Deſire of Revenge, to empty our hearts of all gall and bitterneſs, to be like unto *Moſes*, who under the Law was *the meekeſt man upon the earth*, and to Chriſt himſelf, who *was brought as a Lamb to the ſlaughter, and as a Sheep before her ſhearers is dumb, ſo open'd he not his mouth.*

And now having ſhewed you the nature of Meekneſs, in the next place we will ſeat her in her proper ſubject, and that is Every man as he is a Private man, not as he bears the Sword of Juſtice. For our Saviour, when he commends Meekneſs, doth not ſtrike the Sword out of the hand of the Magiſtrate. *Nullum verbum hic de magiſtratu, & ejus officio*, ſaith *Luther*; *Here is no mention made of the Magiſtrate and his Office.* It is far better, that I looſe my coat then revenge my ſelf: for by the Law of equity no man can be Judge in his own cauſe: But let the Magiſtrate ſtrike, and the blow is not of Revenge but Juſtice. *Juſtice*, ſaith *Plutarch*, *accompanies God himſelf, and breaths revenge againſt thoſe which break his law*; *which Men alſo by the very light of nature uſe againſt all men* ὥσπερ πολίτας, *as they are citizens and members of a body politick.* Meekneſs is that virtue which ſweetly ordereth, and compoſes our mind in pardoning thoſe injuries which are done to our private perſons; but it hath no room in the breaſt of a Judge, who looks upon the Offender *vultu legis*, with no other countenance then that of the Law. In my own caſe *licet mihi facere quod volo de meo*, it is lawful for me to do what I will with my own. I may give it, or I may ſuffer it to be torn from me: and by this loſs I may purchaſe the inheritance of the earth. But when I ſit on the Tribunal as a Judge, the caſe is not my own. It is Meekneſs to pardon wrongs done unto our ſelves; but to deny the courſe of Juſtice to him that calls for it, to ſheath the Sword when it ſhould cut off the wicked from the earth, may peradventure commend

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it ſelf by the name of inconſiderate pity, but meekneſs it cannot be. For the Magiſtrate, as he is the Keeper of the Law, ſo in his proceeding he muſt be like it. Now the Law is *ſurda res*, as the young men in *Livy* complain'd, deaf and inexorable: Though thou ſpeak it fair, it hears thee not; and though thou ſpeak in tears, it regards thee not. It is immoveable as a Rock, and it ſtares the Offender in the face. No complement can ſhake it, no bribe move it, no riches batter it. If it ſeem to change countenance and turn face, it is not its own face, but the paint and viſard of the Magiſtrate. When the Magiſtrate is grown meek on the ſudden by the operation of a bribe, when Injuſtice beats upon this rock of the Law to mollifie and allay its rigor, that falls out which *Tertullian* obſerves of Infidelity meeting with a convincing argument, Injuſtice prevails, and the Law is vanquiſht; and, what is monſtrous, the Ship is ſafe, and the Rock ſhipwrackt. Therefore the Magiſtrate, when he is to condemn an Offender, may put on the paſſion of Anger, and raiſe it up againſt his Compaſſion; and then ſtrike him, ſaith *Seneca*, with the ſame countenance he would ſtrike a Serpent. *Hiſtrionibus, etſi non iratis, tamen iram ſimulantibus conducit*; The very counterfeiting of this paſſion helpeth the Tragedian in his action. And the judge may ſet it againſt thoſe aſſaults which may move him to unneceſſary compaſſion, and which may turn him to the right hand or the left. We need not here enlarge our ſelves in a caſe ſo plain. That which the Private man may demand may be now more uſeful, Whether it be lawful to implead our brother in any Court of Juſtice. Queſtionleſs it is. For to deny it were not only to pluck the Magiſtrate from the Bench, but to cancel and diſanul all the Laws of Chriſtian Common-wealths. Morality teacheth us To do no wrong: That which Religion adds is no more but this, To keep our mind in an habitual preparation of ſuffering. And ſo the *Caſuiſts* and St. *Auguſtine* interpret theſe Precepts of our Saviour, That we muſt then retain the heart of a friend when we have taken upon us the name of an adverſary, and ſo compoſe our ſelves that we ſhould chooſe rather to looſe our right then our charity. But *Charity ſeeketh not her own.* A good Argument, not only to keep me from the Tribunal, but to drive me alſo from the Church. For he that bids me *caſt my bread upon the waters*, hath alſo preſcrib'd that form of Prayer, *Give us this day our daily bread.* It is true, *Regulæ charitatis latiùs patent quàm juris*, the Rules of Charity are of a larger extent then thoſe of the Law. If thou owe a hundred meaſures of oyl, Charity takes the Bill, and ſits down quickly, and writeth fifty; and if thy veſſels be empty, ſhe cancels the bill, and teareth the Indenture. But it is as true too, that *Charity begins at home*, and that *He that provides not for his family is worſe then an Infidel.* To conclude this point; It will concern every man to take heed *quo animo, quibus conſiliis*, with what mind and upon what adviſe he brings his brother to the Barr. *Neceſſitas humanæ fragilitatis patrocinium*; Neceſſity is a good plea; but where Neceſſity inforceth not, I may ſay of it as St. *Paul* doth of Marriage, *He that impleadeth his brother may do well; but he that impleadeth him not doth better.* And I cannot but commend that reſolution of St. *Hierom*, *Mihi etiam vera accuſatio adverſus fratrem diſplicet. Nec reprehendo alios, ſed dico quid ipſe non facerem.* And happy is he who can take up this holy Father's Language, *It is troubleſome to me to bring an accuſation, though never ſo true, againſt a brother. I cenſure not thoſe who do it, but only declare what I would not do my ſelf.* Indeed our Saviour bids us *agree with our adverſary*, and *forgive* him; but we do not read that any where he hath commanded us to implead him. And this ſhould make us ſuſpect our ſelves in ſuch a caſe: For here are two parts, Not to implead him, and To implead him. The one is moſt evidently lawful; It is in our power. The other doubtful. When our judgment

then is at a loſs, and cannot reſolve on the one ſide, the beſt wiſdom it will be to cleave unto the ſide which is evident and plain, unleſs we pleaſe to put it to the venture and haraſe our ſouls, and try concluſions with God. But moſt commonly ſo it is, *Prævalent dubia*, Things doubtful in themſelves have more power over us then thoſe things which are plain and certain; and men are eaſie of belief in thoſe things which they would have done. What is wanting in the evidence, we ſupply in our will: and although our opinion point to the plaineſt ſide as ſafeſt, yet we ſecretly wiſh that the more doubtful part were true; and at laſt, though we have ſmall evidence, yet we adhere and ſtick cloſe unto it. From hence thoſe ſtabbings and digladiations amongſt Chriſtians. From hence it is that becauſe we may lawfully implead our brother; we think we may as lawfully undo him; and becauſe I may redeem my cloak by law, by law I may purchaſe my brothers cloak alſo. I conclude this point with that of the Apoſtle, *Prove all things*; *hold faſt to that which is good. Abſtein from all appearance of evil.*

1 Theſs. 5. 21, 22.

I ſhould now proceed to lay open the Object of our Meekneſs: but I ſee the time hath prevented me. Only give me leave to tell you, It is not enough to lay down our malice for a day, and then to raiſe it up, and breath it out againſt our brother upon the next occaſion: For this is a ſtrong evidence that our malice was never laid down. For though it muſt ſet before the Sun, yet it muſt not ſet as the Sun, to appear again and ſhew it ſelf in our Hemiſphere the next morning. The Civilians will tell us, *Qui comitiali morbo laborant, nè iis quidem diebus quibus morbò carent ſanos rectè dici*; They that are troubled with the Falling-ſickneſs are not to be reckon'd as free from it when the fit is off. If the diſeaſe return again, be the term and date of time what it will, it is but the intermitting of the fit, no freedom from the diſeaſe. And ſo Malice and Anger, which is a kind of Falling-ſickneſs, though for ſome time we are rid of it, yet if it return again, we are ſtill guilty of the ſin, though we made ſome pauſe, and ſuffer'd it not for a while to break out. Will you know where you may make uſe of your Anger? Make uſe of it upon your ſelves. *In propriis erratis ſecuriſſimus hic affectus*, This affection doth never good, but when it looks inward, and frowns upon our own miſdeeds. For by this turning our Anger upon our ſelves and our ſins, *fœmininum iræ, maſculinum facimus*, that which is womaniſh in Anger is made maſculine and heroick; nay, *ferinum iræ divinum facimus*, that which is brutiſh in Anger is made Divine, and fights the Lords battles, beats down imaginations, deſtroys principalities and powers, treads down ſtrength, all our pride and animoſity, and works a conqueſt on our ſins, the greateſt enemies to God and our ſelves. And thus, if we invert the operation of Anger, and turn its edge upon our ſelves, if our Meekneſs and *Moderation be ſhewn unto all men*, and our indignation reſt upon our ſins, it ſhall prevent that Anger which is as juſt as terrible, and ſhall entitle us to this Bleſſedneſs here, even all thoſe bleſſings which are the purchaſe of the Prince of Peace, and the bloud of that meek Lamb ſhall cleanſe us from all our ſins.

The

The Second
SERMON.

PART II.

MATTH. V. 5.

Bleſſed are the meek: for they ſhall inherit the earth.

IN the morning we laid before your eyes the Virtue of Meekneſs; A virtue by which, as St. *Chryſoſtom* ſaith, a man may know a Chriſtian better then by his name. *Tertullian* telleth us that anciently, among the Heathen, Profeſſors of Chriſtianity were called, not *Chriſtiani*, but *Chreſtiani*, from χρηστὸς, a word ſignifying Sweetneſs and Benignity of diſpoſition. I know not how you were taken with the beauty of this divine and uſeful Virtue, and with what affections you beheld her in thoſe colors in which the Goſpel hath ſhewed her: Some perhaps heard the report of her as they do news from a far Country, not able to contradict, nor yet willing to believe it. To others her deſcription was but *picta nebula, quæ non longiùs delectat quàm videtur*, as a painted cloud, which is forgot with the removing of our eye, and delights no longer then it is ſeen. But yet as the Queen of *Sheba* ſpake of the wiſdom of *Solomon*, ſo will I of this excellent virtue; *The one half is not yet told you.* We will therefore proceed on, and paſs by thoſe lines which we firſt drew, and having ſhewed her in her general Deſcription, and confined her to her proper Subject; we will, according to our method propoſed, in the next place preſent you with the Object of Meekneſs, by which I mean thoſe perſons in reſpect of whom this Virtue is to be exerciſed.

We have not ſo confined Meekneſs, and ſhut her up in the breaſts of private men, but we ſhall as far enlarge her in reſpect of her Object; which is in compaſs as large as all the world. Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις, ſaith the Apoſtle, *Let your ſoftneſs, (your moderation, your meekneſs, your equity) be known unto all men.* For though Meekneſs and Equity be not one and the ſame Virtue, yet every meek man ſo far participates of Equity that he is not ἀκριβοδίκαιος, ἀλλ' ἐλαττωτικὸς, *too exactly juſt, but makes himſelf leſs then he is*; that he is willing to depart from his own right, and will not do all that ſtrict and rigid Juſtice warrants as lawful. Nor is this Virtue cloyſter'd up to ſhine in a corner, but, like the Sun it ſelf, *non uni aut alteri, ſed ſtatim omnibus in commune profertur*; ſhe diſplay's her beams not in good men alone, or Chriſtians alone, but to wicked men, to erring men, to all men, even to the whole world. For this end God doth permit ſome evil perſons in the world. *Omnis malus aut ideo vivit ut corrigatur, aut ideo vivit ut per illum bonus exerceatur*, Every wicked perſon doth either prolong Phil. 4. 5.

prolong his life for his own good and amendment of himſelf; or for the good of others, to their tryal. If there were none to injure us, Meekneſs were but a phanſie, or like a Roſe in Winter, would have a being, an eſſence perhaps, but no exiſtence. If there were no evil men, there would not be any good, at leaſt not known to be ſo. *Utrâque turbâ*, ſaith *Seneca*, *opus eſt, ut Cato poſſit intelligi*, There muſt be both good and evil men, to make *Cato*'s Virtues known. And *Nazianzene*, in his Epiſtles, ſpeaking of the factious behaviour of men, and the troubles of the times, ſaith, that all thoſe things were to come to paſs *ut Baſilius cognoſceretur*, that *Baſil* might be known; that he might manifeſt that wiſdom which long experience had taught him, and ſo *ſhine forth as a light in the midſt of a froward generation.* Whilſt the heavens are clear and the weather fair, and no wind nor tempeſt ſtirs, *in glomis ſubit portum*, the Pilot arriveth indeed at the wiſht-for haven, but without praiſe or glory. And were our life becalmed, and if no tempeſts of injuries beat upon us, what room then had Meekneſs to ſhew her ſelf? *Sed cùm ſtridunt funes, & gemunt gubernacula*, when Malice rageth, when wicked men provoke us; when there are *Iſmaels* to ſcoff at us, *Shimei*'s to revile us, *Zedekiah*'s to ſmite us on the cheek; when injuries, like the billows of the Sea, follow cloſe one on the neck of another; then is the world a ſtage for Meekneſs to act her part on. An eaſie thing it is to be meek where there is nothing to raiſe our Anger; and Revenge hath no place where there is no provocation. The Philoſopher in his Rhetorics, giving us the character of Meekneſs, tells us that moſt men are gentle and meek to thoſe who never wronged them, ἢ ἀκουσίως ποιῦσιν, *or who did it unwillingly*; to men who confeſs an injury, and repent of it; πατταπαθοῦσι πρὸς ἀνδρας, *to thoſe who humble themſelves* at their feet, and beſeech them, and who do not contradict them; to thoſe whom they reverence and fear. For Fear and Anger ſeldom lodge in the ſame breaſt. But Chriſtianity raiſeth Meekneſs to a higher pitch, where no injury can reach it. A ſtudied and plotted injury, an injury made greater by defenſe, an injury from the meaneſt, from him that ſits with the dogs of our flocks, any injury at any time, from any man, maketh a fit object for Chriſtian Meekneſs, which in the midſt of all contumelies and reproaches, in the midſt of all contradictions is ſtill the ſame. Should we inſiſt upon every particular, our Diſcourſe would be too large. We will therefore faſten our meditations upon thoſe which may ſeem moſt pertinent, and ſo take off all thoſe pretenſes which we Chriſtians commonly bring in as Advocates to plead for us when we forget that we are Chriſtians. There be two errors in our life, the one of Opinion, the other in Manners and Behaviour, which is far the worſe: and though theſe of themſelves carry no fire with them, yet by our weakneſs commonly it comes to paſs that they are made the only incendiaries of the world, and ſet both Church and Commonwealth in combuſtion. If our brothers opinion ſtand in oppoſition to ours, if his life and converſation be not drawn out by the ſame rule, we preſently are on fire; and we number it amongſt our virtues, to be angry with thoſe who in their Doctrine are erroneous, or in their lives irregular. Now in this I know not how *bleſſed* we think our ſelves, but I am ſure we are not *meek*. For if we were truly poſſeſſed of that Meekneſs which Chriſt commends, as we ſhould receive the weak in Faith with all tenderneſs, ſo ſhould we be compaſſionate to the wicked alſo, and learn that Chriſtian art which would enable us to make good uſe both of Sin and Error. And firſt for Error, though many times it be of a monſtrous aſpect, yet I ſee nothing in it which of it ſelf hath force to fright a Chriſtian from that temper which ſhould ſo compoſe him that he may rather lend an hand to direct him that errs, then cry him down with noiſe and violence; ſeeing it is a thing ſo general to be deceived, ſo eaſie to erre, and ſo hard to be reduced

duced from our error; ſeeing with more facility many times we change an evil cuſtom then a falſe opinion. For Sin carries with it an argument againſt it ſelf. *Hoc habet quod ſibi diſplicet*, ſaith *Seneca*: As it fills the heart with delight, ſo it doth with terror. Like the Viper, *mater eſt funeris ſui*, it works its own deſtruction, and helps to diſpoſſeſs it ſelf. But Errour pleaſeth us with the ſhape of Truth; nor can any man be deceived in opinion, but as *Ixion* was by embracing a cloud for *Juno*, and Falſhood for the Truth. He that errs, if he were perſwaded he did ſo, could err no longer. And what guilt he incurs by his error, the moſt exact and ſevere inquiſition cannot find out; becauſe this depends on that meaſure of light which is afforded, and the inward diſpoſition and temper of his ſoul, which are as hard for a ſtander-by to dive into as to be the ſearcher of his heart. The Hereſie of the Arians was as dangerous as any that ever did moleſt the peace of the Church, as being that which ſtrook at the very foundation, and denyed the Divinity of the Son; yet *Salvian* paſſeth this gentle cenſure on them, *Errant, ſed bono animo errant*; *non odio, ſed affectu Dei*; They erred, but out of a good mind; not out of hatred, but affection to God. And though they were injurious to Chriſts Divine generation, yet they loved him as a Saviour, and honoured him as a Lord. The Manichees fell upon thoſe groſs abſurdities that Reaſon, when her eye is weakeſt, may eaſily ſee through; yet St. *Auguſtine*, who had been one himſelf, beſpeaks them in this courteous language, *Illi ſæviant in vos qui neſciunt quocum labore verum inveniatur*; *Let them be angry with you who know not with what difficulty the truth is found, and how hard a matter it is to gain that ſerenity of mind which may diſpel the miſts of carnal phantaſmes: Let them be angry with you who were never deceived, and who do not know with what ſighs and groans we purchaſe the ſmalleſt meaſure of knowledge in Divine myſteries. I cannot be angry; but will ſo bear with your error now as I did with my own when I was a Manichee.* A good pattern to take out, and learn how to demean our ſelves towards the miſtakes of our brethren, and to *bear with the infirmities of the weak, and not to pleaſe our ſelves* with *the pretenſe* of Zeal and Religion, which looſe their name and nature, and bring in a world of iniquity, when we uſe them to fan the fire of contention. I do not ſee that relation or likeneſs between Difference of Opinion and contrariety in affections, that one would beget the other, or that it ſhould be impoſſible or unlawful to be united unto him in love who is divided from me in opinion. No; Charity is from heaven, heavenly, and may have its influence on minds of divers diſpoſitions, as the Sun hath on bodies of a different temper, and it may knit the hearts of thoſe together in the bond of love whoſe opinions may be as various as their complexions. But Faction and Schiſm and Diſſention are from the earth, earthly; and have their beginnings and continuance, not *ab extra*, from the things themſelves which are in controverſie, but from within us, from our Self-love and Pride of mind, which condemn the errors of our brethren as hereſies, and obtrude our own errors for Oracles. I confeſs, to contend for the Truth is a moſt Chriſtian reſolution, and in *Tertullians* eſteem a kind of Martyrdom. It is the duty of the meekeſt man to take courage againſt Error; and as *Nazianzene* ſpeaketh, in a cauſe that ſo nearly concerns us as the truth of Chriſt a Lamb ſhould become a Lion. I cannot but commend that of *Calvine*, *Maledicta pax cujus pignus deſertio Dei*, That peace deſerves a curſe which lay's down the Truth and God himſelf for a gage and pawn; and *benedicta prælia quibus regnum Chriſti neceſſitate defenditur*, thoſe battels are bleſſed which we are forced to wage in the name of the Lord of Hoſts. And thrice happy he who lays down his life a ſacrifice for the Truth. But Religion and Reaſon will teach us that all this may be done without malice or rancor to

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their perſons, whoſe error we ſtrive againſt, and that the Lords battles may be fought without ſhedding of bloud. Surely Meekneſs is the beſt Director in theſe wars, where he gains the greateſt conqueſt who is overcome. The Phyſician is not angry with him whom he intends to cure, but he ſearcheth his books, and uſeth his art and all diligence, *morbum tollere, non hominem*, to remove the diſeaſe, and not to kill the man: How much more ſhould we be careful how we handle our weak and erring brother, leſt we make him weaker by our rough and unskilful uſage, and cure him indeed, but in the Tyrant's ſenſe in *Suetonius*, who boaſted he had done a cure, when he cut off a mans head, or otherwiſe put him to death, who had offended him. We
Acts 15. read that *Paul* and *Barnabas* were at ſome difference about the choice of their companion; the one *determined to take Mark with them*, the other *thought it not good*: From whence ſprung that *paroxyſme*, as the Evangeliſt terms it, which *divided them the one from the other*. Yet St. *Hierom* will tell us, *Quos navigatio ſeparavit, hoc Chriſti Evangelium copulavit*; Though they ſailed to ſeveral Coaſts, yet they were both bound for the ſame negotiation, e-
Gal. 2. 11. ven the preaching of the Goſpel. *Paul withſtood Peter to his face*; yet in the ſame Chapter he calls him *a Pillar* of the Truth. A Father may differ from his Son, and the Wife from the Husband in opinion; yet this difference breaks not the bond of that relation which is betwixt them; but the Father may, nay muſt perform the office of love, and the Son of duty. And why may not Chriſtians be diverſly perſwaded in ſome points of Religion in earth, and yet the ſame Heaven hold them both? That which deceives us are thoſe glorious things which are ſpoken of Zeal. We read of *Phinehas*, who was bleſt for thruſting his Javelin through the adulterous couple; of the auſterity of *Elijah*, the zeal of *Simon* the Canaanite, the ſeverity of *Peter*, which ſtruck *Ananias* and *Sapphira* dead; the conſtancy of *Paul*, who ſtruck *Elymas* the Sorcerer blind. And we are told, *Non eſt crudelitas pro Deo pietas*, That in God's cauſe the greateſt piety is to be cruel. But we willingly miſtake our ſelves: for neither here is the cauſe alike, nor the perſon the ſame. *We know not of what Spirit we are.* Every man is not a *Phinehas*, an *Elijah*, a *Paul*, a *Peter*. Nor did *Elymas* looſe his ſight, and *Ananias* his life, for their errors, but for their witchcraft, and grand hypocriſie. Nor are times the ſame. We cannot but commend Zeal as an excellent quality in man: but as Agarick or Stibium being prepared and caſtigated are ſoveraign Phyſick, but crude and unprepared are dangerous: ſo Zeal, which ſo many boaſt of, ſeaſoned with diſcretion, is of ſingular uſe and profit; but taken crude and in the Mineral, it oft-times proves deleterial and unfortunate. Zeal is a light, but by occaſion it troubles the eye of the underſtanding; and being by degrees enraged by our private ends and phanſies, at laſt it puts it quite out, and leaves us fighting in the dark. Θερμότης ἀπαιδεύτου, and ναθρότης ἀπείρου, *an unlearned Zeal* and *ſupine Negligence* are both ſo bad that it is not eaſie to determine which is worſt: only Negligence lets inconveniencies ſlily ſteal into the Church, but unguided Zeal much plies thoſe errours which Negligence letteth in: and, as if error were indeed a *Hydra*, it never ſtrikes off the head of one error, but two ariſe in the place. And therefore St. *Bernard*, in his forty ninth Sermon on the *Canticles*, will tell us, *Semper zelus abſque ſcientia minùs utilis invenitur, plerumque etiam pernicioſus ſentitur*; Zeal without knowledge is alwaies unprofitable, many times moſt dangerous. And therefore the more hot and fervent it is, and the more profuſe our Charity, with the more care and diligence ſhould we ſet our Knowledge and Reaſon as a Sentinel, *quæ Zelum ſupprimat, ſpiritum temperet, ordinet charitatem*, which may abate and cool our Zeal, temper our ſpirit, and compoſe and order our Charity.

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For if we do not keep our ſouls with diligence, and carry a ſtrict and obſervant eye upon our Zeal, our Meekneſs will be conſumed in this fire, and with it the whole crop and harveſt of ſpiritual Wiſdom loſt. We ſhall be heady and high-minded, lovers of our ſelves, unwilling to pardon one error to our brethren, and to acknowledge any of our own. This is it which hath been the mother and nurſe too of all thoſe outrages in the Church of Chriſt that Story hath tranſmitted to Poſterity, and thoſe too which later and our preſent times have been too guilty of, that men will neither ſubſcribe to the opinion of others, leſt they may be thought not to have found the Truth, but have borrowed it; nor will yet retain ſo much meekneſs as to give their brother leave to erre, but, when they cannot convince him by Argument, fall heavy upon him with Reproach: A fault ſometimes in him that errs, and ſometimes in him who holds the truth, the one obſtinate, the other indiſcreet, both ready to maintain with violence what they cannot perſwade by reaſon. The Arians betook themſelves to this guard, and called in the temporal Sword to defend their Cauſe againſt the Orthodox; and when they could not prevail by Argument, they made uſe of outward force: And ſo this faction, ſaith the Father, plainly ſhewed *quàm non ſit pia, nec Dei cultrix*, how deſtitute it was of piety and the fear of God. The Donatiſts ſtiled themſelves *filios Martyrum*, the off-ſpring of Martyrs; and all other Chriſtians, *progeniem traditorum*, the progeny of thoſe who baſely delivered up the ſacred things. They broke the Chalices, demoliſht the Altars, raviſht Virgins and Matrons, flung the holy Euchariſt to the Dogs, ſlew thoſe who were not of their faction, beat down the Biſhop *Maximinian* with batts and clubs even as he ſtood at the Altar, and did thoſe outrages on Chriſtians which Chriſtian Meekneſs would have forbidden them to commit on a Jew or Infidel: the Monks of *Ægypt* were indeed devout and religious men, but for the moſt part *Anthropomerphites* holding that God had hands and feet and all the parts that a Man hath, and was in outward ſhape and proportion like unto one of us. That having got *Theophilus*, a learned Biſhop of *Alexandria*, into their hands, ſo roughly uſed him that he could not get out of their fingers till he made uſe of his wits and ſophiſtry, and told them in a kind of complement that he had ſeen their face as the face of God. Nor did this evil reſt here, amongſt the vulgar and diſcontented perſons, *quibus opus erat bello civili*, as *Cæſar* ſpake, who could not ſubſiſt but in times of noiſe and hurry, but it blaſted the faireſt plants in all the Church; *Chryſoſtom* would not conſent to give his ſuffrage for the condemnation of *Origen*'s works; *Epiphanius* ſubſcribes to it, and makes St. *Chryſoſtom* a Patron of thoſe errors which did no doubt deſerve a cenſure: Both forgot that Meekneſs which they both commended in their Writings. *Epiphanius* curſeth *Chryſoſtom*, and *Chryſoſtom Epiphanius*; and both took effect: for the one loſt his Biſhoprick, and the other his Country, to which he never after returned. An infirmity this is which we cannot be too wary of, ſince we ſee the ſtrongeſt Pillars of the Church thus ſhaken with it; An evil which hath alwaies been forbidden and retained in all Ages of the Church; Zeal being made an apology for Fury, and the Love of Truth a pretenſe to colour over that behaviour which hath nothing in it to ſhew of Truth or Chriſtianity. And therefore the Church of Chriſt, which felt the ſmart of it, hath alwaies condemn'd it. When *Eulalia* the Martyr ſpit in the face of the Tyrant, and broke and ſcatter'd the Idols before, *Prudentius* and others were fain to excuſe it, that ſhe did it *impulſu Divini ſpiritûs*, by ſpecial revelation from the Spirit. Which was indeed but an excuſe, and a weak one too. For that Spirit which once deſcended in the ſhape of a Dove, and is indeed the Spirit of Meekneſs, cannot be thought to be the Teacher of ſuch a Leſſon. But when other Chriſtians in the time

of *Diocleſian* attempted the like, and were ſlain in the very enterpriſe, to deter others from ſuch an inconſiderate Zeal; it was decreed in the Councel of *Eliberis*, and the 60 Canon, *Siquis idola fregerit*; If any hereafter break down the heathen idols, he ſhall have no room in the Diptychs, nor be regiſtred with the number of the Martyrs, although he be ſlain in the very fact, *quatenus in Evangelio non eſt ſcriptum*, becauſe we find nothing in the Goſpel that caſts a favourable countenance upon ſuch a fact. I have brought this inſtance the rather, to curb thoſe forward ſpirits now adaies which, did not Fear more reſtrain them then Diſcretion, would be as good Martyrs as theſe, and with the ſame Engine with which they heave at the outwork, in time would blow up Church, Religion, and all; who are ſtreight angry with any thing that doth but thwart their private humor, or with any man that by long ſtudy and experience and evidence of reaſon hath gained ſo much knowledge as not to be of their opinion. What mean elſe the Unchriſtian nick-names of *Arminians*, and *Pelagians*, and *Socinians*, and *Puritanes*, which are the glorious Scutchions the Meekneſs of theſe times doth fix in every place, and the very pomp and glory of their triumph, when factious men cry down that truth which they are not willing to underſtand? Doth this rancor, think you, proceed from the ſpirit of Meekneſs? or rather from the foul Spirit of Deſtraction. Little do theſe men think that the Truth it ſelf ſuffers by ſuch a Defenſe, that raſh Zeal cannot be excuſed with intentions and the goodneſs of the end which is propoſed; that the crown of Martyrdom will ſit more glorioufly on his head who rather ſuffers that the Church may have her peace, then on his who dies that he may not offer ſacrifice to idols. For in this every man hath been merciful and good to himſelf; but in the former he merits for the whole, and is a ſacrifice for the publick peace of the Church whereof he is a part. Talk of Martyrdom what we pleaſe; never was there any Martyr, never can there be any Martyr made without Meekneſs. *Though I give all my goods to feed the poor, though I give my body to be burnt* in the juſteſt cauſe for the truth of the Goſpel, *and have not* Meekneſs, which is a branch of Chriſtian *Charity, it profitteth me nothing*: For my impatience will rob me of that crown to which my ſufferings might otherwiſe have entitled me. The Canoniſts ſpeak truly; *Non præſumitur bono exitu perfici quæ malo ſunt inchoata principio*, The event of that action can never be good whoſe very beginning was unwarrantable. Philoſophers have told us that when the Sea rageth, if you throw in oyl upon it, you ſhall preſently calm it. The truth of this I will not now diſcuſs; but give me leave to commend this precious oyl of Meekneſs to powre upon your ſouls, when Zeal or Ignorance ſhall raiſe a tempeſt in your thoughts. Have men of wiſdom tender'd to you ſomething which falls croſs with your opinion? If you obey not, yet be not angry? If your obedience appear not in your practiſe, yet let it be moſt viſible in your Meekneſs. Remember that private men, who converſe in a narrow Sphere, muſt needs be ignorant of many things which fall not within their horizon and the compaſs of their experience; that they may have knowledge enough perhaps to do their own duty, which will come ſhort in the performance of anothers, eſpecially of a Superiors. If an erroneous Conſcience bind thee from the outward performance of what is enjoyned, yet let Truth and Scripture and Meekneſs ſeal up thy lips from reviling thoſe *qui in hoc ſomnum, in hoc vigilias reponunt*, who do watch for thy good, and ſpend their dayes and nights too that thou mayeſt live in all good conſcience before God all the dayes of thy life. To conclude this point; Doſt thou know or ſuppoſe thy brother to be in an error? Take not mine, but St. *Paul*'s counſel, and *reſtore ſuch a one in the ſpirit of Meekneſs, conſidering that thou alſo maiſt be deceived.* And peradventure this may be one error,

that

that thou art perſwaded that thy brother errs when Truth and Reaſon both ſpeak for him: Pride and Self-conceit are of a poyſonous quality, and, if not purged out, *exhalat opaca mephitia*, it ſends forth peſtiferous vapors, which will choak and ſtifle all goodneſs in us. But Meekneſs qualifies and prepares the mind, and makes it wax for all impreſſions of ſpiritual graces; *it doth no evil, it thinketh no evil, it cannot be provokt* with errors in opinion, nor with thoſe groſſer miſtakes and deviations in mens lives and converſation.

We have brought Meekneſs to its tryal indeed. For ſure where Sin once ſhews its deformity, all meekneſs in a Chriſtian, whoſe Religion bindeth him to hate ſin muſt needs be loſt. It is true, all created natures we muſt love, becauſe they have their firſt foundation in the love and goodneſs of God; and he that made them *ſaw that they were good.* But Sin is no created entity, but without the compaſs of Nature, and againſt her, againſt that order and harmony which Reaſon diſpenſeth. This only hurts us; this is that ſmoke which comes from the very pit of Hell, and blaſts the ſoul, even then when the body is untoucht: This is the fornace in which men are transformed into Devils. We cannot then hate Sin enough. Yet here our Chriſtian skill muſt ſhew it ſelf; and we muſt be careful that our Anger, which frowns upon Sin, do not rage againſt the Sinner, and that whilſt we ſtrike at one we do not wound both. Our Anger muſt be, not μῖσις, but ἀναπάλησις, not an hatred of the perſon, but a deteſtation of the ſin. A hard ſubtlety indeed it is, to diſtinguiſh things thus confounded and blended together. *Facile eſt atque proclive*, ſaith St. *Auguſtine*, *malos odiſſe, quia mali ſunt; rarum autem & pium, eoſdem ipſos diligere, quia homines ſunt*; It is an eaſie thing to hate evil men becauſe they are evil; but to love them as they are men, this is a rare and pious thing. And therefore we muſt be wary that our Anger be not too hot and extreme againſt the actions of others, for fear leaſt at laſt we tranſpoſe it upon the men themſelves. *Timon*, that great hater of mankind, made this his apology, *That he hated evil men becauſe they were evil; and all others, becauſe they did not hate them.* He thought it a ſin not to be angry with thoſe who did commit ſin. But Chriſtianity begets no *Timons*, but Children like unto the Son of God, who though he knew no ſin, yet was content to lay down his life for ſinners. There is no man ſo evil but hath ſome good thing to commend him, though it break not out, as being clouded and darkned with much corruption. Therefore Chriſtian Meekneſs is very wary, and doth not think there is nothing elſe but evil where ſhe often ſees it. And though ſhe cannot nouriſh a good opinion of the man, to think him good; yet ſhe will a charitable hope, that he may be ſo. And as thoſe who ſeek for treaſure, give not over by reaſon of clay and mire, ſo long as there is any hope to ſpeed; ſo doth not Meekneſs ſlack her hand and caſt off her induſtry, though it be ſpent on the moſt polluted ſoul, *& ad quædam ſana, in quorum delectatione acquieſcat, per tolerantiam perducatur.* Many for want of this Meekneſs deſtroy the work of God, *Dum ita objurgant quaſi oderint*, whilſt they reprove their brother as if they hated him, and upbraid rather then reprehend him. They make it their virtue *rixari cum ſæculo*, to chide the times and manners. They ſuppoſe they are bound to hate ſinners; and will be juſt rather in ſhewing mercy to their beaſt then to their brother. *Away with him, away with him from the earth*, is quickly ſaid; but is commonly breathed from a ſoul as much ſtained and polluted as his is whom we ſuppoſe to be ſick to death. What *Tertullian* ſpake is moſt true, *In Majeſtatis reos & publicos hoſtes omnis homo miles eſt*, Againſt traytors and publick enemies, every man is a Souldier. And it is as true, that every one that is of ſtrength to pull a ſoul out of the fire, is, when his brother ſins, a Prieſt alſo, and may,

nay is bound to rebuke him: but he muſt be careful that his counſel and adviſe be the dictates of his Love, not of his gall and bitterneſs; that he take God himſelf for a patern, *qui non homines odit, ſed vitia*; who never hated men, whom he made, but Sin, which, being God, he could not make. The Prophet *David* puts it up in the manner of a queſtion unto God himſelf,
Pſal. 139. 21, 22. *Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe which riſe up againſt thee?* and preſently gives himſelf the anſwer, *I hate them with a perfect hatred, I count them mine enemies. Quid eſt illud, PERFECTO ODIO?* ſaith St. *Auguſtine*; What is that the Prophet means by *perfect hatred?* No more then this, He hated the vices in them, not the men; How then will this perfect Hatred and the Love of our enemies ſubſiſt together? To wit, by this, That we hate this in them, that they are wicked; and love this in them, that they are men. The 109 *Pſalm* is a *Pſalm* of curſing. There we find ſuch fearful imprecations that a true Chriſtian muſt needs tremble but to hear them read. St. *Chryſoſtom* in his very firſt words upon that *Pſalm*, ſaith Πολλῆς ἐστιν ἐνταῦθα συνέσεως ἡμῖν χρεία, He that will take this *Pſalm* into his hands had need be diſcreet. Whether it be a Propheſie or a collection of bitter imprecations, is not much material: In the Goſpel there is no ſuch gift of Propheſie, nor liberty of curſing granted. He that foretells his brothers ruine, is a Prophet alſo of his own: and he that curſeth his brother ſecretly in his heart, though it be for ſin, hath committed that ſin which will bring a heavy curſe upon himſelf. I know it hath been uſed in the Church; and it hath been thought a heavy curſe to ſay *DEUS LAUDUM* upon any man, which is the very firſt words and title of that *Pſalm*. A common thing it was in *France*, ſaith *Calvin*, if any man had an enemy that moleſted him, to hire with a ſum of money a Monk or a Franciſcane every day to repeat this *Pſalm*. A Gentlewoman of great note procured one of that Fraternity to uſe that very form of imprecation againſt her only Son. So dangerous are the examples even of the Saints of God; which we are too ready to follow when they are ill; and when they are good and warrantable, as ready to miſtake them. *Si David, cur non ego?* If *David* that Saint of God, that man after Gods own heart, did fill his *Pſalm* with Imprecations, why may not we alſo ſet our Prayers to the ſame tune, and curſe our enemies with a *DEUS LAUDUM?* I will grant we may, when as we find ſuch a roll of curſes under the Law; we find alſo ſuch another under the Goſpel. If the Proverb will ſuffer the Jew but to creep into Mount *Ebal*, ſure Chriſtianity ſhould be a fenſe to keep a Chriſtian from coming near it. I cannot conceive but that God doth exact this duty in far greater meaſure from a Chriſtian then from a Jew. For though this precept in equity bound the Jews as well as us, yet God, who diſpenſed with them, hath not done that favor unto us, who have received far greater from him, but requires this duty of Meekneſs from us in the higheſt degree. If he demanded of the Jew an Omer, he will exact from us Chriſtians an Ephah.

For concluſion then, and to make ſome uſe of that which hath been ſpoken; Let us not go in the waies of the Gentiles, nor in theirs who are ſo fully bent againſt thoſe who are not of the ſame opinion, that in the proſecution they forget they are men, and that there is any ſuch virtue as Meekneſs; that, like *Hannibal*, cannot live without an enemy; or, like thoſe ancient Spaniards in *Juſtine*, are ſo out of love with concord that they ſwell at the very name; that have no other reaſon or inducement to quarrel but to quarrel, and think Religion conſiſts in words of gall and acts of vengeance, that Clamor is Zeal, and Fury Piety, and that then they reign as Saints when they waſh their feet in the bloud of their brethren; that call every opinion that is not theirs Blaſphemy; and that are not ſo hot againſt a

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foul pollution in the heart as againſt an error in the underſtanding, nor ſo angry with a crying ſin as with a ſuppoſed miſtake. If theſe be Saints, then certainly our Saviour is not ſo meek as he hath told us, or we muſt believe, what is paſt underſtanding, that our meek Saviour, as he once had *Judas*, ſo may now have theſe men of *Belial* for his Diſciples. If theſe men be Saints, why may not *Lucifer* recover his place? What? a Saint with fire and ſword? with axes and hammers? with *fire devouring before him, and a tempeſt round about him?* like the bottomleſs Pit, ſending forth ſmoke as out of a fornace, ſmoke out of which come Locuſts to devoure the earth? a covetous, malicious, deceitful, treacherous, adulterous, murderous Saint? Such Saints peradventure may walk on earth, or under that name; but ſure they will never follow the Lamb, nor appear in thoſe *new heavens and new earth wherein dwelleth Righteouſneſs.* Let us, I ſay, not be like theſe. For they ſay, and do not; they ſay, and do the contrary. What profit, what honour will it be to be ſuch an Angel as appears here in light, and is reſerv'd to be kept in chains of darkneſs for ever? ſuch a Saint as ſhall be turned into a Feind? Let us rather *take upon us the yoke of Chriſt*, who was *meek*; and *bear the burdens* of theſe contentious men, as St. *Paul* exhorts. Let us not aſſault one another with lyes in the defenſe of Truth, nor break the bonds of Charity in the behalf of Faith, nor fly aſunder in defenſe of the Corner-ſtone, nor be ſhaken in pieces to ſecure the Rock. If they ſeparate themſelves, let not us withdraw our affection from them. *Si velint, fratres; & ſi nolint, fratres*; If they will, let them be our brethren; and if they will not, yet let them be our brethren. And in theſe times of hurry and noiſe, in the midſt of ſo many diviſions and ſects, let us look upon every man with an eye of Charity and Meekneſs, or, as *Eraſmus* ſpeaks, with an Evangelical eye; and leaving all bitterneſs and rancor behind us, let us walk on in a conſtant courſe of piety and holy contention with our ſelves, not anſwering reviling with reviling, but beating down every imagination which is contrary to Meekneſs; doing that upon Sin in our ſelves which we cannot do upon Errour in others. When they ſpurn at our Meekneſs, and defie our ſilence, and rebuke our innocence, let us be meek and ſilent and innocent ſtill. When they will kill us, be as ſilent as they who have been dead long ago: that ſo we may poſſeſs our ſouls when they are ready to take them from us; and be like the people of *Nazianzum*, who by their peaceable behaviour in times of great diſſention gained a name and title, and were called *The Ark of Noah*, becauſe by this part of ſpiritual Wiſdom they eſcaped that deluge and inundation of fury which had wel-near overflowed and ſwallowed up all the Chriſtian world.

In the laſt place; let us level our Wrath and Indignation againſt Sin, but ſpare the Sinner, ſince our ſelves ſo often do call upon God to ſpare us: And if he did not ſpare us, where ſhould the righteous, where ſhould the beſt Saints appear. It is one mark of Antichriſt, that *he ſits as God in the Temple of God, ſhewing himſelf that he is God*, thundring out his excommunications, canonizing, damning, abſolving, condemning whom he pleaſe. Thus ὑπερᾶν, *to overlook* our brother, thus to look down upon our brethren, and dart a heavy cenſure at them for that which we ſhould ſhed a tear, is ſo far to follow Antichriſt as to take the ſeat and place of God; nay, to put him out of his ſeat, and to do his office; nay, to do that which he will not do, to ſentence him to death whom God for ought we know, hath choſen to eternal life. Nay, though it doth not make a man *the Antichriſt*, yet it makes him ſo much Antichriſt as to place him in a flat oppoſition to Chriſt himſelf. For he is not ſuch an angry Biſhop, ſuch a proud High Prieſt, *as cannot be touched with the feeling of our ſins*, but one who being meek and tempted himſelf, is able and willing to *compaſſionate thoſe that are tempted.* Did we feel the

2 Theſs. 3. 4.

the burden of our brethrens ſins, as he did; Did we apprehend the wrath
Pſal.69.26. of God, as he did; we ſhould rather *offer up prayers and ſupplications, with ſtrong cryings and tears* for them, then *tell of the miſery of* theſe *wounded ones*, (that is, ſpeak vauntingly and preach thereof, as the word ſignifieth) then let our Anger looſe againſt them, and beat upon them with all our ſtorms. I confeſs, prudent and diſcreet Reprehenſion is as a gracious and ſeaſonable rain, but raſh and inconſiderate Anger as a tempeſt, a hurricane, to waſte a ſoul, and carry all before it, and dig up Piety by the root. As it is truly ſaid that moſt men ſpeak againſt Riches, not out of hatred but love unto them, ſo do many againſt Sin, not out of hatred to ſin, but love of themſelves, which may be as great a ſin as that which they are ſo loud againſt. *Signum putant bonæ conſcientiæ, aliis maledicere*; They count it a ſign of a good conſcience in themſelves, to be angry with and ſpeak evil of others: They think themſelves good if they can ſay others are evil: Whereas true Righteouſneſs ſpeaks alwaies in meekneſs and compaſſion; but that which is falſe and counterfeit breaths forth nothing but wrath, reviling and indignation. O beloved! what ſoloeciſmes, what contradictions may we obſerve in the School and Church of Chriſt! men raging againſt Sin, and yet raiſing a Kingdom from it in themſelves! loathing it as poyſon, and yet drinking it down as water! angry with it, and loving it! whipping it with ſcorpions, and yet binding it about them as a garment! *Jacob*'s ſons declaiming againſt Uncleanneſs with the inſtruments of cruelty in their hands! *Abſalom* bewailing the Injuſtice of the times, when himſelf was a Traytor! *Judas* angry with *Mary*'s ointment, when he would have it ſold and put into his bag! What a pageant is it to ſee Sacriledge beating down Idolatry? Covetouſneſs whipping of Idleneſs? Prophaneneſs pleading for the Sabbath? Gluttony belching out its fumes againſt Drunkenneſs? Perjury loud againſt Swearing? and Hypocriſie riding in triumph, and caſting out its fire and brimſtone on all. And what is a groan or a ſigh from a Murderer? What is a Satyre from a Sodomite? or a Libel from a man of *Belial*? If Hell hath any muſick, this is it, and the Devil danceth after it, after the groans and ſighs and prayers and zeal of a Phariſee. And *do they then well to be angry?* Yes, they ſay, they *do well to be angry, even to death*; but not at their ſin, of themſelves, but their brethren. For Meekneſs and cruelty cannot harbor in the ſame breaſt. Nor will it come near the habitations of Covetouſneſs, Ambition and Hypocriſie: for where theſe make their entrance, Meekneſs takes the wing, and flyes away. Therefore, to conclude, let us *mark* theſe men, *and avoid them*, as the Apoſtle counſels. And though they *bring us into bondage*, though they *ſmite us on the face*, though they take from us all that we have, let us pity them and ſend after them more then they deſire, our prayers, that God will open their eyes, that they may ſee the ſnare of the Devil which holds them faſt while they defie him and all his works; and what a poor and narrow ſpace there is betwixt them and Hell, while they think they are in the preſence and favour of God. In a word, though they curſe, let us bleſs; though
Eph.4.31, 32. they rage, let us pray: and, as the Apoſtle counſels, *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from us, with all malice. And let us be kind and meek one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven us.*

The

The Third

SERMON.

PART III.

MATTH. V. 5.

Bleſſed are the meek: for they ſhall inherit the earth.

WE cannot inſiſt too long upon this ſubject, yet we muſt inſiſt longer then at firſt we did intend. For this holy oyl, like that of the Widows, increaſeth under our hands, and flows more plentifully by being powred out. That which our laſt reached unto you was the Object of Meekneſs, which we found to be as large as the whole world. Τὸ ἐπιεικὲς, ſaith St. *Paul, Let your moderation be known unto all men.* For Meekneſs is not cloyſter'd up within the walls of one Society, nor doth it hide it ſelf behind the curtains of *Solomon* but looks further, upon the tents of *Kedar*, upon *Bethel* and *Bethaven*. We could not, nor was it neceſſary to gather and fetch in all particulars; but we then confined our meditations to thoſe which we thought moſt pertinent, and within their compaſs took in the reſt; which were Error in opinion, and (which is the greater error, nay the greater hereſie, ſaith *Eraſmus*) Error in life and converſation: Where we took off thoſe common pretenſes and excuſes which Chriſtians uſually bring in as Advocates to plead for them, when they forget that Meekneſs without which they cannot be Chriſtians. For what is in Error or in Sin which may raiſe my anger againſt my brother? *Errantis pœna eſt doceri*, ſaith *Plato*; If he erre, his puniſhment is to be taught: and if he ſin, we muſt moleſt and purſue him, and beat upon him with line upon line, with reprehenſion upon reprehenſion, till we convert him. If he erre, why ſhould I be angry? and if he ſin, why ſhould I hate him? The way to uphold a falling Houſe is not to demoliſh it; nor is it the way to remove Sacriledge to beat the Temple down. When we fight againſt Sin and Error, we muſt make Chriſt our patern, *qui vulnus, non hominem ſecat, qui ſecat ut ſanet*; who levels his hand and knife againſt the diſeaſe, not againſt the man, and never ſtrikes but where he means to heal. And now to add ſomething which the time would not before permit; Let us but a while put upon our ſelves the perſon of our adverſaries, and ours upon them, and conceive it as poſſible for our ſelves to erre as for them; and if we do not thus think, we fall upon an error which will ſoon multiply, and draw with it many more. For we cannot erre more dangerouſly then by thinking we cannot erre. And then to this let us joyn a prudent conſideration of thoſe truths wherein we both agree, which peradventure may be more and more weighty then thoſe in which we differ, that ſo by the luſtre and brightneſs of theſe the offence taken

taken by the other may vaniſh as the miſt before the Sun. For why ſhould they who agree in thoſe truths that may lift them both up together to Heaven, fall aſunder and ſtand at diſtance as enemies for thoſe which have no ſuch force and activity? This is to hazard the benefit of the one for the defenſe of the other, and for the love of a truth not neceſſary to abate our love of that which ſhould ſave us; to forfeit our Charity in a violent contention for Faith; and ſo be ſhut out of Heaven for our wild and impertinent knocking at the gates. Therefore in all our diſputes and debates with thoſe whom we are ſo ready to condemn of error, let us walk by this rule which Reaſon and Revelation have drawn out to be our guide and direction, That no Text in Scripture can retain the ſenſe and meaning of the bleſſed Spirit which doth not edifie in Charity. *Knowledge puffeth up*, ſwelleth us beyond our ſphere and compaſs, *but* it is *Charity* alone that *doth edifie*, which in all things dictates what is expedient for all, and ſo *builds* us up together *in a holy Faith*. We cannot think that Doctrine can be of any uſe in the Church which exaſperates and envenoms one man againſt another. It is St. *Bernards* obſervation. And therefore Moderation and Meekneſs is
Mark 5. 90. that *Salt* which Chriſt requires to be in us; that wiſe and prudent ſeaſoning of our words, that purging of our affections, amongſt which Ambitions and Envyings are the moſt violent. *Have* this *ſalt in your ſelves*, and then, as it follows, *you ſhall have peace one with another*; And this Peace will beget in you a holy emulation to work out your eternal peace together with fear and trembling. Secondly, for Sin *why judgeſt thou thy brother?* or ſo much forgetteſt that name as to be enraged againſt him? The *judgment is the Lord's*, who *ſeeth things that are not as if they were*. What though he be fallen upon a ſtone, and ſore bruiſed? he may be raiſed again, and be built upon that *foundation* which *is ſure, and hath this zeal, The Lord knoweth who are his*. This open Profaner may become a zealous Profeſſor; this falſe witneſs may be a true Martyr; this Perſecutor of the Church may at laſt be a glorious member of it, and a ſtout Champion for the Truth. He that *led the Saints bound to Jeruſalem* did himſelf afterwards rejoyce in his bonds, and ſuffer and dye for that truth which he proſecuted. The Apo-
2 Theſs. 3. 14. ſtle, where he erects a kind of diſcipline amongſt the *Theſſalonians*, thus draws it forth, *If any man obey not our word*, that is, be refractory to the Goſpel of Chriſt, *have no company with that man, that he may be aſhamed*; that ſeing others avoid him, he may be forced to dwell at home, to have recourſe unto himſelf, to hold colloquy with his own ſoul, and to find out the plague in his heart which makes him thus *like a Pelican in the Wilderneſs, or an Owl in the Deſert*, like the Leper under the Law, whom no man muſt come near. *Have no company with him*, that is, by thy company and familiarity give him no encouragement in his ſin. For good words and courteous behaviour may be taken for applauſe: a ſmile is a hug, and too much friendſhip is a kind of abſolution. And yet for all this, *have company with him*: for it tells us, *Count him not as an enemy, but admoniſh him as a brother*; Deal gently and meekly with him; but this we cannot do if we wholly ſeparate our ſelves from him, and avoid his company. The rule of Charity directs us to think every man an heir with Chriſt; or, if he be not, at leaſt that he may be ſo. And this is a kind of priviledge that Charity hath in reſpect of Faith. Faith ſees but *a little flock*, but *few that ſhall be ſaved*; makes up a Church as *Gedeon* did his Army, who took not all that were preſt out for the war, but out of many thouſands ſelected a band of three hundred and no more: but Charity taketh in all, and ſees not any of that company which ſhe will diſmiſs, but thinks all, though now their hands be weak and their hearts faint, in time may be ſweetly encouraged to fight and conquer. You will ſay this is an error of our Charity. But it is a

very

very neceſſary error: for it is my charity thus to erre, and it is not a lye, but vertue in me, in my weak brothers caſe to nouriſh a hope of that ſtrength which peradventure he ſhall never recover. The holy miſtakes of Charity ſhall never be imputed as [illegible]s; no, nor be numbred amongſt thoſe of Ignorance. For he that errs not thus, he that hopes not the beſt of all he ſees, though weltring in their bloud, wants ſomething to compleat and perfect him, and make him truly worthy of the name of a good Chriſtian. And this error in Charity is not without good reaſon. For we ſee not how nor when the Grace of God may work, how ſinful ſoever a man be. Peradventure, ſaith St. *Hierom*, God may call unto him lying and ſtinking in his ſins as in a Grave, *Lazarus, come forth.* Charity therefore, becauſe ſhe may erre, nay becauſe ſhe muſt erre, looks upon every man with an eye of Meekneſs. If he erre, ſhe is Light; if he ſin, ſhe is a Phyſician, and is ready to *reſtore him with the ſpirit of Meekneſs.* And thus much for the Object of Meekneſs: We proceed now to that which was in order next; and as we have drawn forth Meekneſs in a compleat piece, in her full extent and latitude, ſo will we now in the laſt place propoſe her to you as a Virtue, 1. moſt proper, 2. moſt neceſſary to a Chriſtian: By which degrees and approaches we ſhall preſs forward towards the mark, even the reward of Meekneſs, *the inheritance of the earth.* Of theſe in their order.

Meekneſs, we told you, is that virtue by which we may better know a Chriſtian than by his name. And this the very enemies of Chriſtianity have acknowledged. *Vide ut ſe invicem diligunt Chriſtiani*, was a common ſpeech among the Heathen, *See how the Chriſtians love one another!* when they broke the laws of Meekneſs, and did perſecute them. *Malè velle, malè facere, malè dicere, malè cogitare de quoque ex æquo vetamur*; To wiſh evil, to do evil, to ſpeak evil, to think evil, are alike forbidden to a Chriſtian; whoſe profeſſion reſtraineth his will, bindeth his hand, tacketh up his tongue to the roof of his mouth, and curbeth and fettereth his very thoughts. For as we are not ἀκέφαλοι, *without a Head*, ſo if we will be members, we muſt be ſupplied with that oyl of Meekneſs which diſtilleth down from our Head Chriſt Jeſus. He came not, ſaith *Tertullian*, into the world with Drum and Colours, but with a Rattle rather; not with a noiſe, but *like the rain into a fleece of wooll*; not deſtroying his enemies, but making them his friends; not as a Captain, but as an Angel and Ambaſſador of peace; not denouncing war, but proclaiming a Jubilee; and with no ſword, but that of the Spirit. Look upon all the acts of our Saviour, whilſt he converſed on earth amongſt men and we ſhall find they were purely the iſſues of Tenderneſs and Meekneſs. He *went about doing good*: As he cured mens bodies of diſeaſes, ſo he purg'd their ſouls of ſin. When he met with men poſſeſſed, though with a Legion of Devils, he did not revile, but diſpoſſeſs them; he rebuked the Devil, but not the man. His mouth was ſo filled with the words of meekneſs. *Thy ſins are forgiven thee*, that he ſeldom ſpake but the iſſue was comfort. He pronounced indeed a *woe* to the Phariſees; (and ſo he doth to all ſinners: For Woe will follow the Hypocrite whetherſoever he goeth, though it be not denounced a Woe to drive them from ſin to repentance; not a curſe, but a precept to fright them from that woe which he denounced. It is but pulling off the viſour, caſting away their hypocriſie, and the Woe will vaniſh and end in a bleſſing. He called *Herode* a *Fox*: for, as God, he knew what was in him: and to him every wicked perſon is worſe then a beaſt. No Fox to *Herode*; no Goat to the Wanton, no Tiger to the Murderer, no Wolf to the Oppreſſour. Obſtinate ſinners carry their Woe and curſe along with them, nor can they fling it off but with their ſin. And Chriſt's profeſſion was to *call ſinners to repentance.* When the *Reed* was *bruiſed*, he *broke* it not; and when the

flax did *ſmoke*, he *quench'd* it *not*. As he hath a *Rod* for the impenitent (and it is the laſt thing he uſeth) ſo he *cometh in the ſpirit of Meekneſs*, and openeth his arms to receive and imbrace them that will meekly yield and bow before him, and repent, and be meek as he is meek. Now our Saviour is *diſciplina morum*, the *way* and the *truth*. And that gracious way which it hath pleaſed him to tread himſelf before us, the very ſame he hath left behind to be gone by us, and hath ordered a courſe of religious and Chriſtian worſhip, which conſiſteth in Meekneſs and ſweetneſs of Diſpoſition. An incongruous thing therefore it is that he having preſented to us the Meekneſs of a Lamb, we ſhould return the rage of a Lyon; that he ſhould ſpeak in a ſtill voice, and we ſhould thunder.

And this is moſt proper to Chriſtianity and the Church. For firſt, what is the Church of Chriſt but a Congregation of meek ones? We cannot bring Bears and Lyons and Tigers within that pale. *Quomodo colligemus?* as *Tertullian* ſpeaketh, How ſhall we gather them together?

——jungantur tigribus urſi.

We cannot bring them together into one body and collection; or, if we do, but, as *Sampſon* did his Foxes, to look ſeveral waies. We are told indeed that *the Wolf ſhall dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf with the young Lyon*; but it is when they are ſo ſecurated and tame that *a little Child ſhall lead them*. It is true, the viſible Church is made up of both. For not only *without*, as St. *John* ſpeaketh, but within, *are dogs, and ſorcerers, and whoremongers, and murtherers, and idolaters*; as there were in the Ark of *Noah* both clean and unclean beaſts. In this Church is *Cain* as well as *Abel*, *Eſau* as well as *Jacob*, *Judas* as well as *Peter*; but they are no parts of that *general Aſſembly*, no parts of the *Church of the firſt-born which are written in heaven*, nor to be numbred amongſt *the ſpirits of juſt men made perfect*: That part of the Church which is thus militant in Earth, ſhall never be triumphant in heaven. Cruel *Dives* ſhall never be ſeen in *Abraham*'s boſom, nor the bloud-thirſtie man in his armes who ſhed no bloud but his own, and that for the ſins of the world: The Church which ſhall be ſaved was not planted in bloud; or, if it were, it was in the bloud of a Lamb. It was built upon the Faith of *Peter*, not upon his Sword: When he uſed his ſword, he was commanded to put it up; but his Faith was to be publiſhed to the whole World. And if he had any grant or title to be the Head of the Church, it was not for cutting off *Malchas*'s ear, but for laying down his own life for the Faith. Many Notes have been given of the true Church by thoſe who acknowledge none but their own, notes which ſhew her not: *Multitude of true believers*: Why? the number is but ſmall. *Infallibility*: It is an error to think ſo. *Antiquity*: The Church, that is now ancient, was once new; and by this note, when it was ſo, it was no Church. *Continuance to the end of the world*: We believe it; but it is no note; for we cannot ſee it. *Temporal felicity*: This is oftner ſeen in the *Tents of Kedar* than at *Jeruſalem*, in a band of Souldiers than in the Church, which winneth more conqueſts in adverſity than in proſperity, and worketh out her way to glory in her own bloud. Theſe are Notes *quæ nihil indicant*, which ſhew nothing; Trumpets that *give an uncertain ſound*. But if I ſhould name Meekneſs as a note of the true Church, I ſhould have a fairer probability to ſpeak for me than they. For meek men, if they be not of the Church, yet are *not far from the Kingdom of Heaven*. But a meek Chriſtian is entitled not only to the earth, but to heaven alſo. The Church is a Church, though her Profeſſours be *but of yeſterday*, and though they fall into error. And though it be in tribulation,

Iſa. 11. 6.

Rev. 22. 15.

yet

yet ſtill it is a Church; yea it is never more glorious then in perſecution. But without meekneſs it cannot be a Chriſtian Church, no more then a man can be a man without a ſoul. For Meekneſs, if it be not the eſſence of the Church, yet is a property which floweth from its very eſſence. For that Faith is vain which leaveth malice or rancour in the heart. A Chriſtian and a Revenger, if they meet together in the ſame perſon, the one is a Box of poyſon, the other but a title.

Again, in the ſecond place, our Reaſon will tell us that Meekneſs is moſt proper to Chriſtianity and the Church, becauſe humane Reaſon was too weak to diſcover the benefit, the pleaſure, the glory of it: Nor was it ſeen in its full beauty till that Light came into the world which did improve and ſublime and perfect our Reaſon. To humane Reaſon nothing can ſeem more unreaſonable, more unjuſt, then To love an enemy, To ſurrender our coat to him that hath ſtript us of our cloak, To return a bleſſing for a reproach, and anoint his head with oyl who hath ſtricken us to the ground? This is a new Philoſophy, not heard of on earth, till ſhe was ſent down from heaven. On earth it was *A blow for a blow, and a curſe for a curſe.*

Dixerit inſanum qui me, totidem audiet.

If injuries be meted out unto us, we mete them back again in *full meaſure, preſſed down, and running over.* Revenge is counted an act of Juſtice; the Pythagoreans τὸ ἀνταποδοῦναι, a reciprocation of injuries. And what need any other law then our Grief or our Anger? or where ſhould Juſtice dwell but on the point of our Sword?

Εἴ κε πάθοι τά κ' ἔρεξε, δίκη ἰθεῖα γένοιτο.

It was the law of *Rhadamanthus, It is equity that he that doth, ſhould ſuffer what he doth; and he that ſuffereth, ſhould return it in the ſame kind.* When thoſe *brethren in evil,* having ſlain *Hamor* and *Shechem,* and ſpoiled their City, were rebuked by their Father *Jacob,* they were ready with this plea, *Should he deal with our Siſter as with a Harlot?* No ſooner is the blow given, but the firſt thought is to ſecond and return it; and Nature looks upon it as upon an act of Juſtice. In the world it goeth thus: All Power and Dominion and Juſtice is tyed to the hilts of our Sword; which if we can wield and manage dextrouſly, with skill and ſucceſs, that which otherwiſe had been an injury, is made a law. The Turk, to ſettle and eſtabliſh his Religion, as he firſt built it in bloud, ſo giveth way to every thing that beſt ſorteth with humane corruption, to make it eaſie, that men may not ſtart back for fear of difficulties: and as he wrought it out with his Sword, ſo his beſt argument for it (as it is moſt times in a bad cauſe) is his Sword. The Philoſophers cryed down Revenge, yet gave way to it; chid their Anger, yet gave it line thus far: And both *Tully* and *Ariſtotle* approve it. But *Munit nos Chriſtus adverſus Diaboli latitudines,* ſaith *Tertullian*; Chriſtian diſcipline is a fenſe to keep us from theſe latitudes and exſpatiations, and pointeth out to the danger of thoſe ſins which the Heathen commended for virtues. Many indeed have dealt with theſe precepts of our Saviour as skilful cooks do by ſome kind of meats which of themſelves are but harſh and unpleaſant, cooked and ſawced them, to make them ſavoury diſhes. For when we ſee our journey long and full of rubs and difficulties, we phanſie ſomething that may both ſhorten and level it, and make it more plain and eaſie then indeed it is. Chriſt our Maſter is ſo great an enemy to Murder, and would have us ſo far deteſt it, that he hath not ſuffered us to be angry. Now the interpretation is, We muſt not *be angry* δίκῃ, *without a cauſe.* And Gen. 34. 31.

this emboldneth us to plead for our Wrath, as *Jacob*'s ſons did, when *it is cruel*, and upon this very colour, that there is good reaſon we ſhould be angry. For be the ſtorm never ſo high, be our anger never ſo raging, yet we can pretend a cauſe, and that cauſe we pretend as juſt; otherwiſe we would not pretend it: For who would pretend that for a cauſe which is unjuſt? *To love our enemies*, this is a harſh and an iron ſpeech; and he muſt have the ſtomach of an Oſtrich who can digeſt it: therefore we have dreſſed and ſauced it, to make it palatable and of eaſie digeſtion: and ſome have thought, and been bold to ſay it, that this is no peremptory Precept, but only a counſel and advice, and left to our choice whether we will keep it or no. If we neglect and paſs it by, we hazard only *aureolam*, not *auream*; we hold faſt eternal life, but loſe ſome little Coronet and addition which the full performance would have purchaſed. When *Julian* the Apoſtate urged the Chriſtians, and laid it to their charge that their Religion was deſtructive of all rule and government, becauſe the Precepts which Chriſt gave forbad them to reſiſt evil, or go to law with their brother; *Nazianzene* confeſſeth that our Saviour did indeed leave behind him theſe Injunctions, but that he added withal, οὐ πάντων ἦν, *that they did not belong to every man*, but to thoſe only who could τῇ ἄκρᾳ ἀρετῆς ἐπιβαίνειν, *by their holy endeavours lift themſelves up to the higheſt pitch of vertue.* For thoſe that keep them there was a reward laid up, but no fear of puniſhment to thoſe whoſe endeavours fell ſhort. Which anſwer of his doth not ſatisfie: For if it be better not to implead my brother then to implead him, the Apoſtat's argument is ſtill of force, becauſe Chriſtianity commendeth that as beſt. From this ſource and fountain ſprang that River of Evangelical Counſels that overfloweth in works of Supererogation, which are drawn up by the power of the Keys into the treaſury of the Church, and then ſhowred down in Pardons and Indulgences, to water the dry places of the earth, to quench the inſatiable thirſt of the Court of *Rome*. Had the Father but diſtinguiſhed betwixt *publick* and *private* revenge, he had peradventure ſtopped the mouth of the Adverſary, and not unhappily occaſioned others to open theirs againſt the truth. Whatſoever his miſtake was, it is not ſo dangerous as theirs who think theſe Precepts concern Chriſtians not at all, and who conceive that our Saviour was ſo far from adding any thing unto the Law, that he brought in his hand a diſpenſation from it, that for us ſo ſtrictly to obſerve the Moral Law is not ſo neceſſary, that this eaſe and benefit accrews to Chriſtians by the coming of Chriſt, that they may be more indulgent to themſelves, ſince they have him for their Advocate who is their Lawgiver, and hath proclaimed a Jubilee rather in ſin, yea from it. We will not deal with theſe men as thoſe hard Task-maſters did with the Iſraelites, becauſe they reſt from their burden, withdraw their ſtraw, and yet require the whole tale of Bricks; but we may make their burden greater becauſe they have more ſtraw. I might here inlarge my ſelf. All that I intend is only this, To ſhew you how proper this vertue of Meekneſs is to a Chriſtian; that God requireth a higher degree of it in Chriſtians then he did formerly in the Jews; that our Saviour doth now bind our hands and tongues and thoughts in thoſe caſes where the Law of *Moſes* did give more line and liberty; that the name of *Brother*, which was heard of only in *Jewry*, is not now ſhut up in the narrow confines of a Houſe or Family, but muſt be the Language of the whole world. He that is within the Pale of the Church, and he that is not of the Church; he that is a Chriſtian, and he that never heard of Chriſt; he that is ſo near me as to be my friend, and he that ſtandeth at the diſtance of an enemy; a Chriſtian, a Turk, a Jew, a Friend, a Foe, every man, now is my *Neighbour*. We who are Diſciples of a better Teſtament, *ſanctiores incolæ*, inhabitants

of

of that *Jeruſalem which is from above*, muſt look up upon that light which our great Maſter hath held out to us in his Goſpel, and not content our ſelves and ſit down as if we were at our journeys end, when we have only walked on along with the Jew a Sabbath-dayes journey, and made no further progreſs in Meekneſs then the *Dictum ab antiquis*, the Law of *Moſes*, pointeth to. For how little of a Chriſtian hath he who dareth foment ſo much anger as might glow in the heart of a Jew and not conſume him? I love not to rake in the aſhes of the bleſſed Saints of God, whoſe *memory is as ſweet as honey in every mans mouth, and as Muſick at a Banquet of Wine.* Eccl. 49. 1. But an evil cuſtom men have got, to make good mens errours more authentick then their virtues, and for ſins againſt the Goſpel ſuborn apologies out of the Law, and not ſtrive to paſs the narrow Gate becauſe the Jew had the favour to find admittance at a wider. *David had the praiſe of ten thouſands; God honoured him amongſt his Saints, and gave him a Crown of Glory*: Eccl. 47. 6. Yet every action of *David* is not a rule for a Chriſtian, though never laid to his charge: and *David* by eſpecial diſpenſation might do that, and yet not forfeit his ſoul, which would now ſink a Chriſtian's to the loweſt Pit. In 2 *Sam.* 19. 23. he forgiveth *Shimei*, who had curſed him, and telleth him *he ſhall not dye*, and *ſweareth unto him*; and yet 1 *Kings* 2. 8, 9. even with his laſt breath, he leaveth it in charge with his ſon *Solomon, to bring his hoary head down to the grave with bloud.* *David* no doubt is a glorious Saint in Heaven: but ſhould any Chriſtian follow his example, and make Revenge a part of his laſt Will and Teſtament, if our Saviours rule be true, which is moſt plain, That *if we forgive not our enemies, God will not forgive us*, that Gate of mercy, which was open to *David*, will certainly be ſhut to him. Yet how have men beat their brains to make good this fact of *David*'s, which can find no excuſe, for ought we know, but from the times and particular indulgence and diſpenſation? Some ſay he pardoned him only for the time, and retained a power of revenge to be put in execution when he pleaſed, or when convenience ſhould favour him. But what is this but to make *David* guilty of a lye, and Jeſuitical equivocation? Some ſay he ſinned not, becauſe he did it not himſelf, but left it to his Son. And what difference is there whether I kill a man my ſelf, or cauſe him to be put to death? Some; that the Oath was to be taken not as *Shimei*, but as *David* himſelf underſtood it, becauſe when all is in the power of him that ſweareth, the meaning of the words is in his power alſo. This hath been the abſurd impiety of theſe dayes, and makes an Oath, which is the ſtrongeſt confirmation, of no uſe, but as a thred of Tow, which every man may break aſunder at his pleaſure. Others; that it was an Oath not upon compact but liberality. As if an Oath which is freely made bindeth not as much as that doth which is upon agreement. Laſtly, ſome; that he forgave him as he was *David*, but not as he was King of *Iſrael*: which is in effect, As a private man, he ſwore that he ſhould not dye; but as a publick perſon, he commanded his Son to cut off his head. Ταῦτα μὴ σκήψεις ἀλλὰ παραιτήσεις. Theſe excuſes and apologies do not acquit but condemn this bleſſed Saint of God; and with the leaſt breath, you ſee, they are ſcatter'd as leaves before the Wind. It is not our intent to agravate that fact as a ſin in *David*, which yet in a Chriſtian would be *crimen devoratorium ſalutis*, a ſin that ſtandeth in adverſe aſpect to the Spirit of the Goſpel, and would deprive of all right to that promiſe which is here made to the meek, and leave no hope of ſalvation. For after our Saviour had given that Precept of *loving our ememies*, he preſently backeth it with the ſtrongeſt reaſon that can be brought, *That yee may be the Children of your Father which is in Heaven, who maketh his Sun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.* Matth. 5. 45. We conclude this point with that of *Tertullian*, *Novam certè manſuetudinem*

ſuetudinem docet Chriſtus, etiam vicem injuriæ prohibens permiſſam à Creatore; Chriſt hath brought in a new kind of meekneſs into the world, forbidding that liberty of revenge which the Maker of all things had for ſome reaſon permitted for a time. But this may ſeem to be *durus ſermo*, a hard ſaying; and the world is not very fruitful of ſuch men as are able to bear it. For if this be true, the language of the Goſpel is more harſh then that of the Law, and ſpeaketh in more terror then the Thunder from Mount *Sinai*: we *are come* again *to blackneſs, and darkneſs, and tempeſt, and to the voice of words, which* we *intreat may be ſpoken* to us *no more*. Not to hate an enemy; To love an enemy; To do good to an enemy; Not to be angry; if this be Goſpel, our caſe is far worſe then that of the Jew. Indeed, ſaith St. *Baſil*, this was the very reaſon why the Jews would not receive Chriſt and his Goſpel: they ſaid, Σκληρός ἐστιν ὁ λόγος, That *it was a hard ſaying*. *Laboriosa*
Prov. 26. 15. *omnia ignavis*; All things are toylſome to the ſluggard: *A pain it is to him to pull his hand out of his boſome*. Continence is a hard leſſon to the wanton, Temperance to the Glutton, and Meekneſs to a *Nabal*, to a Son of *Belial*, who will ſwell and quarrel at a very Look, and though the winds be ſtill about him, and not the leaſt injury ſo much as breath on him, yet hath wind enough ſhut up in his heart to raiſe a tempeſt. *Semper offendunt bona malos, pia impios, ſancta profanos*; Good things are alwaies ſcandalous and offenſive to evil men. If you enjoyn Meekneſs, you put a Thorn in their ſides to prick and trouble them. And you may to as much purpoſe bid a dead man riſe and walk, as win him that loveth his paſſion to lay it down. But yet how hard ſoever our talk is, we find that the Jews had an expenſive and laborious Religion, that they were *ſub elementis mundi*, as children, or rather as ſlaves, *under the Elements of the world*, that they had many Ceremonies, many Statutes and Laws, *in quibus non vivebant, ſed puniebantur*, in
Mic. 6. 7, 8. which they did not ſo much live as were puniſhed. And *now what doth God require of thee*, O Chriſtian? Not to *circumciſe* thy *foreskin*, but thy *heart*; not *thouſands of Rams*, but to *forgive ſeventy times ſeven times*; not *ten thouſands of rivers of oyl*, but only this *pretious oyntment*, which may fall *upon the head* of thy brethren, and *run down to the skirts of their Garments*, to their loweſt infirmities; Not *the fruit of thy body for the ſin of thy ſoul*, but to *forgive*, that thou mayſt *be forgiven*. And what is eaſier then this? ſaith *Chryſoſtome*. *Non opus eſt peregrinationibus*; Thou needeſt not go on Pilgrimage, or take any long journey, to atchieve it: It is but going out of thy ſelf, and leaving thy pride and animoſities behind thee. Thou needeſt not ſayl for it, thou needeſt not plow for it: It is but *plowing up the fallow ground of thy heart*, and then ſowing the ſeed of Meekneſs. *Sufficit ut velis tantùm, & jam virtus illa ſuum opus implevit*: If thou canſt fight againſt thy Fleſh, degrade thy Ambition, and ſhut out the World, if thou canſt work in thy ſelf a willingneſs to forgive, this vertue hath its work and conſummation. *Habe charitatem, & fac quod vis*, as it is in the Gloſs of the Canon Law: *Have Charity*, put on the bowels of Compaſſion and Meekneſs, *and do what thou wilt*. For if thou canſt but once love its countenance, thou wilt ſoon embrace it. *Amor, magus*; Love is a kind of Magician, and hath ſpells and inchantments to charm our paſſions, and conjure down this Devil. You may now think your ſelves in a very ſlippery place, when not a violent tempeſt, but a guſt, a puff of wind will overthrow you; when not Murder, but Anger; not a Word, but a Thought; not Revenge, but Not doing good; not Rage, but Impatience; not Noyſe, but a Whiſper, may endanger your title to this crown of Bleſſedneſs. *Fear not, only be ſtrong and of good courage*. The Stoick looked pale in a Tempeſt, but he imputed it *Subitis motibus officium rationis prævertentibus*, to thoſe phantaſies and ſudden motions which do unawares

ſuppreſs

ſuppreſs the Reaſon, and give her no time to deliberate: So a Chriſtian may be ſhaken with thoſe aſſaults which by ſubreption may ſteal upon him: he may ſpeak what afterwards he will revile more than his enemy, and do what he will deteſt more than an injury: caſt a look of diſlike, and ſoon diſtaſte that look; cloud his countenance, and chaſe it away with a prayer; be moved, and within a while be more moved for being ſo, and ſo remain the ſame meek man and a Chriſtian ſtill. For God forbid that an injected thought, a ſudden motion, a forced frown, a word ſtruck out by ſome outward and unexpected violence, ſhould ſhut any man out of the Covenant of Grace, and hope of happineſs. If God *ſhould* thus *mark extreamly what is done amiſs, no fleſh would be ſaved*, but the whole world would be as *Sodome* and *Gomorrah*. That which the Goſpel requireth at our hands, is, that every man ſhould ſeverely watch over himſelf, watch and deprehend himſelf, and then double his watch, ſuſpect a temptation, and fight againſt it before it come, fight againſt it though it never come, and not eaſily entertain any act which ſtandeth in oppoſition to this virtue, nor any occaſion which may draw on that act. For to be bold to think evil, ſo I vent it not in language; to imagine I may vent, ſo I do not ſtrike; and when I ſtrike, to comfort my ſelf becauſe anothers little finger is greater than my Loyns; to commend the Rod becauſe it is not a Scorpion; to ſay of thoſe ſins which ſurpriſe me becauſe I do not fear them, as *Lot* did of *Zoar*, *Are they not little ones*? may I not commit them, *and yet my ſoul live?* to make my Not doing of evil an apology for my Not doing of good, my Not thruſting my Neighbour out of his own doors a ſufficient warrant for my Not receiving him into mind; to think that any degree of Meekneſs is enough, is to forfeit all, and looſe my title to the *inheritance of the earth*.

It is, I confeſs, a ſad obſervation, but too manifeſtly true, that if Meekneſs be a virtue ſo proper, ſo eſſential to the Church, then the Church is not ſo viſible as we pretend, but we muſt ſeek for the Church in the Church it ſelf. For if Meekneſs have yet a place, it muſt be (which is very ſtrange) in the hearts of men, in the inward man. For to the eye, every hand is lifted up, every mouth open; and they who call themſelves the Members of the Church, are very active to *bite and devour one another*: And it is not probable that their hearts ſhould melt within them, and their bowels yearn, whoſe *mouths* are as *open Sepulchres*; and whoſe *feet are ſwift to ſhed bloud*. Is Meekneſs a note of the Church? Certainly we may diſtinguiſh Chriſtians from the World by nothing ſurer then by Malice, in which they ſurpaſs both the Turk and the Jew. And where moſt is required, leaſt is found *ODIUM THEOLOGORUM, The Malice of Divines*, was in *Luther*'s time a Proverb: but now the Proverb is enlarged, and will take in the greateſt part of Chriſtendome. The Papiſt breatheth nothing but curſes and *Anathema*'s, and maketh his way with fire and ſword where Reaſon and Religion ſhut him out. Others, who are no Papiſts, yet are as malicious and bloudy as they, and perſecute their Brethren under that name, call them Papiſts, and ſpoil them as the Heathen did of old, who put Chriſtians into the skins of Beaſts, and with Dogs baited them to death. If you think not, if you act not, if you look not, if you move not as they do, you are a child of perdition, devoted to ruine and death. If you *preach any other* Doctrine *then that which* they *receive* then you *are accurſed*, though you were *an Angel from Heaven*. Forgive you? that were a ſin not to be forgiven. *Heaven and Earth ſhall paſs away, rather then one tittle and jot of* what they have ſet up *ſhall fail*. I have much wondred with my ſelf how men could ſo aſſure themſelves of Heaven, and yet kindle ſuch a Hell in their breaſts; how they could appropriate

priate a meek Saviour to themſelves, and even claim him as their peculiar, as the Heathen did their Deities, and yet breathe nothing but hailſtones and coles of fire; how they ſhould call themſelves *Evangelicos*, the only Goſpellers, and yet be ſuch ſtrangers, ſuch enemies to that virtue which is moſt commended in the Goſpel; how they ſhould forgive none on earth, and yet ſo boldly conclude that their pardon is ſealed in Heaven; that they ſhould expect ſo much mercy from that God whom they proclaim ſo cruel as to damn men as they deſtroy their Brethren, for no other reaſon but becauſe he will. I cannot here but wonder and lament, and pray that this *malice of* their *heart may be forgiven* them: for we cannot but *perceive that* they *in the very gall of bitterneſs and the bond of iniquity.* And I beſpeak you as our Saviour did his Diſciples, *to beware of the leaven of the Phariſees.* For if *a little leaven will leaven the whole lump*, what will ſuch a lump of malice do? Even infect the whole body of your Religion. Your Hearing, your Prayers, your Faſts will taſte of blood. Let us then *mark and avoid them.* Let us deveſt our ſelves not of all power, but of all will to hurt. Let that alway ſound in our ear, which is as good Goſpel as, *That Chriſt died for the World,* That, if we forgive not, we are in the number of Unbelievers, and are condemned already. Let us reſerve nothing to our ſelves but that which is ours, Meekneſs and Patience; and leave to God that which is his, Judgment and Retribution. Commit all *Jovi Vindici*, to the God of Revenge. For he is the beſt Umpire for our patience. If we put our injury into his hands, he is our revenger; if our loſs, he can reſtore it; if our grief, he is our Phyſician; if our death, he can raiſe us up again. *Quantum manſuetudini licet, ut Deum habeat debitorem.* Lord! what a power hath Meekneſs, which maketh God our debtour for our loſſes, for our contumelies, for our reproaches, for our death, for all! who hath bound himſelf to repay us with honour, with riches, with advantage, with uſury, with *the inheritance of the earth*, and with everlaſting life!

The Fourth
SERMON.

PART IV.

MATTH. V. 5.

Bleſſed are the meek: for they ſhall inherit the earth.

I Have beſtowed many words upon this Virtue of Meekneſs: But I have not yet ſaid enough; neither indeed can I, *licèt toto modio dimenſum darem*, as he ſpeaketh, though I ſhould give it you out by the buſhel, full meaſure, preſſed down, and running over. *Nunquam nimis dicitur, quod nunquam ſatìs diſcitur*; We cannot repeat that Leſſon too often which we can never be ſo perfect in as we ſhould. And he certainly is no friend to Meekneſs who is impatient at her name, though it ſound never ſo often in his ear. For can he love Meekneſs that is afraid of her picture and deſcription? Or can he ſtand out the ſhock of thoſe evils which wait upon and follow every motion of his life, who cannot bring a few hours patience to hear of that virtue which is the only buckler to quench thoſe darts? I would I could give you her in a full and compleat piece, the whole Signature, every line, all her Dimenſions. I would I could preſent her naked before your eyes, in all her rayes, with all her beauty and glory; her power in conquering, her wiſdom in defeating thoſe injuries which preſs hard upon, yea overthrow and triumph over all the power and policy of the world, that ſo you might fall in love with her, and faſten her to your ſouls, and make her a part of them. For then indeed we ſhould ſee *concurrere bellum atque virum*, every man ſtrong againſt a *battaglia*, every man chaſing his ten thouſand: we ſhould ſee a meek ſoul in contention with the world, and by doing nothing treading it under foot. And this we have attempted formerly to do, but we have not done it in ſo full and fair a draugh, as we deſired. Yet though you have not had the one half told you, you have heard enough to move you, with the Queen of *Sheba*, to draw near unto it, and prove it in your ſelves. And when you ſhall have practiced it in your ſelves, you will ſay it was true indeed that you heard, but you will feel more then you have heard or could hear by report. We will therefore yet awhile longer detain you. You have beheld the face of Meekneſs in her proper Subject, which is every private man, and in her proper Object, which is as large as the whole world, and takes in not only the *Iſrael* of God, but the *Amorite*, the *Hittite*, the *Amalekite*; not only the Chriſtian, but the Turk, the Jew, and the Pagan; any man that is ſubject to the ſame paſſions, any man that can ſuffer, any man that can do an injury: For Meekneſs runs round the whole circle and compaſs of mankind, and binds every evil ſpirit, conjures

down every Devil ſhe meets with. Laſtly, we preſented unto your view the Fitneſs and the Applicableneſs of this virtue to the Goſpel and Church of Chriſt, and told you that it is as it were the very breath of the Goſpel, the echo of that good news, the beſt gloſs and comment on a ſilent, weeping, crucified Saviour, the beſt explanation of his laſt Prayer, *Father, forgive them.* For the notes and characters of a Chriſtian, as they are deſcribed in the Goſpel, are Patience, are eaſie putting up and digeſting of injuries, Humility, a preferring of all before our ſelves. And St. *James* tells us, that *the wiſdom which is from above, is firſt pure, then peaceable, gentle, eaſie to be intreated*; where he giveth the firſt place unto Purity. It would be a ſin almoſt to compare Chriſtian virtues together, and make them ſtrive for precedency and place: yet he that ſhall mark how every where the Scripture ſtrives to commend unto us Gentleneſs and Meekneſs, and that Peace is it *quam nobis Apoſtoli totis viribus Spiritûs Sancti commendant*, as *Tertullian* ſpeaks, *which the Apoſtles endeavour with all the ſtrength and force of the Holy Ghoſt to plant amongſt us*, might be bold a little to invert the words of St. *James*, and read them thus, *The wiſdom which is from above, is firſt peaceable, gentle, eaſie to be intreated, then pure.* For the Son of God, who is the Wiſdom of the Father, and who for us men came down from above, firſt and above all other virtues commended this unto the world. At his birth the Song of the Angels was, *Peace on earth, and Good-will towards men.* All his Doctrine was Peace; his whole life was Peace, and *no man heard his voice in the ſtreets.* And as Chriſt, ſo Chriſtians. For as in the building of *Solomons* Temple there was no noiſe of any hammer, or other inſtrument of iron, ſo in the ſpiritual building and frame of a Chriſtian there is no ſound of any iron, no noiſe of weapons, nothing but Peace and Gentleneſs and Meekneſs. *Ex præcepto fidei non minùs rea eſt Ira ſine ratione ſuſcepta, quàm in operibus legis Homicidium*, ſaith *Auguſtine*; *Unadviſed Anger by the law of Faith and the Goſpel is as great a ſin as Murder was in the Law of* Moſes. Thus you have ſeen how proper Meekneſs is to the Goſpel and Church of Chriſt. Now in the laſt place we ſhall draw this Virtue forth to you as moſt neceſſary to the well-being not only of a Church, but of every particular member of it; neceſſary to lift us up to the Reward, *the inheritance of the earth*; Which whither you take for that Earth which is but earth, or that Earth which by interpretation is Heaven, *ad omnia occurrit manſuetudo*, Meekneſs reacheth both, both the Foot-ſtool and the Throne of God; it gives us title to the things below, and it makes us heirs of the Kingdom of Heaven. Without this we can have no manſion in Heaven, nor any quiet and peaceable poſſeſſion of the earth. And thus with our laſt hand we ſhall ſet you up that copy which you may draw out in your ſelves. For Meekneſs in character, in leaves of paper, in our books, is rather a ſhadow than a picture, and ſoon vaniſheth away; but being drawn out in the ſoul and practice of a Chriſtian, it is a fair and laſting piece; even the image of Chriſt himſelf, which the Angels and God himſelf deſire to look upon. And with theſe we ſhall exerciſe your Chriſtian Devotion at this time.

And firſt *Meekneſs* may ſeem moſt neceſſary to Chriſtians, if we conſider the nature of Chriſtianity it ſelf, which ſtands in oppoſition to all other Profeſſions in the world, confutes the Philoſopher, ſilenceth the Scribe, ſtrikes Oracles dumb, cryes to every man in the world to go out of it. *Be-*
Matth. 10 16. *hold*, ſaith our Saviour to his Diſciples, *I ſend you forth as ſheep in the midſt of wolves*, which will tear you to pieces for no other reaſon but becauſe you are ſheep. It is a diſeaſe very incident to men, to be jealous of every breath which blows in oppoſition to that which they have already received, to ſwell againſt that which is contrary to them; and though it be

true,

true, to ſuſpect it; to wonder what it ſhould mean; to be troubled, and affraid of it, as *Herode* and all *Jeruſalem* were when the new Star appear'd; and, though it be as viſible to any wiſe man as the Star was in the Eaſt, yet to ſeek to put it out, or, if they cannot, to deſtroy thoſe over whom it ſtands. And therefore *Tertullian* tells us, *Cum odio ſui cœpit*, that Chriſtianity was hated as ſoon as known, and did no ſooner ſhew it ſelf in the world, but it found enemies who were ready to ſuppreſs and caſt it out; men that could hate it for no other reaſon but becauſe it taught to love; that could be angry with the Chriſtian becauſe he was meek, and deſtroy him becauſe he made it his profeſſion to forgive; men who counted Revenge no ſin, as the ancient Grecians did ſometimes Theevery, becauſe it was ſo commonly practis'd amongſt them. Again, as it was planted *in rerum colluvie*, in the corruption of men and manners; ſo it doth in a manner bid defiance to the whole world. It tells the Jew his Ceremonies are beggerly; the wiſe man of this world, that his Philoſophy is but deceit, and his wiſdom madneſs. It plucks the Wanton from the harlots lips, tumbles down the Ambitious from his pinacle, diſarms the Revenger, ſtrips the Rich. It writes over the Rich mans Gates, *Bleſſed are the poor*; over the Doctor's Chair, *Where is the diſputer of this world?* over the Temple, *NON LAPIS SUPER LAPIDEM*, That *not a ſtone ſhall be left upon a ſtone which ſhall not be thrown down.* For a *NON OCCIDES* it brought down a *NE IRASCARIS*, and made Anger Murder; for a *NON MŒCHABERIS* a *NON CONCUPISCES*, and made Deſire adultery. It brought down ſin to a look, to a thought: and therefore no marvell if there aroſe againſt Chriſtians *tot hoſtes, quot extranei*, as many enemies as there were Heathen, or Jews. But beſides their open and profeſſed adverſaries, they found enemies amongſt thoſe who were of their own houſhold. What was there which could make men miſerable, or move their impatience, which did not break in upon them every day? Could Contempt? They were *counted the off-ſcouring of the world.* Could Violence? It was counted Religion to kill them. Could Hatred? *Accuſabantur vocabula*, the very name of *CHRISTIAN* was an accuſation. If there were any ſeeds of evil in them, ſo much fire as is in the Flint, there was outward violence enough to ſtrike it out. So that a Chriſtian may ſeem to be, as he ſpake of *Palladius*, *coagulum omnium ærumnarum*, the very compound of all calamities, and the Centre wherein all miſeries meet. Now it is almoſt natural to Miſery to breath it ſelf out in complaints, as Lovers uſe to do, to complain to the Day and the Night, to the Sun and the Moon. Fleſh and bloud draws it ſelf in at the very ſight and approach of any thing that diſtaſts it; and when it is touched, it ſwells and evaporateth. A hard thing it is for men in diſgrace not to be impatient, and a common thing Τοὺς ἀτυχοῦντας ἐξαγειρᾶσθαι, *for men who have ſtruggled long with afflictions*, with injuſtice and injuries, *to grow fierce and revengeful*; and becauſe they are contemned of all, to hate all, and to treaſure up that wrath which, if ever opportunity breath upon it, will break forth and burn like fire. Whence the Hiſtorian obſerves of *Otho*, that he was *longo exſilio efferatus*, grown fierce and cruel upon long exile; *Agrippam ignominiâ accenſum*, that the diſgrace which *Agrippa* received had much altered his diſpoſition. Therefore our Saviour here to prevent the like in his Diſciples, who but for the hope of that which is to come were *of all men moſt miſerable*, teacheth them a new method of Revenging injuries, by forgiving them; of Subduing miſery, by enduring it; of Conquering an enemy, by falling down at his feet: to take up no other buckler then Meekneſs againſt the worſt of thoſe evils which he ſaw would befall them. And thus he provided that, though the Religion which he did ſet up might diſpleaſe, yet thoſe whom he ſent forth to publiſh

liſh it ſhould offend no man, and ſave themſelves as it were by the fire of Perſecution. This is the Policy which Chriſt hath eſtabliſhed in his Church, and by which he eſtabliſheth the pillars of it. For Meekneſs in the Sepulchre, the Land of Oblivion, in which all injuries are buried, never to riſe again, nor ſee the light; when I forgive, I do by Injuries as God doth by my Sins, forget them, caſt them behind my back, and blot them out, that no tittle of them appear to raiſe an angry thought. But Anger and Revenge are an irrational and treacherous remedy. They take not away the evil, but double it, invenom and inrage it, make that a Scorpion which was but a whip, and that a monſter which to Meekneſs is nothing; they perpetuate and tranſmit it from youth to age, from age to the very hour of death, nay from one generation to another. The ſting of an Injury is Impatience, and the ſtrength of Impatience is Revenge; but to forgive an injury is to ſwallow it up in victory. I call it therefore the Wiſdom and Policy of Chriſt, though the world call it by another name, and count them but fools that practiſe it. For lay open all the Books in the world which have been written of Republicks and Government, yet we find not any directions which can propagate a Government, and make it everlaſting: But now perhaps we ſee a State flouriſh; but anon it will decline, and at laſt have its fatal period, and fall to pieces. But this Chriſtian Wiſdom makes the Church and every Member of it as immovable as a Rock, more glorious in adverſity then in peace, more happy in a tempeſt then in a calm, victorious when ready to fall, and moſt ſafe when forſaken. Beſides, the Wiſdom of this world how oft doth it meet with a check! how often is it defeated, and in a while changeth its name, and is turn'd into folly! How many digg a pit, and fall into it! How many hath their Wit brought almoſt home to their intendments, and then left them looking after them with anger and grief! How many hath it brought to the end of their deſires, and ruined them there! How many have built up their hopes with one hand, and demoliſhed them with the other. *The Devil*, ſaith Baſil, *is the great Politician of the world*; but yet he is deceived with his own Sophiſtry, and taken in his own craft; and in ſetting hard at the Church, he falls himſelf to the ground; or, if he deſtroy a ſoul, he doth but add torment to himſelf, and with his own malice enrage the fire of Hell. The Jews, to keep out the *Romans*, did baniſh themſelves; and taking counſel together againſt Chriſt, they put him to death, at whoſe death the Veil of the Temple rent in twain. All the imaginations of men have been either faint and feeble at firſt; or elſe, making haſte to that which they propoſed, they have loſt that which they ſo eagerly purſued; and overtook nothing but what they look't upon with horror. All the wiſdom in the world, if you put it into the balance, will be found but light: but this neceſſary wiſdom, this *wiſdom which is from above*, never fails; but though it be ſowen in diſhonour, it riſeth again in honour, and through ſcorn and contempt, through poverty and death it ſelf, it makes its way to that effect which it is as powerful to produce as it is weak in ſhew. Oh that we were wiſe, ſo wiſe as to rely on the wiſdom of God, which through uncouth and deſolate paths, through the wilderneſs, through a ſea of bloud, will ſafely waft us over to the heaven where we would be; and not truſt to our own ſenſual, vain and uncertain providence, which, though the way be ſmooth and pleaſant, yet reaps nothing but bitterneſs in the end; which carries us on in a giddy, ſtaggering, pleaſing, diſpleaſing courſe, but evermore into the pit; which makes our feet like Hinds feet, lifts us up on the wings of Hope, and at laſt knocks out our brains againſt the mark we aimed at; which brings us to the honey we long for, and ſmothers us in the Hive. Number up all the fatal miſcarriages of the Sons of men, and you ſhall find they were all from this,

and

and this alone, That they took upon them to be wiſer then God. If we were content our wayes ſhould be as Gods wayes, and would walk in thoſe wayes which he hath appointed, and ſteer our courſe by his Compaſs, we ſhould then look upon Revenge as a fury, and cleave to Meekneſs as our Angel-keeper; we ſhould ſoon ſee the weakneſs and folly of the one, and the victories and trophies of the other; we ſhould find the one the moſt noxious thing in the world, and the other moſt neceſſary.

For, in the next place, as the obſervance of this duty hath promoted the Goſpel, ſo the neglect of it hath hindred the growth of Chriſtianity, and made thoſe rents and ſchiſms in the Church which good men may lament with tears of bloud, but the wiſeſt cannot make up again with all their care and endeavour, which moſt times we ſee, in ſtead of cloſing and healing ſuch wounds, do make them wider then before. We ſee the undiſcreet and unſeaſonable defenſe of the truth doth but call in more company to ſide with the oppoſer, draws down even Zelotes themſelves to an indifferency, in which they do not long ſtand wavering, but ſoon fall into error. It is not noiſe, but ſilence that prevaileth. It is not the rough but tender hand that binds up theſe wounds. It is not power nor ſubtilty of wit, not diſputation nor conſultation, not the tongue of the eloquent, nor the pen of the ready writer, which can compoſe theſe differences in the Church. We cannot but obſerve that after all the labour and travel of the learned, there is yet Altar againſt Altar, Religion againſt Religion, and Chriſt againſt Chriſt: and the wounds the Church hath received, bleed ſtill afreſh, and are every day more inflamed, more incurable. What have all our priſons and whips and fire and ſword done? What one hair have they added to the ſtature of Chriſtianity? Is ſhe not rather contracted and ſhrunk? Is ſhe now of ſo large a ſize and proportion as ſhe was in her infancy and cradle? Is ſhe as powerful in her Catholick extent and univerſality as ſhe was in a few Fiſhermen? Certainly the beſt balm is this Wiſdom of our Saviour, by which we are directed to forgive injuries and errors, to yield ſo far to our brethren as not to hate them, not to be angry with them, becauſe they are not of our opinion. The want of this temper, of this ſoftneſs and ſweetneſs of diſpoſition, was the true Mother of Schiſme, which Meekneſs hath not edge enough to make. It is but taking it up again, and all this buſineſs will be at an end, and conclude in peace. Yet do I not here derogate from Counſels or Diſputations. Theſe are the means appointed by God himſelf to ſettle men who doubt. We muſt conſult before we give ſentence, and he that inſtructs diſputes. No; theſe are τροπαια και στηλαι αιρεσεων, *the pillars and tropheys where all Hereſies are hung up*, engraven and ſhewen openly to the Sun and the Peop'e. I know they may be Antidotes againſt the poyſon of the Serpent, who is as ready to caſt his miſt about the Underſtanding part as to infect the Will: and I may ſubſcribe to that of Iſidore, *Ideo Chriſti veritas in diverſas hæreſes eſt ſciſſa*, &c. That Chriſtianity had formerly been divided into ſo many Sects, becauſe before the times of Conſtantine, and thoſe halcyon-dayes, the Biſhops durſt not meet together to conſult. This indeed may be a reaſon, but not all the reaſon which may be given. For even in Conſtantine's time did the Arian Hereſie ſhew and vaunt it ſelf, and after the Council of Nice, ſo famous over the world, did ſo prevail that it was a doubt which way the Church did look and incline; whether to the Arian tenents or the determination of that Councel, becauſe the Arians did almoſt equal the Orthodox in number, and in eloquence and learning far exceed them. Afterwards this Hereſie was revived, though with another name, in the Origeniſts: and not long after *tot erant ſymbola, quot profeſſores*, there were almoſt as many Creeds as Profeſſors. And one main reaſon thereof, I ſuppoſe, was the want

Origin. 6.

want of Meekneſs and Moderation; when the noyſe and violence of the one party would not give the other ſo much leaſure as to bethink themſelves; when men would raiſe tempeſts only for a thought which did not pleaſe them, and moſt men were like *Scaurus* in the Oratour, *qui nullius unquam impunitam ſtultitiam tranſire paſſus eſt*, who would not ſuffer a ſolœciſme or any error to paſs without a heavy cenſure; when, as *Luther* ſpeaks, for the omiſſion of a ſyllable or of a letter they would *novos infernos cudere*, make another Hell, and devote their brethren to the Devil, thundring out *Anathema's* one againſt the other, which many times both deſerved rather for their heat and bitterneſs then for their errors. For the Church may erre: but if ſhe drive Charity and Meekneſs out of her quarters, ſhe is no longer a Church. Ambition and Covetouſneſs, theſe break down her hedges, and Malice is the wild Boare which deſtroyeth and eats up her grapes. When this fire is once kindled in her bowels, then *ruit Ilium*, then her Pillars ſhake, and ſhe is ready to fall. But, as I remember, I have ſpoken at large of this heretofore.

You ſee, Beloved, then that Meekneſs is neceſſary to the Church *ad bene eſſe*, to keep its parts together from flying aſunder; and ſo to every Chriſtian, to keep him compact and at unity with himſelf and others. But now, in the next place, I may ſay it is neceſſary to the very being of the Church, as without which no man can be admitted into *the Congregation of the firſt-born which are written in Heaven.* With wanton Chriſtians, that trifle away their ſouls, and would walk to Heaven with earthly members and unwaſhen feet, there is but *unum neceſſarium*, one thing neceſſary, and that is Faith; which becauſe it doth alone juſtifie, we leave it alone, naked and deſtitute, or take it along with us as a comfort to us whilſt we labour and ſweat in a world of wickedneſs. For what title to Heaven can the moſt Chriſtians ſhew but this CREDO, *I believe?* The reſt of the copy is Malice and Envy and Covetouſneſs, the black lines of reprobation: Poverty and Mourning and Meekneſs are no part of their claim. But let us look upon our Charter again, and we ſhall find Meekneſs to be one of thoſe *pauciſſima neceſſaria*, of thoſe few things neceſſary to give us right to our inheritance, and that Faith is nothing, is dead, and ſo cannot give life, if it do not work by Love, even work out all our venom and malice, and ſo leave us liable and open to receive reproaches and blows, but without tongues or hands to return them, as ſo many dead marks for every dart to ſtick in, till by the power of Meekneſs they drop from us, or by the hand of the higheſt are plucked out, and ſhot back upon our enemies. A truth ſo plain that I dare boldly ſay there is not a plainer in the whole Scripture. For what can a guilty condemned perſon plead for himſelf that he ſhould enter into this inheritance, but forgiveneſs? For this is the object of our Faith, That God will be reconciled to us in his Son. And then this is plain
Mat. 6.14,15. Engliſh, I am ſure, That *if we forgive, God will alſo forgive us: But if we forgive not men their treſpaſſes, neither will our heavenly Father forgive us ours. Et qui ad tam magnum tonitruum non expergiſcitur, non dormit, ſed mortuus eſt*, ſaith St. Auguſtine; He that awakes not out of his pleaſant dream of Revenge at this thunder, is not aſleep, but dead. For, *He will not forgive you*, is the ſame with this, *He will damn you with thoſe malicious Spirits, the Devil and his Angels*; and, *He will forgive you*, is equivalent to this, *He will receive you into his Kingdom, to his ſeat of mercy and glory.* We may ſay then that Meekneſs is neceſſary, as a cauſe to this effect, as a virtue deſtined to this end, at leaſt, *cauſa ſine qua non*, a cauſe ſo far as that without it there is no remiſſion of ſins. For though I have faith to remove mountains, and have all Knowledge, yet if I have not Meekneſs, there is no hope of heaven. Or it is *cauſa removens prohibens*, a cauſe in as much as

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it removes those hindrances which stand between us and the Mercy of God: For how can I appear before the Father of compassion with a heart spotted and stained with the gall of bitterness? How can I stand before the Mercy-seat with my hands full of blood? And thus Meekness is a cause of Forgiveness, and may be said to produce this effect, because though it have no positive causality, yet without it mercy will not be obteined. Blessedness is joyned to Meekness as in a chain which hath more links: and *If you shall forgive your enemies, my Father will forgive you,* doth not shew what is sufficient, but what is necessarily required to the expiation of sin, and the inheritance of heaven.

Again, by Meekness we resemble him who *is a God that blotteth out transgressions.* When we are angry, we are *like unto the beasts that perish,* yea, we are as *the raging waves of the Sea, foming out our own shame:* But when we yield to our brother's infirmity, and forgive him, we are as Gods.

Thirdly, This virtue is seldom, I may say never, alone; but it supposeth Faith, which is *sigillum bonorum operum,* the seal to every good work, to make it current and authentick, yea, and all that fair retinue of Virtues which as Handmaids wait upon Faith, and make her known to the world. For he whose mind is so subact as to bear another mans burthen, and to lift himself up upon the ruins of himself, and create virtue out of injury and contempt, cannot be *far from the Kingdom of heaven,* nor destitute of those *sacrifices wherewith God is well pleased.* And this, I say, though it be not necessary, yet is very probable. For these, to be Covetous, to be Luxurious, to be Wanton, and to be Meek, cannot lodge in the same breast. For we see Prodigality as well as Covetousness is a whetstone to our Anger, and makes it keen and sharp: And the Wanton will as soon quarrel for his Whore as the Miser for his Purse. But Meekness *believeth all things, hopeth all things, beareth all things, and doth nothing unseemly.* For the mind of the Meek is like the Heavens above: *Semper illic serenum est,* there is continual serenity and a perpetual day there. It is as Wax, fit to receive any impression or character of goodness, and retein it; a fit object for Gods benefits to work upon; ready to melt at the light of his countenance, and to yield at the lifting up of his hammer. And therefore,

In the last place, this Meekness and Readiness to forgive maketh us more capable of the Gospel of Christ and those other Precepts which it doth contain, and so fits and prepareth and qualifieth us for this Blessedness, for this great benefit of Remission of sins. For he that is ready to forgive all injuries, will be as ready to be *poor,* very forward to go to *the house of mourning, merciful, a peace-maker,* one that may be *reviled* and *persecuted,* and so rightly qualified for those Beatitudes. And he who can suffer an injury will hardly do one; whereas they commonly are most impatient of wrongs who make least conscience of offering them; *qui irascuntur quia irascuntur,* who play the wantons, and are angry with their brother for no other reason but because they are pleased to be angry. Now the Oratour will tell us that *Nullus rationi magis obstat affectus,* there is no affection which is so great an enemy to Reason as Anger. For Sorrow, and Fear, and Hope, and the rest, make an assault and lay hard at us, but anger as a whirlwind overwhelms us at once. I may be stricken with Fear, and yet hearken to that counsel which will dispel it: I may hang down my head with Sorrow, and yet be capable of those comforts which may lift it up again; for every one is not as Rahel, that would not be comforted: but we deal with Angry men as we do with men overcome with drink, never give them counsel till the fit be over. For fairly to bespeak a man thus transported, is to as much purpose as to bid the Sea go back, or to chide the Winds. And as the Reason and Judgment are dimmed and obscured with that mist which sudden

Anger

Anger caſts, ſo are they alſo by that which they call χόλον ἐπίμονον, *a laſting* or *abiding Anger*, which is the forge or alembick of Revenge, and works it by degrees. And till this be diſpelled and ſcattered, there is no room for the Doctrine of the Goſpel, which breaths nothing but meekneſs and forgiveneſs. *Diſce, ſed ira cadat naſo*: To be angry and To learn are at as great a diſtance as To be in motion and To ſtand ſtill. He that fills his thoughts with Revenge, can leave no room for the Precepts of that Maſter who *was led to the ſlaughter as a ſheep*: But the Meek man is like him, is a Sheep, his Sheep, and will ſoon hear his voice, draw nearer and nearer unto him, and by Meekneſs learn Purity and thoſe other virtues which will bring him into the arms of his Saviour and the Kingdom of Heaven. And thus you ſee how neceſſary a virtue Meekneſs is for the Church, and for every part of it, for every Chriſtian, to entitle him to *the inheritance of the earth*; as *the earth* is taken for that *new earth*, *Rev.* 21. 1. the Earth not of living, dying men, but that Earth where we ſhall live for ever; that ſtate of happineſs which, like the Earth, *ſhall ſtand faſt for ever*. For what is Meekneſs but a preguſtation and fore-taſte of that quiet and peaceable eſtate which is no where to be found but at the right hand and in the preſence of God? That as God, who is ſlow to anger and full of goodneſs and mercy, is properly and naturally in a conſtant and immoveable ſtate of bliſs, ſo Chriſtians, who by divine grace and aſſiſtance raiſe themſelves up to this height and pitch as to look down from a quiet mind, as from heaven, upon all the injuries and reproaches which ſhall be thrown againſt them, ſo communicate as it were with God, and are aſſimilated to him, may alſo by the grace and favour of God participate with him of the ſame laſting and unchangeable glory. And now we ſhould deſcend to ſhew the title the Meek have to the Earth, as it is in the letter, and ſignifies temporal happineſs, and the quiet poſſeſſion of the things of this world: but the time is well-near ſpent; now therefore we will add but a word or two by way of Application of what hath been already ſpoken, and ſo conclude.

And did I ſay that Meekneſs was a neceſſary virtue to the Church of Chriſt, and that without it we cannot receive the Goſpel, nor be our ſelves received into the Kingdom of Heaven? Certainly I miſtook: at leaſt the greateſt part of Chriſtendom will riſe up againſt me, and arraign me as guilty of a dangerous hereſie. For in their practice they confute it every day. It was indeed a neceſſary virtue for the infant, baby Church, when ſhe could not move her arms, nor her tongue but in prayers and bleſſings; when Chriſtians were ready to ſuffer, but knew not what it was to ſtrike; when they were *expeditum morti genus*, readier to breath forth their ſouls in the fire then to kindle one, readier to receive the ſword into their bowels then to draw it: But now the Church is aged and forgetful, and men have learnt to diſpute and diſtinguiſh themſelves out of their duty, have found out a new light, by the guidance of which they may walk on ſecurely, and follow their brutiſh paſſions and covetous deſires to the mark they have ſet up, and by this light wade on and waſh their feet in the bloud of their brethren. It was a virtue; it is now the mark of a lukewarm Reprobate: It was the beauty and glory of the Church; but later times have looked upon it as a fowl diſhonour: It was the only buckler the former Chriſtan had; but thoſe of after-times have thrown it away, and for it took up the ſword, which they brandiſh with terror, as that weapon which Chriſt himſelf hath put into their hands: It was the proper virtue of Chriſtians and moſt neceſſary for them; it is now an *Anathema*. Now not to curſe, deſerves a curſe. The Church was a flock, a *little flock* of ſheep; it is now become as *terrible as an army with banners*, and Chriſt is already brought into the world in that poſture in which the Jews expect their Meſſias, with Drum

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and Colours. Shall I tell you what is counted neceſſary now? It is neceſſary to contend for the Faith, to ſtand up againſt Error, to be zealous for the glory of God. And what man of Belial dare be ſo bold as to ſtand up and ſay this is not neceſſary? God forbid that Faith ſhould fail, that Error ſhould take the chair, that the Glory of God ſhould be trod under foot. It is true: but then though this be neceſſary, it is neceſſary to do it in that way and order which Chriſt himſelf hath preſcribed, and not in that which our Malice and Covetouſneſs and Ambition draws out in bloud. And the Sword of the Lord, the Word of God, managed with the Spirit of Meekneſs is more apt and fit to enter the ſoul and the ſpirit then the Sword of Gideon. *Religionis non eſt cogere religionem,* ſaith Tertullian; Religion cannot be forced, which, if it be not voluntary, is not at all. For there cannot be a groſſer ſolœciſm in Divinity then to ſay a man is good againſt his will. And ſad experience hath taught us that they who thus contend for the Faith with noyſe and fury do name Chriſt indeed, but mean themſelves. We may inſtance in the Church of Rome. They who defend the Truth, *non ſyllogiſmis, ſed fuſtibus,* as St. Hierome ſpeaks, not with Reaſon and Scripture, but with clubs and ſwords, do but glance upon the Truth, but preſs forward to ſome other mark. And *THE GLORY OF GOD* is but written in their foreheads, that whilſt men look ſtedfaſtly upon that, they may with more eaſe and leſs diſcerned lay hold on the prey, and ſo be Villains with applauſe. *Yee ſuffer fools gladly,* 2 Cor. 11. 19, 20. ſaith St. Paul, ſuch as boaſt, and count themſelves the Sages of the Age, *becauſe you your ſelves are wiſe* in your own conceit, though as very fools as they. *Yee ſuffer if a man bring you into bondage,* (what do not the Romiſh Proſelites endure?) *if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face.* For how willing have men been to be deceived, and to canonize them for Saints who wrought the cheat, to think them the beſt Paſtors who *devour* them, and them the humbleſt men who *exalt themſelves,* and them the moſt gentle friends who *ſmite them on the face.* Such a Deity, ſuch an Idole, ſuch a Nothing is Religion and Chriſtianity made in this world; cried up with noyſe, and beat down with violence; pretended in every thing, and denied in every thing; magnified in thoſe actions which deſtroy her, forced to draw that ſword which ſhe commanded her diſciples to put up, made a ſanguinary and ſhedder of bloud, of which (could ſhe prevail, and have that power which God hath given her) there would not one drop fall to the ground. But the World is the World ſtill, and would make the Church like unto it: And though it be Ambition, or Covetouſneſs, or Malice, yet we call it Religion; and when that word is once ſpoken, then down goes all Morality, all Humanity, all Meekneſs, and Religion it ſelf. Is it not for her cruelty that we make the Church of Rome the ſeat of Antichriſt, and call her *the BEAST?* And let it be the mark and character of the Beaſt ſtill. Let not that which a Turk or Jew would run from with diſdain, be faſtned as an ornament of glory on the Chriſtian, who is better drawn and expreſſed in chains and fetters then with his feet on the neck of his enemies. For where ſhould a Chriſtian be ſeen but under the Croſs? When he flings it upon others, he may call himſelf by what name he pleaſe, but he is not a Chriſtian. Do we not make this our plea againſt the Church of Rome, That ſentence of death was never paſt upon any of them for Religion? and therefore let not our words anathematize, and our actions juſtifie them. Let us not do that which in a Papiſt we call an abomination. Let us not name *the Lord Jeſus,* and then fall down and worſhip the Prince of this world, when he lures us to him with the glory of it, and thoſe things which he will give us. A ſtrumpet is not a whit the leſs a

ſtrumpet becauſe ſhe calls her neighbour ſo; and the name of *Antichriſt* will belong to us as well as to that Church, if we partake with her in thoſe ſins for which we call her ſo. And it will little avail us to call her Antichriſt, whilſt our ſelves are drunk with the bloud of our brethren. But

——*Dii talem terris avertite peſtem*;

God baniſh from the earth this kind of Popery. And let us be able to make that glorious profeſſion which the Chriſtians did to the Heathens in the times of Nazianzene, *QUAM LIBERTATEM VOBIS ERIPUIMUS? When our Emperour was a Chriſtian, and the Church had peace, and flouriſh'd, what one part of your liberty did we deprive you of? Did we ſpoil you of your wealth, or caſt you into priſon? Did we raiſe up the people to rage againſt you? Did we call for the ſword of the Magiſtrate, and invite the ſecular Power to deſtroy you? Did we degrade you from your honours, or remove you from your offices? Did we diſplace your Prætors?* They are the Fathers own words. *What did you hear from us but hearty wiſhes, earneſt exhortations, and vehement prayers for your ſalvation? So far were we from ſhedding your bloud, that we were ready to powre out our own for your ſouls.* This was all our violence: and indeed you eſteem'd it ſo. You imputed to us even our very meekneſs as a crime, and counted our patience to be violence. This we can, but this you cannot ſay for your ſelves. You by moſt exquiſite torments would force us to a falſe Religion, who by our very Religion are forbid to uſe any violence to draw you to a true one. It is true, *the Kingdom of Heaven* cannot be *taken* but *by violence*: but it is by violence upon our ſelves; upon our Anger, to bridle it; upon our fleſhly Luſts, to controll them; upon our unruly Affections, to moderate them; upon the Old man, to crucifie him. We make our addreſſes unto you *in the ſpirit of meekneſs*, we *beſeech you to be reconciled unto Chriſt*; but we were never taught to preſent our Religion to you on the point of the ſword. O that we could make this glorious profeſſion! This is the Goſpel-way, the only way to open the Gates of Heaven to our ſelves and others: *For we wreſtle not*, ſaith St. *Paul*, *againſt fleſh and bloud*, againſt the Neros and Nabals of the earth; againſt the Jews, who ſolemnly curſe us three times a day, ſaith St. Hierome; againſt the Turk, who delights in our bloud; againſt the Papiſts, who make it a ſport to anathematize us; nor againſt thoſe who hate them with a perfect hatred, and are worſe then they; not againſt the Slanderer, whoſe tongue is a raſour; nor againſt the Oppreſſour, who hath the teeth of a Lion; nor againſt the Detractour, whoſe whiſper is as the ſting of a Scorpion, and hurts unſeen: *but we fight againſt Principalities and Powers, and the Rulers of the darkneſs of this world.* Theſe are a Chriſtian mans enemies, and with theſe he ſolemnly wageth war. And his weapons are anſwerable, *the Breaſtplate of Righteouſneſs*, *the Shield of Faith*, *the Helmet of Salvation*, and *the Sword of the Spirit*, which though they are *mighty to pull down ſtrong holds*, yet will they not touch an enemy that appears in the ſhape of a man. *The Breaſtplate of Righteouſneſs* will not defend me from them that ſhoot their arrows in private. *The Shield of Faith*, though it *quench the fiery darts of Satan*, yet will not quench that *fire*, deſtroy that Tongue, which is *a world of iniquities*. And *the Sword of the Spirit* cannot beat back the malice of an inraged enemy, or ſmite down thoſe that hate us. But if we believe, and truſt to this part of providence which the Wiſdom of the Father hath taught us, we ſhall ſee greater things then theſe. We ſhall find our ſelves diſarm'd, with never a hand to ſtrike, with a tongue that cannot curſe, with weapons which may reſiſt a Devil, but cannot hurt a man; which will caſt down a

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ſin, but not an enemy: not able to move when the heathen rage, and when the enemy drives towards us, like Jehu, furiouſly; making the greateſt preparation againſt our own Impatience; fighting againſt our Anger, when we will not hold up a hand againſt thoſe that hate us; *for the Truths ſake killed all the day long, and appointed as ſheep for the ſlaughter, yet in all theſe things more then conquerors.* Rom. 8. 36, 37 Theſe are *the riches of Damaſcus* and *the ſpoils of Samaria.* Theſe are the victories and trophees of a Chriſtian, a ploughed back, a face ſpit upon, hands bound, and feet in fetters, and a heart melting and bleeding for them, that do it, and powring forth ſupplications and prayers for them, the only *coals* he *heapeth upon their heads.* And thus the Chriſtian doth, *ſeculi fluctus calcare, præeunte Chriſto*; he treads upon the proud waves of this world, Chriſt going before him; he walks in Chriſt's ſteps; he wadeth not in the bloud of his enemies, but in his own, to that inheritance which is laid up for him. He *learneth* of Chriſt, who is *meek and lowly*, and ſo heals every malidy, binds up every wound, wipeth off all diſgrace, triumphs over all the evil in the world, and ſo *finds* that *reſt unto his ſoul* which our Pride, our Animoſities, our Rage can never purchaſe us. To conclude; Though Meekneſs do not open the Gates of Heaven, yet it makes our admittance more eaſie: Though it be not ſufficient to ſave us, yet it is a fair means to make us wife unto ſalvation: Though it do not merit remiſſion of ſins, yet it makes us *like to our Father which is in Heaven.* And at the great day of retribution this alſo which we have done ſhall be mentioned, and our Father ſhall ſay unto us, *Well done, true and faithful ſervants*: You have *bowed down your backs to the ſmiter*, you have *loved your enemies*, and *prayed for your perſecutors*; behold, I have looſed you and *forgiven you all your debt: enter into your Maſters joy.* To which He bring us who hath dearly bought us with his bloud, *JESUS CHRIST* the Righteous.

The Fifth
SERMON.

PART I.

EPHES. V. 1.

Be ye therefore followers of God, as dear children.

THE words are plain, and need not the gloſs of any learned Interpreter, That God is our Father, and we his children; That as children we muſt be followers of him in thoſe wayes which lead us to him. There is no man ſo much a child in underſtanding but will underſtand this without a Philip, without any man to help or guide him. But yet, Beloved, many times the plaineſt places of Scripture require our pains and labour as much as the obſcureſt, and are far more uſeful and neceſſary then high and deep ſpeculations; as we find a ſtone out of the Quarry more fit to build a houſe with then a Diamond. Theſe words, which I have read, as plain as they are, are as a rich Mine, which being well ſearcht into, will yield abundance of ore, even the rich treaſury of that wiſdom which will make us wiſe unto ſalvation. If we deſire Wealth, *the earth is the Lords, and all that therein is*; if Strength, he is *the Lord of hoſts*; if Wiſdom, He created her, and ſaw her, and numbred her, and powred her out upon all his works; if Life, he is *the living God*; if Immortality, he *only is immortal.* There is none like unto the Lord our God; and if we follow him, we ſhall be rich, and wiſe, and ſtrong; we ſhall live, and live for ever. Let us then look ſtedfaſtly upon theſe plain words: And upon the opening of them we ſhall behold the Heavens open, and God himſelf looking down upon the children of men, upon his children, diſplaying his rays, and manifeſting his beauty, to draw them near unto himſelf, to allure and provoke them to follow after him; teaching Duſt and Aſhes to raiſe it ſelf to the region of Happineſs, Mortality to put on Immortality, Death to put on Life, and our Sinful nature to make its approaches nearer and nearer to Purity it ſelf, that *where He is, there we may be alſo.*

My Text is a general Propoſition depending upon that which our Apoſtle had told the Epheſians in the former Chapter. And it is an Exhortation to a Duty of a high nature, even reaching to Heaven it ſelf; a Perſwaſion to look upon God as an enſample, *Be yee followers of God.* But what? muſt the Epheſians be enjoyned a duty where impoſſibility ſtands in the way between them and performance? Not ſo. They are Gods *children*, and they are his *dear children.* And as he is their Father, ſo he will be their Patern too. He will draw with his finger as it were the lines by which they muſt walk: nay, he will go before them in the way, and they ſhall hear a

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voice ſaying, *This is the way*; *walk in it*: I am merciful; be yee merciful: I am long-ſuffering; be yee patient: I forget your tranſgreſſions; do yee forgive your enemies: *Be yee followers of me.* This is as if the Apoſtle had thus beſpoken the Epheſians, My task is to perſwade you *to forgive one another*: What better argument, what ſtronger motive can I uſe then to tell you that you are *Gods dear children.* If you be *Children*, it is the glory of a child to reſemble his Father: But you are *children*; and not that only, but τέκνα ἀγαπητὰ, *dear children*; and Children ſtrive to imitate their Parents, to whom they are dear. Nay, farther yet, you are not only ἀγαπητὰ *dilecti*, but ἠγαπημένα *diligibiles*, through Chriſt, who hath made you worthy to be beloved. And the more you imitate your Father, the more lovely ſtill you appear. *Be yee therefore followers of God, &c.*

So now you may ſee here a medicinal water, and not an Angel, as in the pool of Bethesda, but God himſelf moving of it, and calling us to enter, that we may be healed. Or you may behold that great Penman of the holy Ghoſt drawing out as it were, and ſetting the Epheſians, a copie, ſo legible, that one may run and read it. Briefly, you have a Patern propoſed, *Be yee followers of God*; and the Perſons whoſe duty it was to be imitators, the Epheſians, who were *dear children.* Or thus; Here is a Duty enjoyned, *Be yee followers*; the Object of imitation, *God*; the Motive, *as you are dear children*; or, *becauſe you are dear children*; 1. Becauſe you are *children*; 2. Becauſe you are *dear children.* Of theſe in order.

What the Oratour ſpake of his Art is moſt true of ours; *Magna pars artis continetur imitatione.* The greateſt part of Rhetorick conſiſts in imitation; So too doth our Chriſtian profeſſion. God hath not only fixed the two Tables for us to look upon, or his Command to be our direction: That indeed is *via veritatis*, the way by which we are to walk. But there is too *lumen vitæ*: He hath alſo placed many lights in the way; the light of ſpiritual Underſtanding, that we may ſee the way; and the light of Imitation, that ſeeing others walk in the way we may tread in their ſteps. So Abraham ſhall teach his family; ſo Solomon ſhall look upon King David; and *My ſon, hear my voice*, ſaith *Solomon*: So the weak Chriſtian, and he that eateth milk, ſhall walk as it were upon the ſtrength of him that eateth ſtronger meat. And leſt theſe helps ſhould not be ſtrong enough to uphold our weakneſs, leſt theſe leſſer lights ſhould be too divine to lead us, God himſelf hath caſt his rayes upon us, and hath made even thoſe Virtues which He is, exemplary. And indeed how much we ſtand in need of this help of Example, in reſpect of our frailty, our Saviour laid open when he took our nature. He was *diſciplina morum*; His whole life was ſo as if he had deſcended only to be an Enſample. Yea, although he himſelf were enſample enough to have inſtructed the whole world, yet he propoſeth others. The Samaritane ſhall inſtruct the Lawyer: And if the Lawyer approve the Mercy of the Samaritane to the man wounded on the way, our Saviour is ready with his, *Do you likewiſe.* If the Apoſtles grow proud, he will bring a Child in the midſt of them; and if contentious, to wipe out that ſtain, he will waſh their feet. We are not only deprived of our former health in paradiſe, as the Papiſts would have it, but we are alſo wounded and maimed, and ſtand in need of theſe crutches, as it were, of Precepts and Enſamples. We are ſtill going on in the paths of death, and thither we would haſten with hinds feet, did not God pull us back again, and ſometimes lead us with the cords of men, with the bands of love, and ſometimes drive us by his threatnings, and ſometimes hearten us with the ſight of others labouring on the way. And if the opinion of ſome were true, that Original ſin conſiſteth moſt in imitation, here were ample and ſufficient remedy, in that God leads us by enſample. To this end he hath placed

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us in the communion of Saints; a gift which we either underſtand not, or undervalue; and he hath wiſely ordein'd that one Chriſtian ſhould be a leſſon to another, which he ſhould take out and learn, and teach again, and then ſtrive to improve. For it is here as in Arts and Sciences, *Qui agit ut prior ſit, forſitan, ſi non tranſierit, æquabit*; He who, ſpurred on with an holy ambition, makes it his induſtry to exceed his patern, ſhall no doubt become as glorious a ſtar as he, and by his holy emulation far out-ſhine him. Only endeavour we muſt, and not ſhut our eyes when God hath ſet his lights in his candleſticks. A ſhame it is that Lot ſhould be in Sodom, and his Devotion be impriſoned at home with him; that Davids ſoul ſhould be where there are haters of peace; that Peter ſhould paſs by, and not ſo much as his ſhadow reach us; that the leſſer ſtars, nay the Sun it ſelf, ſhould ſhine, and we be in darkneſs; that it ſhould be noon-day with us, and we grope as if it were midnight. The Philoſopher would not ſpeak it without a *Pudet dicere*, without a Preface of Shame, *Nunquam apertiùs quàm coram Catone peccatum*, That for all ſo great an enſample of ſeverity as Cato was, yet Vice was ſtill impudent. And Pliny ſpeaks it as a commendation of Trajane, That he was good among the worſt: For, ſaith he, when Camillus and Scipio lived, when Virtue had as it were made her ſelf viſible in thoſe Worthies, it was a matter of no difficulty to be good: *Tunc enim imitationis ardor, & ſemper melior aliquis accenderet*: For then the heat of Imitation inflamed men, and ſtill the life of ſome better man was a ſilent call to the weaker to follow after. Beloved in our Lord and Saviour, the time was when this our Land was overcaſt with as thick a darkneſs as that of Ægypt, and there was no Goſhen for a true Iſraelite, no light but that of the faggot, no place to profeſs ſafely in; yet they then were followers of Chriſt, and in the Scriptures diligently ſearcht out the ſteps of the Apoſtles, and in ſpite of fire and perſecution walked in them. And although the Goſpel was unto them but as a light in a dark cloud, yet by this light they traced the paths of the primitive Fathers, *ſub Principe dura, Temporibúſque malis*; and in bad times they durſt be good, when the Queen was even as a Lioneſs amongſt the Lions, and Crüelty lurkt no where more then under a Mitre and Rochet. The caſe, God be thanked, is otherwiſe with us now; The bands of our cativitie are ſnapt aſunder; The cup of God's wrath is taken out of our hands, and God hath made us as it were a ſtrong braſen wall, and his enemies and ours have fought againſt us, and have not prevailed. Antichriſt is revealed, the myſtery of iniquity laid open, errors of all kind detected, the Bible unclaſped, teachers of truth like ſtars in the firmament, eminent, Wiſdom cryeth out in the ſtreets, and Religion hath as it were placed her tabernacle in the Sun; and ſhall we ſtill have a froſt at our heart? ſhall we have withered hands? ſhall we be cold and benumned, and not able to ſet one foot forward in the ſteps of our Forefathers? Beloved, let us look over into the tents of our enemies, into the tabernacles of Wickedneſs. What doth that Church of Rome more crack of than of Antiquity, how like ſhe is to the Church in former times, how ſhe hath ſtill the ſame gate, and traceth the ſame paths? and that we are but of yeſterday, that Luther breathed into us our firſt breath, that it troubleth us much, ſaith Gregory of Valence, that we are not able to ſhew any company of people in times paſt known to the world, whom we follow in our Doctrine and Religion? If we would pull down the Images out of their Church, they cry us down with a *Populus eruditur*, They are the Books of Laymen, by which they are inſtructed in the Articles of Faith, and have as it were before their eyes laid open the wholeſome examples of the faithful, which may move them to compoſe their lives to the imitation of them. If we would pull off thoſe wings which they have given to Nature to ſoar

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up above her power, if we deny their Freewil, if we pull down their Babel of Merits, they then tell us of the ancient Worthies of their Church, and add ſome Saints that were wicked men; yea ſome that never were men. They will ſhew you what they have layed up for others in the treaſury of the Church, to diſcharge their Debts before they owed them. They ſay that we walk blindfold in our own waies, and will not open our eyes to ſee the times of old, that we have run away from the boſome of our Mother, and now ſuck ſtrange breaſts. It is true indeed, that we can both ſilence them in their boaſt, and wipe out their accuſation; we can tell them that Rome is unlike her ſelf: *Non Roma præſtat Romam*, as Scaliger ſpeaketh: That the Church began not with Luther, but began then to be leſs corrupt: That we left not her, but her Superſtition: That we walk in the old way, and are followers of the Profeſſors of the primitive Truth which was then embraced when the Popes kitchin was not yet heated by the fire of Purgatory, when his Exchequer was not fill'd by Indulgences, when there was no corner-Maſs, when Tranſubſtantiation was yet unbaked, when all Sins were accounted mortal, when Pardons were ſold only for Prayers and Repentance, when there were no Merits heard of but our Saviours, when the people were not couſened of the Cup; when the Pope was not *Jupiter fulminans*, when he had no thunderbolt, no power of depoſing Kings and Emperours. But, Beloved, our Chriſtian care and induſtry ſhould be, that we rank not our ſelves amongſt thoſe of whom St. Paul affirms that they *held the truth of God in unrighteouſneſs*, that we walk as children of the truth, *ne dicta factis deficientibus erubeſcant*, as Tertullian ſpeaketh; that our life give not our profeſſion the lye; that we may *put to ſilence the ignorance of fooliſh men*, as St. Peter ſaith, that when *they ſpeak evil of us, they may be aſhamed which blame our good converſation in Chriſt*: For if we follow Chriſt and his Apoſtles only in word and ſhew, if we wear Chriſts colours, and fight under the Devils banner, the title of *CHRISTIAN* will no more befit us then that of *BONIFACE* a hard-viſage, or that of *URBANUS* a cruel Pope. Therefore a Chriſtian is well defined by an ancient Father to be *qui Chriſtum verbis & operibus quantum homini poſſibile eſt imitari nititur*, that ſtriveth, as much as lies in the power of Man, to imitate Chriſt, by making his Hand as active as his Tongue, to imitate him both in his deeds and in his words.

Rom. 1. 18.

1 Pet. 3. 16.

You ſee, Beloved, that our Weakneſs ſtands in need of that which God hath graciouſly reached out unto us, this help of Example. As he hath made the Ear, ſo the Eye alſo, to obtein Learning. And leſt we ſhould complain of impoſſibility to perform what he commands, he hath propoſed unto us men of the ſame mould we are of. This Doctrine then concerns us two ways; 1. in reſpect of our ſelves; 2. in reſpect of others. In reſpect of our ſelves, 1. to remove the letts and hindrances of Imitation; 2. to obſerve the rules of Imitation. Now there are divers hindrances. I will mention but three.

The firſt is ſpiritual Pride and Self-conceit. We willingly perſwade our ſelves that we are out of danger, and that we can go upon our own ſtrength, that we may rather be examples to others than follow them. At a ſight only of our Saviour, at the leaſt feeling of the operation of the Spirit, with Peter, we caſt our ſelves into the Sea, we venture upon any temptation, and think we can walk in the moſt dangerous places without a leader. And this Self-conceit proceedeth from want of grace. Grace teacheth us to remove this hinderance. *Non extollit, ſed humilitat*, ſaith one: Grace doth not puff up, but humble a man: It ſhews him unto himſelf. The more a man taſts of theſe ſpiritual vanities, the greater is his hunger, and he will leap for joy to eat them at any table. Therefore it was a good rule of St. Hirome, *Omnium ſimus minimi, ut omnium fiamus maximi*, Let us in our own

own opinion be the leaſt of all, and then we ſhall ſtrive forward and forward, and by a willingneſs to follow others example grow up to be the greateſt of all. This Self-conceit works in us a Prejudicate opinion, and makes us undervalue and detract from the worth of our brother, Which is the ſecond hinderance. We may ſee it in the Scribes and Phariſees. They were forſooth Moſes diſciples, and were ſwelled up with the thought of that chair: As for Jeſus, he was not known unto them from whence he was. And how crafty were they, being cheated themſelves, to deceive others. They buzze into the peoples ears that he was but *the Carpenters Son*, that *none of the rulers believed on him.* And ſo daily in themſelves they encreaſed a willing and obſtinate ignorance; and at laſt, not knowing him, they crucified the Lord of life. Therefore the Apoſtle, ſpeaking of the diverſity of gifts, and offices of the members of Chriſt, gives this counſel, *In giving honor, go one before another.* Our honor, our preferment, our precedencie is to honor our brother. If we honor him for thoſe good gifts which God hath beſtowed upon him, we ſhall ſtrive to benefit our ſelves by them, *lumen de lumine accendere*, to light our candle at his, to borrow of his luſtre, to ſit at that heavenly fire which warms his breaſt. When Naaman was to be healed of his Leproſie, Eliſha bad him waſh himſelf ſeven times in the River of Jordan: but at this the Syrian was wroth, and his thoughts were at home. *Abanah and Pharpar, Rivers of Damaſcus*, were *better* with him *then all the waters of Iſrael.* And if he after had not been better adviſed, he had ſtill remained and died a Leper. Beloved, if thy brother hath taſted of Gods graces, If the river of God hath made his heart glad, and God hath appointed that thou ſhouldſt waſh at this river, that thou ſhouldſt amend by his fruitful example, and thou then eſteeming him to be dry and barren, thinkſt of a fountain at home, of thine own ability, take heed that thou ſtill retain not thy leproſie of ſin; take heed thou periſh not in thy ſin, and that it may not truly be ſaid of thee, *He that is a ſcholar to himſelf hath a fool to his maſter.* To this end let Charity poſſeſs thy heart, that excellent gift of Charity, *quæ ſe conſiliis ſuis non credit*, which truſts not her ſelf to her own counſels, as Ambroſe ſpeaks, which *envieth not*, which *thinketh not evil.* Whoſe contemplation bleſſeth it ſelf with the Patience of Job, the Sincerity of David, the Courage of Nehemiah, the Induſtry of Paul: Which writes in our memories theſe good examples, and teacheth us to turn them over every day: Which will not ſuffer us to undervalue our brother; but makes us nouriſh the leaſt ſpark of goodneſs in him, and, if we can, blow it and enliven it into a flame both in his breaſt and ours.

Rom. 12. 10.

2 Kings 5.

1 Cor. 13.

The third and laſt hinderance of Chriſtian Imitation is ſpiritual Drowſineſs. The Schoolmen call it *Acedia*, the Devils dormitory and ſleepy potion, by which each faculty of the ſoul is laid in a deep ſleep; ſo that though God call never ſo loud by his cryers, the Preachers of his word, by the open and viſible examples of good men, yet we hear not, we ſtir not, we walk not, or, if we do, it is but like thoſe that walk in their ſleep: our phanſie is troubled, and we know not whether we do or no. If we ſtir and move, it is but like the Sluggard in the Proverbs, to fold the hands, to lye down, and ſleep again in ſin; like Eulychus in the Acts, whilſt Paul is a preaching, whilſt the example of good men is vocal, we are faſt aſleep, in danger to fall down, and break our necks. By this we ſuffer our ſouls to gather ruſt, which ſhould ſhine and gliſter with the continual exerciſe of good works, which ſhould be rub'd and furbiſhed as it were with the frequent meditation of the good life of others. By this we are utterly deprived of that great help in our warfare, the Imitation of others. Rowſe then up your ſelves, Beloved, and remove this hindrance: awake from this ſleep, and ſtand up. Let the quire of Angels and the joyes

of

of Heaven wake you. Let the howling and gnaſhing of teeth, the noiſe of the damned, ſtir you. As ye have heretofore drunk nothing but the top of the cup, the ſweet of ſin, ſo now take and drink the dregs of it, that it may be bitter to your ſoul, and that your ſpirit may be wounded: and then yee will not be able to bear it, then yee will ſtir and move and be active, then yee will make uſe of the examples of good men, and do any thing to be rid of this cup.

Thus we have opened the door, and removed the barr, and are now as it were in the plain field, in our walk: In the ſecond place we muſt take heed how we walk, and obſerve the Rules of Imitation.

And firſt we muſt not take our patern upon truſt; no, not St. Paul himſelf. He brings it in indeed as a Duty, *Be yee followers of me*; but he adds this direction, *as I am of Chriſt*. For in imitation, beſides the perſons, there is alſo to be conſidered, ſaith Quintilian, *quid ſit, ad quod efficiendum nos comparemus*, what it is we muſt imitate in the perſons. We muſt no further follow them than they follow the rules of Art. And he tells us of many in his age who thought themſelves perfect Ciceronians if they could ſhut up a period with *eſſe videatur*. Some there were *quibus vitium pro exemplo erat*, ſaith Seneca, who imitated nothing but that which was bad in the beſt. It is ſo in our Chriſtian profeſſion; We muſt view, and try, and underſtand what we are to imitate. We muſt not make uſe of all eyes, but of thoſe only which look upon the Lord. We muſt not walk as it were upon other mens feet, unleſs we know what paths they tread. We muſt not follow all guides: for ſome may be blind, and lead us into the ditch. To this end God hath bounded and limited us in our walks, and drawn out as it were certain lines. In the Scripture he tells thee, *Thus far ſhalt thou go; Thus far ſhalt thou follow, and no further.* If any do *tranſilire lineas*, as Tertullian ſpeaks, leap over the lines, paſs the limits, thou muſt leave him there, and keep within thy bounds. All other waies are dangerous, all others paths ſlippery, all other imitation damnable. This the Church of Rome is well acquainted with; and therefore ſhe breaks down the bounds, pulls down the limits, hides the lines, damneth up the Kings highway. She pulls out thy eyes, and there ſhe leads thee in a way indeed, but not of Truth, in a by-path, in a way leading out of the way. The way of Truth it cannot be: For *veritas nihil erubeſcit, niſi ſolummodò abſcondi*; Truth bluſheth at nothing, but to be hid: But I muſt walk their way, and not know whether it be a way or no. Though I doubt, yet I muſt not dare to queſtion it, but muſt ſtill walk on, and put it to the adventure. If Idolatry and Superſtition and blind Obedience will ſaint a man, then I am ſure to be a Saint in heaven. That Church reacheth forth unto thee a cup, and ſayes it is of the water of life, when indeed it is but poiſon. She hath an open breaſt, and a motherly affection: ſhe ſhews thee a milky way, but which neither Chriſt nor his Apoſtles ever trod in: No tracking of them but by bloud. She ſhews thee an eaſie way, a ſenſual way, made paſſable by Indulgences, and Pardons, and private Maſſes, and Supererogation: only thou muſt walk in it without offenſe to the Church of Rome. Thus, like thoſe Phyſicians Sidonius ſpeaks of, *officiosè occidit*, ſhe will kill thee with good words; like ſome kind of Serpents, ſhe will ſting thee, and thou ſhalt dance when thou art ſtung; ſhe will flatter thee to thy deſtruction, and thou ſhalt periſh as it were in a dream. Beloved, what ſhall we do then? We will pray to God with Paul, *to guide our journey*; with David, *to make our way upright*. We will ſay as Iſrael ſaid to Sihon King of the Amorites, *We will neither turn aſide into the fields, nor into the vineyards, neither drink of the waters of the wells.* We will neither walk in thoſe ſpecious pleaſing wayes, nor taſte of the Wine which that Harlot hath mingled,

1 Cor. 11. 1.

Numb. 21. 22.

nor draw water out of those Wells which they have digged unto themselves: *but we will go in the Kings high-way*, even in that way wherein the Apostles, the Prophets, the blessed Martyrs, the holy Saints, all our Forefathers, by the light of Scripture have gone before us.

The second Rule of our Christian Imitation is, That we strive to imitate the best. *Stultissimum est, non optimum quemque proponere*, saith Pliny; It is great folly not to propose alwaies the best patern. And, *Elige Catonem*, saith Seneca; Chuse a Cato, a prime eminent man, by whose autority thy secret thoughts may be more holy, the very memory of whom may compose thy manners; whom not only to see, but to think of, will be a help to the reformation of thy life. Dost thou live with any in whom the good gifts and graces of God are shining and resplendent, who are strict and exact, and so retein the precepts of God in memory that they forget them not in their works: Then, as St. James saith, *Take the Prophets for example*, so I say, Take these for an ensample; lodge them in the closet of thy heart; confer with their virtuous actions, and study them: And if at any time the Devil and the World put thee upon those actions which might make thee to forget thy copy, then take it into thy hands, and look it over again; and as St. Cyprian would often call for Tertullians works, with a *Da magistrum*, Give me my master; so do thou, *Da præceptores*, Give me the instructing examples of these good men; let them alwaies be before my eyes, let them be a second rule by which I may correct my life and manners: Let me not loose this help which God hath granted me, of Imitation.

But, Beloved, here beware we must, that we mistake not the Goats for the Sheep, the left hand for the right; that we weigh not Goodness by the number of Professors. For it is the Devils policie to make us think that the most are the best: and so he shuts us out of the *little flock*, and thrusts us into the folds of Goats; and thus we deceive our selves. *Plerique ducimur non ad rationem, sed ad similitudinem*; We are not guided by Reason, but let her slip, and so are carried away as it were in a throng, *non quà eundum, sed quà itur*, not indeed whither we should go, but whither the many-headed multitude lead us. Therefore thou must take this as a Rule, *Multitudo, argumentum mali*; No surer argument that men are evil, then that they are many. The City of the Lord is not so peopled as the City of the World, which the Devil hath erected; neither is Heaven so full as Hell; nor are there so many Saints as there are Devils, not so many chosen as there are past-by, not so many good examples as there be bad ones. We undervalue true professors, we make their Paucitie a blemish, whereas our Saviour tells us his *flock* is *little*, *a lily amongst the thorns*; and when God commands us *Exod.* 23. as in this so in all actions, *not to follow a multitude in evil.*

And this in our Christian Imitation we must observe in respect of our selves. We must be careful too in respect of others. And since God hath made Imitation such a help to our Salvation, we must strive to be guides and lights unto our weaker brethren, not an *ignis fatuus*, or *lambens*, a fat and foggy meteor, to lead them out of the way, but *stellæ micantes*, bright and glistering stars, to lead them to Christ. And this in the first place concerneth the Ministers and Messengers of God. It is St. Paul's charge to Timothy, even before the holy Angels, that he should *keep himself unblamable before all men*: Valentinian's to his Bishops, that they should *vitâ & verbo gubernare*, govern the Church both with their life and with their doctrine; and as Nazianzene spake of Basil, they should have *thunder in their words, and lightning in their deeds*, λόγοις καὶ πράξεσι, *speaking and doing*: Not like Lucian's Apothecary, who sold Medicines for the Cough, when he and all his household were infected with it; nor like those Physicians Nazianzene

zianzene ſpeaketh of, ἄλλες ἰατρῶν ὀπχηρεῦνλες, αὐλοὶ βρύονλες ἕλκεσι, *laying their hands to cure the wounds of others, whilſt themſelves were full of ſores*: But ſtriving to come forth glorious and wholſome examples, that they humble not thoſe with their life whom they have raiſed up with their doctrine; Conſidering that ſin doth not only ſhew but teach it ſelf. And what a heavy doom will reach them, if they beat down thoſe with a bad, whom they ſhould raiſe up and ſet a walking with a good example!

But, Beloved, I here miſtake my Auditory, and ſpeak to this Congregation as if I were amongſt an aſſembly of Levites. And yet I know too, and I need not fear to ſpeak it, that it is an argument of a wicked and profane heart, of a ſenſual love of the world, that no doctrine now-adayes is more acceptable then that by which a Miniſter may be arraigned; no Sermons more applauded then thoſe that ſtrike at the Ephod; nothing that the peop'es ears do more itch after, or more greedily ſuck in, than the Diſgrace or Weakneſs of their leaders. I will ſpeak it, (and, as Salvian ſpake in another caſe, *utinam mentirer*, I would to God in this I were a liar; I would you might accuſe, I would you might juſtly reprove me) no news more welcome, eſpecially to the wicked, then that which carrieth with it the ſin of a Teacher. No calling more ſpurned (I mean by the wiſeſt) then that of Prieſthood. As Job ſpeaketh, they *whoſe fathers he refuſed to ſet with the dogs of his flock*, mockt him; ſo the children of fools, more vile then the earth, make their Paſtours their ſong; and the greateſt ſinners, the moſt debaucht ſinners, when they have outcries within them, when they have a tempeſt within them, when their conſcience affrights them with doleful alarums, will ſtill the noiſe, will becalm the tempeſt, will drown the cryes with this breath, with this poyſonous blaſt, with a defamation of the Meſſengers and Miniſters of the Lord. But let theſe men know that a day will come, when no excuſe ſhall lull them aſleep, when their conſcience ſhall awake them, when the billows ſhall riſe higher, when the tempeſt ſhall be louder, when the cry ſhall be more hideous, when they ſhall know that though God will require their bloud at their Paſtors hand, yet it is a poor comfort to them to dye in their ſin; whenas he ſhall be puniſhed for giving, and they for following a bad example.

But as this concerns moſt eſpecially the Miniſters of the Lord, and thoſe that ſerve at the Altar, ſo, in the next place, it concerneth the people too, and that nearly, as nearly as the ſafety of their ſouls concerns them. For Beloved, the womb of Sin is not barren, but ſhe is very fruitful, and brings forth too without ſorrow or travel. The Devil hath his *Creſcite & multiplicate*, Increaſe and multiply. It is enough for Sin to ſhew her ſelf, and be delivered. And therefore moſt true it is, *Plus exemplo peccatur quàm ſcelere*, We ſin more againſt God by example then by the ſin it ſelf. Adultery, whilſt it lyes cloſe in the thought, is only hurtful at home; but if it break forth into act, it ſpreads its contagion, and it ſeizeth upon this Chriſtian and that Chriſtian, and in them it multiplies, and, like the Peſtilence, goeth on inſenſible, inviſible, inavoidable. If the father be given to that great ſin of Taking Gods name in vain, it will ſoon be upon the tongue of the little infant, and he will ſpeak it as his own language; nay, he will ſpeak it before he can ſpeak his own language, before he knows whether it be a ſin or no: he will be, as by birth, ſo by ſin a child. It was held a miracle that Nicippus Sheep did yean a Lion: and almoſt impoſſible it is that he ſhould ſwear that never heard an oath before; that the child ſhould be like a Lion, greedy of the prey, and the father as innocent as a Lamb; that ſo many ſhould trace the paths of Death, the broad way to Deſtruction, without a leader. Hence it is that in puniſhing of ſin God looks not only with the eye of Juſtice upon it, as it is ἀνομία, *a tranſgreſſion*

of the law, but as it is exemplary, as it hinders the edification of the body of Chriſt, and the gathering together of the Saints; and is the milſtone that hangs upon the neck of the ſinner, and ſinketh him, not only for the particular ſin it ſelf, but becauſe he hath been an occaſion of his brothers fall. Thus then you ſee we muſt be careful in the performance of this duty in reſpect both of our ſelves and of others alſo: of our ſelves, in removing the lets and obſerving the rules of Imitation; of others, in ſo going before them that we lay not a ſtumbling-block for them in the way. And thus much the general doctrine of Imitation implyed here hath afforded us. Behold now the love of a good Father, the tender care of our beſt Maſter. He will not only ſet his beſt Scholars over us, and teach us by others, but he will read the lecture himſelf, and be a patern for our Imitation. And ſo I come to the more eſpecial Object of Imitation here propoſed, and that is *GOD*; *Be yee followers of God.*

The Soul of man, as it takes not the infection of original ſin before its union with the Body, ſo makes the Body her miniſter as it were and helper, to abate Corruption, to keep down Concupiſcence, to make the ſhafts of the Devil leſs mortal. She ſees with the eyes, and hears with the ears, and reacheth forth the hands, and walks with the feet. But yet all this is an argument of weakneſs and imperfection, that we ſtand in need of theſe helps; that I muſt learn of him whoſe pedigree is the ſame with mine, who is an Adamite as well as I, who was conceived in ſin as I was; nay more, that a rational and immortal creature muſt be ſent to School to an Ox and an Aſs, nay, to the Piſmire. Therefore the Soul is then moſt her ſelf, and comes nigheſt to her former eſtate, when forgetting the weight and hinderance of the body, ſhe enjoyes her ſelf, and takes wings as it were, and ſoars up in the contemplation of God and his goodneſs; *cùm id eſſe incipit quod ſe eſſe credit*, as Cyprian ſpeaks, when ſhe begins to be that which ſhe muſt needs believe her ſelf to be, of a celeſtial and heavenly beginning. When the inward man lifts it ſelf up with the contempt of the outward, then we are illuminated with blindneſs, we are cloathed with nakedneſs, we ſee without eyes, we walk without feet, we hear without ears, and we encreaſe our ſpiritual wealth by not making uſe of thoſe outward gifts which ſeem to enrich us. Hence it is that God ſo often calls upon us to take up our thoughts from the earth, and imploy them above, and to have our converſation in heaven. And to this end he ſpeaks to us in Scripture after the manner of men, and tells us that he is *gracious*, and *merciful*, and *long-ſuffering*. And when he calls that cruel ſervant to account for pulling his fellow by the throat, he condemns him by example, *O thou wicked ſervant, I forgave thee all that debt, becauſe thou* deſiredſt me. *Oughteſt not thou alſo to have had pity on thy fellow-ſervant, even as I had of thee?* Not that theſe virtues are in God as accidents. To ſay this, were to be blaſphemous, and to deny him to be God. They are ſo indeed in Man, and admit degrees of perfection and imperfection: but in God they are eſſential. He is Juſtice, he is Mercy, he is Truth, he is Wiſdom it ſelf. And therefore the Schoolmen call them, as they are in God, *exemplares virtutes*, no otherwiſe Virtues then as they are exemplary, becauſe theſe Divine virtues, which are eſſential to him, muſt be exemplary to us. We muſt make him the rule of Goodneſs in all our actions: we muſt be juſt, to obſerve the Law; valiant, to keep down our paſſions; temperate, to conform our wills to the rule of Reaſon; and wiſe, to our ſalvation. But there is no virtue that makes us more reſemble God then this the Apoſtle here exhorts the Epheſians to; and that is Mercy. For although all virtues are in the higheſt degree, nay above all degrees, moſt perfect, in him, yet in reſpect of his creatures, none is ſo reſplendent as Mercy. If thou callſt him Health, I underſtand thee, ſaith

Iſa 1. 3. Prov. 6. 6.

Matth. 18. 32, 33.

ſaith St. Auguſtine, becauſe he gives it thee. If thou call'ſt him thy Refuge, it is true, becauſe thou flieſt unto him. If thou ſaiſt he is thy Strength, it is becauſe he makes thee ſtrong. But if thou nameſt his Mercy, thou haſt named all: for whatſoever thou art, thou art by his mercy. His Goodneſs is infinite, and looks over all; even his Juſtice hath a reliſh of it. It is extended unto the very damned: for their torments are not ſo great as God could inflict, or as they deſerve. And in reſpect of us it exceeds his Juſtice: For his Juſtice hath a proportional object to work upon; we being children of wrath, and worthy of puniſhment: but his Mercy hath none at all; we deſerve not to fly to its ſanctuary, to be covered under its wings. When we lay weltring in our bloud, there could no reaſon be given why God ſhould take any of us out: He did it ϛυλησις, ſaith S. James, *becauſe he would.* There were none then that could have interceded and pleaded for us, as the Elders did for the Centurion, *They are worthy that thou ſhouldſt do this for them.* Mercy is the Queen and Empreſs of Gods Virtues; It is the bond and knot which unites Heaven and Earth, that by which we hold all our titles, our title to be Men, our title to the name of *Chriſtian*, our title to the profeſſion of Chriſtianity, our title to Earth, our title to Heaven. I could looſe my ſelf in this Paradiſe; I could build a Tabernacle upon this Mount Tabor; I could ſtill look upon this Mercy-ſeat: Even to ſpeak of it is great light. But from the contemplation of God's Mercy I muſt deſcend lower, and lead you to the imitation of it, and with the Apoſtle here exhort you to *be followers of God*, to *forgive one another*, to *walk in love, even as Chriſt loved us*; and when God reacheth out his hand of mercy to you, not to draw in yours to your brother. And here I ſee three paths, as it were, to follow God in, three things required to this Imitation: 1. the Act of Imitation it ſelf; 2. That this Act be performed *ex ſtudio imitandi*, out of a love of God's Mercy, and a deſire to imitate him; 3. A Conformity of the act of imitation to the patern followed. In the firſt place then as God forgiveth us, ſo we muſt forgive our enemies. It will not be enough to have Gods Mercies on our tongues, or to ſpeak of them with admiration, with joy to go over the bridge, and then pull it up to our brother. We account him not a good Painter who can only commend a Picture, and not uſe the Pencil himſelf to draw a line: Neither is he fit to be governour of a ſhip that having paſt a tempeſt doth only praiſe the Pilate, but ſcarce knows the Rudder himſelf. Good God! what a ſolœciſme in Chriſtianity is it to have a cruel heart, and a tongue ſpeaking nothing but Mercies? to be in the gall of bitterneſs, and moſt deviliſhly malicious, and yet to cry out, *Taſte and ſee how gracious the Lord is!* Hierome cenſureth Virgil for his Luke 7.

Fœlix qui potuit rerum cognoſcere cauſas,

for calling him happy that knew the cauſe of things; *Apparet ipſum ignorâſſe quod laudat*; He was ignorant, and knew not that happineſs which he commended: So theſe mercileſs Patrons of Mercy *ignorant quod laudant*, they praiſe they know not what. They talk of Forgiveneſs, and cloth themſelves with malice. Their tongue is ſmooth, and their heart is rugged. They ſpeak in a ſtill voice, but in their breaſt is thunder. Their words are more ſoft then butter, but they think of ſwords.

In the ſecond place, as we muſt forgive, ſo Gods Mercy muſt be the motive: we muſt do it *ex ſtudio imitandi*, out of a deſire to imitate God: Not out of propenſion of nature, out of meekneſs of diſpoſition. For we cannot ſay the child doth imitate his father in eating, becauſe eating is natural. Not out of a Stoical affectation, *contumeliam contumeliæ facere*,

facere, to think it revenge enough to beat off an injury with a witty jeſt; Not out of love of peace, and fear of trouble: Nor, laſtly, out of neceſſity, therefore to forgive becauſe thou canſt not revenge? *Quod neceſſitas facit, depretiat ipſa.* For as he told the Emperour that *wearied Cruelty is not Clemency*, ſo an inability or an impoſſibility of revenge is not Mercy. A Lion, though within the grates, is a Lion ſtill, as fierce, as wild, as ravinous as before; and a Bear is a Bear ſtill, ſtill greedy of blood, though without a tooth, without a paw. Thou ſayſt thou doeſt forgive thy enemy with all thy heart? But *O quàm cuperes tibi ungues eſſe!* thou wanteſt but fangs, thou wanteſt but ability to revenge. If the lines were looſed, and thy teeth ſharp, thou wouldſt grinde thine enemy to powder, thou wouldſt triumph in thy revenge, thou wouldſt ſhew what thy Forgiveneſs was. Though a wall be placed between thee and thy enemy, that thy Artillery cannot reach him, and thou canſt not be revenged, yet *voto jugulaſti*, as St. Hierome ſpeaketh, thou haſt performed it in thy wiſh. And thus to forgive, Beloved, is ſo far from *following God*, that we run away from him. God forgives not becauſe he is not able to deſtroy thee. No; as Cæſar once ſpake, and nobly too, *Facilius eſt facere quàm dicere*, It was eaſier for him to be revenged than to talk of it. So did not Gods Mercy reſtrain him, he could with a word deſtroy the whole World. He hath a Sword, and Fire, and a Quiver; a *glittering Sword*, a *Sword* that *ſhall eat fleſh*; and *a Fire kindled in his wrath*, that ſhall *burn unto the bottom of hell*; and a Quiver full of
Deut. 32. *arrowes*, of *arrowes* that ſhall *drink bloud*; yet he will in mercy ſheath his Sword, he will quench his fire, he will hide his arrowes in his Quiver, that when we feel the operation of the ſweet influence of his Mercy within our ſelves, we may alſo with an upright and ſincere heart derive it to our brother. Laſtly, we muſt conform our Imitation to the Patern. He with one act of mercy wipes out all ſcores; ſo muſt we. When he forgives our ſins, he is ſaid to caſt them behind him, never to think of them, ſo to forget them as if they never had been; ſo muſt we. He doth it too without reſpect of perſons; and ſo we ought to do. We muſt forgive all, for ever; and ſo far muſt we be from reſpect of perſons that we muſt acknowledge no title but that of *Chriſtian*. To conclude this point; How ſlight ſoever we make of it, there is no ſurer mark that we are not in the true Faith, than Hatred of our brethren; no ſtronger Argument that we are not Members of that Body whereof Chriſt is the Head, then the (I will not ſay Hatred, but) Not-loving of the weakeſt Member of it. For *he that loveth not his brother, the love of God cannot dwell in him.* He may flatter himſelf with a vain opinion that he loveth God, but the love of God is not really in him; it abides not, it dwells
1 John 2. 11. not, it hath not reſidence in him. And *he that hateth his brother is in darkneſs.* He may think he enjoyes the light of the Goſpel, and that he is under the Covenant of Grace, but there is no ſuch matter. He is *Diaboli ludibrium*, the Devils laughing-ſtock; nay, the very forge of Satan, wherein he hammereth and worketh all iniquity. *And he walketh in darkneſs*, ſaith S. John. His Hatred hath blinded his eyes ſo that he walks on, and thinks he is in the right way. He labours in his vocation, he goes to Church, he receives the Sacrament of the Body and Bloud of Chriſt, he can do any Chriſtian office, and ſo he thinks he is ſound and healthful, even when the poyſon is at his very heart. And therefore S. John addeth, *He knoweth not whither he goeth:* He falls into many ſins, whilſt he thinks he doth well. An opinion he hath he is in the right way to Heaven, but no Chriſtian knowledge thereof, *becauſe that darkneſs hath blinded his eyes*, ſo blinded his eyes that he diſcerneth not any as he ſhould.

If

If he be a Prophet, he obeys him not; if a juſt man, he reſpects him not; if otherwiſe a friend, he knows him not. For Malice hath as it were informed his ſoul; and as ſhe makes the Body her inſtrument, ſo the Soul the place of her dominion; and ſhe reigns there as the Devils Tributary, *Cuſtos peccatorum*, the keeper of the door of the ſoul, that Sin fly not out. And watchful ſhe is too: for ſhe never ſleeps. If but a thought of repentance ariſe, ſhe will chain it up. So that whilſt Hatred poſſeſſeth thy heart, thy heart is a ſtone: Broken it may be; but ſoftned it cannot be. And though thou flattereſt thy ſelf that thou haſt repented of thy ſins, yet it hath no more reality then thy Eating or Running in a Dream. Oh then, Beloved, let us put on brotherly love, the certain ſign and note that God in Chriſt hath begotten us his children. Let us forgive our enemies, that ſo we may reſemble our Father. Let us root out the bitter weed of Malice; the ſtrongeſt Argument of a true and ſerious Repentance. Let us cloath our ſelves with Charity, which will make our wayes, otherwiſe rugged and uneven, to be ſmooth and paſſable, being the very barr and petard to break up each door and hinderance in our way. Laſtly, in our Apoſtles words, *Let us be followers of God, as dear children.*

The Sixth

SERMON.

PART II.

EPHES. V. 1.

Be ye therefore followers of God, as dear children.

WHEN my meditations first fastned themselves upon this parcel of Scripture, I then thought that the space of an hour would have both quitted them and me. But this holy Oyl, like that of the Widows in the Book of Kings, encreased under my hands, and I could not then pour it out all unto you. I therefore then became your debtor. And it is ἱερὸν χρέος, *a holy and sacred debt*: and I am come now to quit my promise, to pour out the remainder of the Oyl, and to pay my debt, even there where I obliged my self, in the holy Sanctuary. I then observed that these words contained in them a Duty, *Be yee followers of God*, and the Persons enjoyned this Duty, the Ephesians, who are stiled *dear children*. Which title includes motives to win and enforce them to the Duty, 1. because they were *children*, a great prerogative; 2. because *dear children*, a gracious adjunct. The Duty hath been handled. The Motives remain. Which I say, include a high priviledge or prerogative. For if, as we are men, we esteem it honourable to be of such a race and stock, to be descended from this Potentate or that Prince; surely then, as we are Christians, when we have put on our better and more heavenly thoughts, we shall account it the greatest honour to derive our pedigree from Heaven, *to be called the Sons of God* as St. John speaketh, to be *filii Divini beneficii*, as St. Augustine, *children of the Divine kindness*, to be children of God, and heirs of a Kingdom, and that a heavenly Kingdom; to have title to a Crown, and that a Crown of life: But so it is, Beloved, that when we hear of charters and grants, of priviledges and prerogatives, our thoughts go no farther, but stay themselves in the meer grant and priviledge. The Gospel is indeed εὐαγγέλιον, *good news*; and we delight to hear of a Saviour, of a Prince of peace, of one that shall make our peace, and take away the sins of the world: But we think not of any allegiance or duty which we owe to this Prince. Glad we are he is victorious, and that he hath the Keyes of Hell and of Death. And wear his colours too we would; but we would not come under his banner, we would not fight his battels. *Children* we all would be; but where is our Duty? We desire to be *endeared*; but where is our gratitude? Nay further yet, we would be accounted *lovely*, and yet remain enemies to the Grace of God. Our sins we would have cover'd, but not blotted out: We would have God forget them, and yet still walk in them. And here we mistake the nature of a

Priviledge.

Priviledge. For the tye thereof is as ſtrong as that of the Law; and the greateſt ſins are thoſe againſt the Goſpel. Our own Chronicles will tell us that riots and diſorders in Cities in one Kings reign, have weakned and diſannulled Charters and Priviledges granted by a former King. Beloved, God is the King of Kings, *the ſame to day, and yeſterday, and for ever:* and he grants not his priviledges or charters that we ſhould let looſe the rains to Impiety, and make our *ſtrength the law of unrighteouſneſs.* The trumpet of the Goſpel ſounds not that we ſhould take up the weapons of Sin to prepare our ſelves to the Devils battel: Neither did that Tree of life grow up that we ſhould ſin ſecurely under the bough and ſhadow of it. And therefore the Apoſtle here, exhorting the Epheſians to Imitation of God, uſes this method. He taketh not his argument *ab inutili*; He ſhews them not Gods quiver, nor points to the arrow which is now ſet to the very breaſt of them if they obey not. He tells them not it will be diſadvantageous unto them if they follow not God. But he draws his argument *à congruo.* He layes open and unfolds before them the riches of Gods Mercy: He propoſeth God in his full beauty; *his head as the moſt fine gold, his locks curled, his cheeks as a bed of ſpices, and as ſweet flowers, and his lips like lilies dropping down pure myrrhe.* He brings him in as a Father, not dropping only, but ready to pour out his choiceſt bleſſings on his children. Or rather he draws his argument *à neceſſario*: They muſt needs be obedient, and imitate their Father, or elſe they cannot be *children.* And he riſes as it were by a Gradation: 1. They are *children*; and Children ought to learn of their Parents. 2. They are *dear children*; and here the tye is made ſtronger. 3. They are τέκνα ἀγαπητὰ, *diligibiles filii.* Their ſins are wiped out, and they appear *lovely* through Chriſt. And here is the fulneſs of Gods Grace, and it will bring us with David to a *Non plus*, to a *Quid retribuam*? What ſhall I return to the Lord for this his kindneſs? Thus theſe Waters of comfort iſſue forth like thoſe in the viſion *Ezek.* 47. and God leads all his through them. 1. They are *children*: and here *the waters are* as it were *to the ancles.* 2. They are *dear children*: and here they reach up *to the loyns.* 3. In Chriſt they are *worthy to be beloved*: and here *the waters are riſen*, they flow, and *cannot be paſſed over*: No line can meaſure them, no cogitation fathom them, no gratitude reach them; our thoughts, our words, our actions, all are too weak to expreſs the depth of them. Now each Chriſtian muſt be as *a fruitful tree planted by this river of waters, whoſe ſeat fades not*, and whoſe *fruit* fails not. If he be a *child*, he muſt be obedient; if he be *dear*, he muſt be the more grateful; if he be made *worthy of love*, his *converſation* muſt be *as becometh the Goſpel of Chriſt.* So we have heard *beneficium* and *officium*, a Benefit, and a Tye; the Benefit, telling us whoſe *children* we are; the Tye, pointing out to our obedience. We will plainly and briefly view them both.

In the firſt place, the Epheſians are *Children*: A great prerogative, if we conſider their former eſtate, what they were before. They were *Satani mancipia*; no otherwiſe: ſervants, and that ſervants and ſlaves to Satan; *under the Law*, and that a killing Law; but now *redeemed, that they may receive the adoption of ſons*; and having this adoption ſealed too, and that by the Spirit of God; and their names written in a Book, and that not only *in libro vocationis*, amongſt thoſe who are outwardly called, but in the Book of life, which admits no blot, no blur, no defacing; in which whoſoever is written, is one of Gods Children, and is accounted ſo, and ſhall be ſo to all eternity. Now the Civilians define Adoption to be the Receiving of a ſtranger *in alienam familiam, inque jus familiæ*, into another family, and to have title and right to be of that family. And ſtrangers the Epheſians were, even aliens from the Covenant of Grace, *ſine ſpe,* Gal. 4. 5.

ſine operibus, as he told his adopted Jugurtha; without the leaſt hope, without any ſpiritual wealth or endowments, naked and languiſhing, and even panting under the terrors of the law, and (which was the complement of their miſery, and an addition to their contumelius condition) not deſerving a better eſtate. And this, Beloved, raiſeth the worth and dignity of the benefit, and begets in us at once both comfort and wonder, That Children we are, and yet deſerve not this adoption, this filiation. Amongſt men it is otherwiſe; Deſert alwaies was the ground of Adoption. The Emperour Nerva adopts Trajane, and takes him to be his ſon, *h. e. unicum auxilium feſſis rebus*, ſaith the Orator, as a ſtay and prop to his declining eſtate. *Temerè fecerat, ſi non adoptâſſet*; He had done very unadviſedly if he had not done it. And Galba adopts Piſo, *quia eò neceſſitatis ventum erat*, becauſe he was driven unto it by neceſſity. He had a brother elder then he worthy of that fortune, but that he was more worthy. And Micipſa, after divers attempts to take away Jugurtha's life, at laſt adopts him, *quia gloria invidiam vicit*, becauſe his Virtue now in its full ſplendor ſhone ſo bright that Envy could not dimme it. But what worth was there in us below? what ſpark, what appearance, what ſhew of deſert in us? All in us, not extinct, or in the embers, but naturally darkneſs: a night on our underſtanding, ſtone at our hearts, rebellion in our affections; and we dead, and that not in a dream, (as the Anabaptiſts fooliſhly conceive, calling Originial ſin *the dream of Auguſtine*) but truly and really. All in the loins of that one Adam, when that one Adam by his rebellion ſlew us all, and made us all ſlaves, not worthy to be Gods hired ſervants. But ſee here

Rom. 5. 8. Ephes. 2. 7. a συνίστησι, *God hath ſet forth his love*, nay, *the exceeding riches of his grace.* And it is worth our obſerving that God is not rich as Man is, to his own good and profit. His Riches ſerve not himſelf, but us. And whereas Man gathers not wealth by giving, God calls himſelf *rich* by making us ſo. Man adopts becauſe he is rich; but God then terms himſelf *rich* when he doth adopt. Thus with the eye of favour he looked upon us when we were deeply plunged in our deſerved miſery. And by this favour *navigamus ſpei velo*: In this deluge of Sin we hoyſe up the ſailes of Hope, and make forward for the high prize and price of our calling. In this great tempeſt He became our Pilote; *majorque dum exacerbatur, erupit*, and even in his anger forgot his anger, ſlumbered in the tempeſt, becalmed the ſtorm; and, when we were in the mouth of Danger, even almoſt on the rocks of Deſpair, the light of his countenance ſhone round about us, and by that light we ſaw the haven where we would be. So that now our Weakneſs became a ſtrong argument of Gods Power; and the ſeed of Corruption in us brought forth in him the ſweet fruit of Forgiveneſs. None thunder-ſtruck or killed with a curſe but the Serpent, the Devil, who was the procurer

Rom. 5. 10. Ephes. 5. 8. Tit. 3. 3. of it. Though we were *enemies*, though we were *darkneſs*, though we were *diſobedient* and rebellious in our affections, yet even in this hoſtility God became our friend; in this darkneſs He was our light; in this rebellion He ſeal'd our pardon; in this poverty He was our true wealth; and of ſlaves He made us his *children*, and *brought us into the glorious liberty of the ſons of*

Rom. 8. *God.* And Sons only we are not but *Heirs*; *Heirs of God, and coheirs, joynt-heirs, with Chriſt.* As he is Son, ſo we by his right are ſons too. *All is ours, Paul is ours, and Cephas is ours, becauſe we are Chriſts, and Chriſt is Gods.* So that St. John might well uſher-in this great advancement which an *ECCE, Behold, what manner of love the Father hath beſtowed upon us,*

1 John 3. 1. *that we ſhould be called the ſons of God.*

But, in the ſecond place, beſides this grace of Adoption, we are *children* too in a manner by Generation. *Of his own will begat he us with the word*

James 1. 18. *of truth.* But not ſo as he begat his only begotten Son, *by an eternal generation.*

neration, as Fulgentius ſpeaks, but *by a voluntary regeneration.* In him without any natural beginning there remained an eternal nativity, but Gods Will preceded and went before our new birth. And to this end he placed us *in gremio matris Eccleſiæ*, even in the boſome of the Church our Mother, who conceived us of *the incorruptible ſeed of Gods word*, as St. Peter ſpeaketh, the bleſſed Spirit quickening this ſeed, till a new creature be brought forth, not into this temporary but into the eternal light; which ſhe feeds with the bread of life, the word of truth; which ſhe nouriſheth with the milk of faith; which ſhe ſtrengtheneth with the bread of affliction, with the bloud of Martyrs, till growing up *from ſtrengh to ſtrength*, from virtue to virtue, it became at laſt a *perfect man in Chriſt Jeſus.* And this may well be called a *birth:* for indeed it much reſembles our natural birth, but eſpecially in two reſpects. Firſt, here are the two terms of Generation, *Non-ens tale*, and *Ens tale*; the Matter out of which it was produced, and the Subſtance or Entity which it is now; Terms truly contradictory, as different as Heaven and Hell, as Light and Darkneſs: So that here is *mira mutatio*, the change is wonderful. View Man in his naturals, as not yet regenerate, and he is as the Apoſtle ſaith, *the child of wrath: candidatus Diaboli*, ſaith Tertullian, one that hath abjured Heaven, and is as it were a competitor, and one that ſtands for Hell, nay, one that may be imployed as the Devils inſtrument to bring others thither. As Pliny ſaid of Regulus, *Quicquid à Regulo ſit neceſſe eſt fieri ſicut non oportet*, ſo of him, Whatſoever he doth muſt needs be done amiſs, becauſe he doth it. Who would ever look that a ſweet ſtream ſhould flow from this corrupt Fountain? Who would expect that this *Nehuſtitan*, this rude piece of braſs, ſhould ever be poliſht? Or is it poſſible, ſo far as in our conceit, that out of this Cockatrice-egge there ſhould be hatcht a Dove? Hence then encreaſe thy gratitude and obedience, and admire Gods Power. With meer man this is impoſſible; but *with God all things are poſſible.* And this Change too, as the Introduction of a humane ſoul, is inſtantaneous and in a moment, though the growth be by degrees. *Non opus eſt morâ Spiritui Sancto*; The holy Ghoſt needs not the help of delays. But if even into this dead and corrupt matter he breathe the breath of ſpiritual life, it ſhall ſtand up from the dead, and live, and be a new creature: Which is the *terminus ad quem*, the ſecond term of this ſpiritual birth. And here view him, and he is ἕτερος ἐξ ἑτέρου, he is changed, *another out of another*; a child of light, *candidatus æternitatis*, one that thinks of nothing but Æternity. Certainly a bleſſed birth and happy change. A happy day it was when it might be ſaid that ſuch a child was conceived, a child of peace, a child of bleſſings, a child of God. That day was a day of brightneſs, a day of rejoycing, a typical day of that eternal day when time ſhall be no more.

The ſecond reſemblance of our ſpiritual birth to our natural is in reſpect of the difficulty and pains in bringing forth this child. And here it is but a reſemblance: it will not admit a compariſon. For though the pains of a woman in travel are great, ſo that almoſt they are become proverbial, yet they are but light afflictions, ſcarce worth note or naming, in reſpect of the ſorrow and pain endured in this delivery, but rods to theſe ſcorpions, but as a cramp or convulſion to this rack, as ſcratches to theſe wounds, ſcarce breaking the upper skin, as Seneca ſpeaks, whilſt theſe *divide aſunder the ſoul and the ſpirit*, whilſt they enter the bowels and the heart; ſcarce worth the ſpeaking of in reſpect of theſe ſighs and groanings, which the Apoſtle ſaith *Rom.*8.26. are *unſpeakable.* For indeed the grief of the body is but the body of Grief, but the pain of the ſoul is the very ſoul of Pain; and the Soul it is that is afflicted in this birth; The ſighs are hers, and the groans are hers; and all is to dead in her ſelf the root of

Sin; *non exercere quod nata eſt*, as St. Hierome, not to be what ſhe is; to be in the body, and yet out of the body; to tame the wantonneſs of the fleſh; to empty the whole man of luxury; to prune the over-ſpreading paſſions; all to be delivered, and to bring forth this New creature. *Quantæ ſolicitudines? quantæ contritiones?* ſaith St. Ambroſe; What ſolicitude? what anxiety? what contrition? what tye of Continence? what laſhes of Conſcience? what bitterneſs of ſoul? *Qualis adverſarius?* What an adverſary to cope withall and to remove, that would ſtrangle this Infant in the womb, in the conception; nay, that would deſtroy it *in ſemine*, *in principiis*, before it were an *embryon*, that would not ſuffer it to have power to become a child of God: But yet though there be pain and grief in the travel, there is joy and comfort after the delivery. *Quæ parturit, quatitur & compungitur*; In the travel there is a conquaſſation and compunction as it were: but *quæ peperit, exſultat*; when the woman is delivered, when the little Infant hangs on the teat, there is joy and exſultation; and the Mother *forgets the pain, becauſe a child is born into the world.* So Chriſt is our joy, the Child to be formed in us, as the Apoſtle ſpeaketh, at the firſt is bitter and diſtaſtful to us, and we are not willing to conceive him in the womb of our ſoul, becauſe this new birth cannot be without a funeral. For to be thus born we muſt dye, we muſt dye to our ſelves, to the world, to the fleſh: we muſt hate that which we moſt love; we muſt renounce all that may hinder this birth. But when *Chriſt is fully formed in us*, the cloud of ſorrow is removed, all is ſerene and bright, and we forget the pangs and grief and ſorrow which before we endured: for *the holy Ghoſt* hath *come upon* the ſoul, *and the moſt High hath over-ſhadowed it*, and now *that holy thing which* is *born ſhall be called the Son of God.*

And this, Beloved, is the Benefit or Priviledge I told you of. A great priviledge: for *remittuntur ei peccata cui filii nomen aſcribitur*; His pardon is ſealed who hath this title and name given him to be *the Child of God.* But as it is *beneficium*, ſo it is *officium*, it is obligatory, and hath a duty annexed unto it. If we be Children, we muſt be Obedient. We have now alter'd our language. Our dialect was a ſtrange dialect; we ſpake words clothed with death: but now our language and voice is, *Abba, Father.* And this firſt cry, theſe firſt words of our nativity, as Cyprian ſpeaks, *Our Father, which art in Heaven*, are as witneſſes to remember us that we have renounced all carnality, and, as Children in Chriſt, know only *our Father which is in heaven. Be yee therefore followers of God, as children*; or, *becauſe yee are children.* For this very appellation is an admonition; this title is a remembrancer; this honor and dignity muſt either inſtruct us, or it will condemn us. It was a ſpeech worthy the mouth of an Emperor which Alexander Severus uſed, *Conabor me dignum præſtare nomine Alexandri*, I will endeavour to be worthy the name of *Alexander.* And it was a ſpeech worthy the mouth of a Chriſtian which Baſilides, a converted Executioner, uſed to return upon his companions who perſwaded him to ſwear by the name of Cæſar, *Non licet jurare, quia ſum Chriſtianus*, It is not lawful for me to ſwear by him, becauſe I am a Chriſtian. Great honours are contumelies, and upbraid us, if our comportment and behaviour be not anſwerable. What a ridiculous thing was it to ſee Nero an Emperour with his Harp or Fidle; or in his buskins acting on a Stage; to ſee Domitian catching of flies, or Hercules at his Diſtaff? So what an incongruous thing is a Chriſtian and a Blaſphemer, a Diſciple and a Traytor; to be *in area Eccleſiæ*, in the court or floor of the Church, and yet chaff; to be within the pale, and yet a Devil; to be a child of God with the teeth of a Lion, ravening for the prey, and ready to devour his brother? *If I am a Father, where is my honor?* ſaith God. Where is your Underſtanding captivated, your

ſtubborn

ſtubborn Wills conquered, your Paſſions ſubdued. And *if you were Abrahams ſeed, you would do Abrahams works, and noth the Devils*, ſaith our Saviour to the Jews. Good God! a wonder it is to ſee, a world of Sins, a world of Sinners, and yet all Chriſtians; a deluge of Iniquity, and yet none drowned, all within the Ark; ſo many fighting againſt God, and yet all his Souldiers; ſo many abuſing his Name for trifles, for nothing, indeed out of meer cuſtom, and yet this with a Childs mouth; ſo many Rebels and Traytors, and yet all Children! But, Beloved, let us not deceive our ſelves and our own ſouls. It is not the name of *Children* that will entitle us to the Kingdom of Heaven, but the reality, the being ſo. Without this our Religion which we profeſs will accuſe, and the relation which we boaſt we have to God will condemn us. For *reatus impii, pium nomen*, ſaith Salvian; A glorious title doth but more lay open our errors; and it adds to the guilt of a wicked man, that he hath his Chriſtendome, and that his name is amongſt the Children of God. But *let us walk worthy of the Goſpel of Chriſt*, and as *partakers of the heavenly vocation, conſider the High-prieſt of our profeſſion, Chriſt Jeſus. Let every one that names Chriſt depart from iniquity. Let us walk as children of the light: and be followers of God, as his children.* John 8. Hebr. 3. 2 Tim. 2. v. 8.

But here the weak Chriſtian will reply, like the Sluggard in the Proverbs, that *there is a Lion in the way*, an impoſſibility of *following God*; that the dignity of the Goſpel is ſo great that neither Man nor Angel are equal to it, or able to do any thing worthy of it. Indeed *a weak Chriſtian*, and one that would be *a child* ſtill, but, as the Apoſtle ſpeaks, *in underſtanding*. For ſee: God deſires but a competencie. He likes thee when thou followeſt him, though it be with a childs pace, with an Infants ſtrength. So that thou follow him, he interprets thy endeavours performance. And though like a Gyant thou rowſe not thy ſelf up to run the race, yet if with all thy courage thou follow, he calls thee ſtrong that made thee ſo, though thou haſt but the ſtrength of an Infant. But thou ſayeſt it is impoſſible: Why, but that which is impoſſible may be neceſſary. For thou thy ſelf haſt made it ſo; The time was in paradiſe when it was not impoſſible. The beſt uſe thou canſt make of it is to do what thou canſt, ſaith St. Auguſtine, and then *petere à Deo quod non poſſis*, to entreat Gods help in that thou canſt not performe. And thou needſt not fear a denial: for behold, he is thy Father, and thou art his *Child*, nay τέκνον ἀγαπητὸν, his *dear child*. Which is the gracious Adjunct, and comes next to be handled.

Incongruous it is, you ſee, that a Child, ſo freely adopted from ſo baſe an eſtate, ſhould prove refractory and diſobedient. And pity it were, nay impoſſible, *filium tot lacrymarum*, as Auguſtines mother ſpake of him, that a child bought and begot with ſo much grief, with ſo many tears, ſhould periſh at the laſt in rebellion. This prerogative was not granted in vain: But ſee here, the waters of comfort riſe higher, and the priviledge is enlarged, and the tye made ſtronger. This Child of God, which was *Benoni*, a Son of ſorrow, is now become *Benjamin*, a Son of Gods right hand, *beloved* and *dear* in his ſight. And he will make him even as Joſeph, *a Son of encreaſing, a fruitful bough, even a fruitful bough by the Well ſide.* And here, Beloved, what wings might I wiſh for to fly a pitch proportionable to the height of Gods Love? Or what line might I uſe to ſound the depth of Gods Mercy? Or with what words ſhall I expreſs how he endears himſelf to his Children? Shall I mention *the love of Women*? The love of Jonathan to David was *greater*. Shall I ſpeak of Jonathans love to David? It was great indeed, but to a friend: But God embraces firſt, and loveth firſt. *We love him, becauſe he loved us firſt.* He is ὁ τῆς ἀγάπης πατὴρ, *the Father of love*; and he is ἡ ἀγάπη, *Love it ſelf*. And he delights in theſe titles 2 Sam. 1. 1 John 4. 19.

titles and attributes, ſaith Nazianzene, ἵνα νομοθετήσῃ, *that he may* as it were *by proclamation promulge and publiſh his love.* And no carnal friend, though as Chryſoſtome ſaith, he be mad in love, can ſo burn in affection to his friend, as God doth in love to our ſouls. Now this love of God is firſt a Preventing Love: It prevents our ſlowneſs and backwardneſs to entertain it. We ſacrificed to the Queen of Earth, to Fortune, that ſhe would love us; to the World, that it would favour us; and never thought of Gods Love. 2. It is a Purging Love: It waſhes away our corruption and filth, and ſets us upon our leggs, that we may *walk in love.* 3. It is an Overflowing Love, *nimia charitas*, as the Apoſtle ſpeaks, exceeding great, too much Love, larger then our Thoughts, or our Deſires, paſſing our Underſtanding. *Sermo non valet exprimere: experimento opus eſt*; Speech cannot reach it: Experience muſt expreſs it. Feel it we may; diſcourſe of it we cannot. 4. Laſtly, it is a Bountiful Love, and it is Perpetual. *With*
Jer. 31.3. *an everlaſting love have I loved thee*, ſaith God; and *He hath loved us, and*
2 Theſs. 2.16: *given us everlaſting conſolation*; and, *He hath prepared for his children a crown; and they are heads deſtinated to a diadem*, ſaith Tertullian. His common gifts, his earthly goods, *quæ nec ſola ſunt, nec ſumma ſunt*, which are neither the greateſt goods, nor yet alone, but have alwaies a mixture and taſte of evil,
Gen. 25. he gives unto his baſtard children, as Abraham gave gifts to the ſons of his Concubines; but the heritage to Iſaac, the Kingdom and the Crown to the children of promiſe. Nay further yet; His Love is there greateſt, where it appears leaſt. In our miſery and affliction, in the anguiſh of our ſoul, when we think he frowns upon us, and is angry, his love attends and waits upon us, his wings are over us, we alwaies carry his protection about us. Suppoſe it be an Aſp, or a Baſilisk, we ſhall walk upon it: a Lion, or a Dragon; we ſhall tread it under foot: a Red-ſea; it ſhall divide it ſelf: a hot fiery furnace; we ſhall be bathed in it: a Lions den; thou ſhalt be as ſafe in it as in thy private Chamber: Suppoſe it poyſon; it ſhall not hurt thee: a Viper; thou ſhalt fling it off: the wittieſt and moſt exquiſite torment, thou ſhalt not feel it. For *martyres non eripuit; ſed nunquam deſeruit?* he took not the Martyrs from the ſtake; but did he forſake them. No; his love was with them at the ſtake, and in the fire. And this heat of Love did ſo enflame them, that the fire burnt not, the rack tormented not, becauſe the pain was ſwallowed up in Love. Nay, all ſhall work for the beſt to the children of God. Be they Afflictions? We miſcall them; they are but tryals, but leſſons and ſermons. Be they tears? he puts them
2 Kings 6. in his bottel. Be they enemies, and that a mighty hoſt? Behold, *they that be with us are mo then they that be with them. The mountain was full of horſes and chariots of fire round about Eliſha.* Or, if not, our Patience is revenge; and our Sufferance heaps coals of fire upon the head of our adverſaries. Be it the World; *We ſo uſe it, that we may enjoy God*, ſaith St. Auguſtine. Be it the Fleſh; by Gods power we beat it down. Be it the Devil himſelf; In ſtriving to take away, he encreaſes our glory. Be it Death; It is but a paſſage. What though we be here in diſgrace, the very off-ſcouring of the world, the by-word and ſong of the people, accounted the cauſe of all evils, as the Chriſtians were in the primitive times, (no hail, no great thunder, no inundation, but the Chriſtians were accuſed for it) what though we be never ſo vile, never ſo contemptible in this world? we are here ſtran-
1 John 31. gers; *the world knows us not, becauſe it knows not God.* No marvel if a King unknown in another Country, be courſly or injuriouſly uſed, becauſe he is unknown, and in another Country. Let then the world eſteem of Gods children as it pleaſe: They are here in an unknown place, *peregrini deorſum, cives ſurſum*; like mountains or high hills, as Seneca ſpeaks of his Philoſopher; Their growth and tallneſs appears not to men afar off, but to

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thoſe who come nigh. At the Day of Judgment there will another account be made. *When God appears, we ſhall be like unto him.* Then the note will be changed, and the cry alter'd. *We fools thought their life madneſs, and their end without honour: but now they are counted amongſt the children of God, and their portion amongſt his dear Saints.* Wiſd. 5. And are God's children dear unto him? Sure this benefit hath a tye, and this encreaſe of God's love calls for an increaſe of gratitude. He expects that he ſhould be dear to us. For though God's love be not as Man's love, *negotiatio*, as Seneca ſpeaketh, a kind of a market-love, with which we traffick, and from it expect gain; yet he expects that we ſhould love him again: Not that our Love can profit him, but for our own ſakes. He will not love at randome; he will not caſt away his Love, nor his Mite, but he will have it repayed. But if his ten Talents be laid up in a Napkin, laid aſide as not worth the uſing, then his anger riſeth, and his indignation is high and he will not only take away his Talents, but will bind thee hand and foot, and caſt thee into Priſon, and puniſh thee as an unprofitable ſervant. It is ſo even with us Men. No wound greater to us then that which Ingratitude giveth. *If it had been my enemy, I could have borne it*, ſaith David; *but it was my familiar friend, with whom I took ſweet counſel*, that did me this wrong. When Caſſius and the reſt ſet upon Cæſar with their Poniards in the Senate-houſe, he defended himſelf with ſilence: but when Brutus ſtruck, he covered his face with his robe, with his καὶ σὺ τέκνον; *What thou my ſon Brutus?* That Brutus ſtab'd him, this was the Steletto at his heart. It is ſo with God. We cannot offend him more then by unthankfulneſs. *Ingratum ſi dixeris, omnia dixeris.* For in it are all ſins. Infidelity begets it: and we cannot name a greater ſinner then an Infidel. A ſin this is ſo hateful and deteſtable to God that we find him complaining to the Heavens and to the Earth of the Jews ingratitude: *Hear, O Heavens, and hearken, O Earth: for I have nouriſhed rebellious children.* Iſa. 1. And he might well complain: The Jews were his peculiar people, culled out of the whole world, graced with the Title of *Populus meus.* They were his people, his dear people; like Gideons fleece, full of the dew of heavenly benediction, when all the earth was dry beſides; a Signet on God's right hand, a Seal on his heart, and as the Apple of his eye; his Vineyard, which he hedged about, planted with the beſt plants, built a Tower in the midſt of it, and ſpared no diligence to better it; a Nation which he raiſed and increaſed and defended with wonders. How can he then now bear with their ingratitude? How can he be pleaſed with theſe wild grapes, of Diſobedience, and Stubborneſs, and Rebellion? Surely, as he hath threatned, he will pluck off this Signet, he will take away this Hedge, he will dry this Fleece, he will pull this Eagle out of her neſt. *Though ſhe make her neſt high, he will pluck her down from thence. She ſhall be ſmall among the heathen.* Jer. 49. 15, 16. And this *Populus meus* ſhall be *populus nullus*, this *his people* ſhall be *no people*, but a ſcatter'd nation, the ſcorn of the world, *in quos omnium Cæſarum ira detumuit*, who have ſmarted as ſlaves under each Emperor; whoſe very name ſhall be odious, as it is at this day.

Beloved, to come home to our ſelves, and to change Jewry into England; If they then, ſurely we now are *populus Dei*, Gods people, as much endeared, as much obliged, as ever the Jews were. When the cloud of Superſtition darkned England, God diſperſed that cloud, and placed the Candle in the candleſtick, the Goſpel in the Church: And this Taper hath burnt bright theſe many years, we may ſay by miracle; for our enemies whole induſtry hath been to extinguiſh it. We have alſo ſeen Gods wonders on the deep: For when we ſaw no *door of hope* to paſs through, as the Prophet ſpeaks, when our enemies were ready to devour us, as with an Eaſt-wind God ſcattered them: And that Navy which his Holineſs had chriſtned, and called *Invincible*,

Invincible, in a moment was overcome; and a Coin was ſtampt with a fitter name, a new inſcription, *VENIT*, *IVIT*, *FUIT*, *It came, it went away, it came juſt to nothing.* Nay, when Hell it ſelf fought againſt us, and there lacked nothing but the touch of a match to our deſtruction, God in an inſtant blaſted and nullified the deſign of bloudy men. They were in travel with miſchief, and were delivered too, but they brought forth a lye. Theſe loving kindneſſes, I know, you all will ſay deſerve to be written in a pillar of marble, with a pen of iron and the point of a diamond, and to be ſhewen to all poſterity. But, Beloved, it is not verbal thanks alone that God requires: but we muſt write theſe favours in our hearts, and the remembrance of them muſt drive us to repentance for that great ſin of Ingratitude, it muſt win us to obedience, and inforce us to a more Chriſtian converſation, and that *citò*, *hodiè*, without delay, this day; leſt God remove his Providence from our Tabernacle; leſt he blow out our Taper, and remove our Candleſtick; leſt he darken our Sun, and turn our Moon into bloud; leſt he furbiſh that ſword which is already drawn againſt us, to cut us off and deſtroy us. The Jews were his *children*, as *dear* to him as we are; and now they are caſt away, cut off, ſmall and deſpiſed amongſt men! Beſides this larger Volume of Gods bleſſing, each Chriſtian hath at leaſt a pocket Manual, in which he may read Gods love unto himſelf, and tell *what he hath done for his ſoul.* If thou be rich, it was God's love that made thee ſo; and he looks for ſome reſtitution by the hands of the poor. If thou be full of daies, thou hadſt them from Gods right hand; and he gave them not that thou ſhouldſt ſtill be a child in underſtanding. If thou be an Abſolom for beauty, God made not ſo fair a ſoul for a bad gueſt, a foul ſoul. If thou haſt a good thought, it was Gods love that wrought it, and thou muſt not be ſo unkind as to ſtifle it. If thou haſt a holy intendment, it was God that raiſed it, and it is ſacriledge to pull it down. If thou haſt Perſeverance in goodneſs, it was God that continued it, and thy prayer muſt be that he will not depart from thee. And then, if out of all theſe thou findeſt a full perſwaſion that thy ſins are forgiven, and that thou art lovely in Gods ſight, thou muſt alſo encreaſe thy obedience; and as thou taſteſt of Gods love in the higheſt degree, ſo thou muſt wind up this obedience to the higheſt pin; thou muſt be *a follower of God, as a child worthy to be beloved, worthy to be dear.* Which is the laſt ſtep of this Gradation, and comes now to be handled.

A child of God, and *a dear child*; A great priviledge, a great tye. But now not only to be ſo, but to be made worthy to be ſo, not only to be *endeared*, but to be *filius diligibilis*, a child worthy of love, and of a deformed and defaced perſon to be made amiable, this is that *cord of man*, that band of Love that draws us, this is the covering of that *Black* which *the Sun had looked upon*: this is the work of our well-beloved Chriſt Jeſus. And now he calleth, *Ariſe, my love, my fair one, and come away.* As when St. Chryſoſtome makes it an argument of the dignity of the Soul, that whereas a Body naturally deformed cannot by the moſt skilful Artiſt be brought to an apt and ſeemly proportion, yet the ſoul polluted, crooked and maimed may be cleanſed, and ſet as it were, and made ſtraight again: So muſt we here, with the Apoſtle, make it not only an argument of Gods Love, but a great motive to our Obedience, That our ſins are forgiven us, That they ſhall not be imputed unto us, That we ſhall appear before our Judge not in our own likeneſs, but in the likeneſs of our elder Brother *Chriſt Jeſus*, who is truly τέκνον ἀγαπητὸν, Gods *well-beloved Son, in whom he is well-pleaſed*; When Joſeph, *a fair perſon and well-favoured*, was enticed by Potiphars wife to lie with her, his anſwer was; *My maſter hath made me ruler over his houſe, and hath committed all into my*

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my hand; he hath kept nothing from me, but thee: How then ſhall I do this great wickedneſs, and ſin againſt God? Beloved, each Chriſtian ſhould thus diſpute with himſelf; I was ſore wounded, and God hath procured a ſalve for my ſore: and ſhall I therefore lye ſtill, and bleed my ſelf to death? He hath for my ſake humbled his Son, he hath multiplyed his mercies upon me, and ſhall I make his Mercy a cauſe of my obſtinacie in ſin? He hath kept nothing from me but his Honor; and ſhall I ſtrive to diminiſh that? He hath freely forgiven me my ſin; and *ſhall Sin therefore abound? God forbid.* God forbid that our Practice ſhould not as well give Rome the lye as our Doctrine. She imputes it unto us, that we lull men aſleep on the Pillow of Security; that we ſing a *Requiem* to their ſouls, when the conſcience is moſt clamorous; that we are meer *Solifidians*, leaning upon a Reed, relying only upon an empty and hollow Faith; that we do *per contemplationem volare*, ſaith Bellarmine, hover as it were on the wings of Contemplation; that we hope to go to Heaven with only thinking of it, and never ſtrive for inherent Righteouſneſs; and that our Aſſurance that our ſins are forgiven us is *præſidium peccati*, the Devils fenſe, and a ſtrong bullwark, that the kingdom of Sin cannot be demoliſht in us. So charitable is their opinion of us. And although Gods Meſſengers do *lift up their voice like a trumpet* againſt Sin, and whip the vice of Security out of the Temple, although our Pulpits ring and ſound again with the Doctrine of Good works, and not one of our Writers that ever I could ſee (except ſome few hare-brained Lutherans) did ever let fall from their quills one word that might prejudice the neceſſity thereof, yet they cry out as men at great fires, as yet were the only incendiaries, and Religion were now a laying on the pile, and the whole Chriſtian world by us to be ſet on combuſtion. It is true, Beloved; we could pay them with their own coyn; we could caſt before their eyes their Hay and their Stubble, ſtuff fit for the fire, their Indulgences and private Maſſes, their Pardons for ſins not yet committed, pillows indeed and true dormitories to lay men aſleep on. But Recrimination is no remedy; and Silence is the beſt anſwer to Impudence. Our beſt way to confute them is by our practice; as Diogenes confuted Zeno, that believed there was no ſuch thing as Motion, by walking over the room. So if Chriſt ſay unto us, *Your ſins are forgiven you*, let us then *take up our beds, and walk.* Let him that lies on the bed of Security, ariſe from that bed; on the bed of Idleneſs, awake from that ſleep, from that ſlumber, and unfold his hands, and ſtand up, and *walk before God in the land of the living.* For, Beloved, what? are we believers? are we faithful? Why, then we muſt, nay, we cannot chuſe but be, obedient. For Faith and Aſſurance of forgiveneſs is the ground and foundation, not only of Chriſtian Charity, but alſo of all other virtues, of all true Obedience; having its reſidence not only in the Underſtanding, but alſo in the Will; not floating in the brain, but enflaming the heart, and thereby gaining dominion and a kingdom over the affections. Hence Faith is called *obedience* 2 *Theſſ.* 1. 8. where Paul ſaith that there is *a flaming fire* provided for *thoſe who obey not the Goſpel of Chriſt.* For as he obeys his Phyſician, not who believes he is skilful, but who obſerves his preſcripts, who takes the *Recipe*, and is careful of his own health and his Phyſicians honor; ſo he is truly faithful *that obeys the Goſpel of Chriſt*; who doth not only believe that Chriſt is a moſt able Phyſician of his ſoul, and that the Goſpel is the beſt Phyſick, the beſt Purgation, but he who takes this Phyſick, although there be Wormwood or Gall or Aloes in it; who embraceth and receiveth Chriſt being offered unto him, although he bring grief and afflictions along with him; who obſerves his rules, although he preſcribes Diligence and Induſtry and Carefulneſs; who doth therefore the more hate Sin becauſe it is forgiven him; laſtly, who doth the more love God, becauſe through Chriſt he is made

a ſon worthy to be beloved. For, as Seneca ſaith well, *Non eſt res delicata Vivere*, It is nothing of delicacy and delight to Live, but even in this afflictions and ſorrow will make us wiſh for death: So it is not all pleaſure, all content, to be a Chriſtian. There are thorns as well as roſes; there are the waters of Marah as well as thoſe flowing with milk and honey; there are
Gal. 6. ſorrows within, and fightings without; there are *the marks of Chriſt Jeſus to be born*; there is a book of Lamentations like that of Ezekiels to be devoured and digeſted too. In thy way to Heaven there lies a ſword, ſaith Chryſoſtome, and fire, and contumelies, and diſgrace: and thou canſt not go about, but this Sword muſt prick thee, this Fire ſcorch thee, theſe Diſgraces light on thee. And before thou go thy journey, thy very boſome friends, thy old acquaintance, thy Sins, are to renounced. *I have caſt away all worldly deſires*, ſaith Nazianzene, ἀφ' ὧ χειρῶ συνηλαξάμην, *ſince I came to be of the order of Chriſt*, and to rank my ſelf amongſt Chriſtians. And, Pity it is, ſaith Cyprian, that *frons cum Dei ſigno pura*, that forhead which was ſigned with the ſign of the Croſs, ſhould ever be compaſſed about with the Devils Garland. And, The Apoſtles of Chriſt, ſaith he, were tryed by afflictions and torments and the Croſs it ſelf, *nè de Chriſto eſſet delicata confeſſio*, that the tryal might be ſolid, and the confeſſion then made, not when there was a calm, when the brim of the water was ſmooth and even; not in the ſun-ſhine, but in the ſtorm and tempeſt, when Perſecution raged, and the Sword glittered, and the Enemy was terrible. This was the true tryal of a Chriſtian: And indeed, Beloved, the Goſpel (of which when we hear, we think of mercy, not of grace) is γλυκύπικρον, *a bitter-ſweet*; a potion indeed, and more cordial then we can imagine, but not without its bitterneſs. Nay, further yet; the Goſpel holdeth us with a ſtronger bond then the Law. For although it add nothing to the Law in reſpect of innovation, as if that were defective, yet it doth in reſpect of illuſtration and interpretation. Our Saviour propoſed *non nova, ſed novè*, not new commands, but after a new manner. It was ſaid of old, *Thou ſhalt not ſteal*; but thou mayeſt do this by denying an almes: for that is *furtum interpretativum*, theft by way of interpretation, becauſe thou keepeſt that from the poor man which is due unto him. In the Law it is written, *Thou ſhalt not commit adultery*: under the Goſpel an Eunuch may commit it: for he may *fabulari cum oculis*, as St. Auguſtine ſpeaks: And *he who hath looked upon a woman, to luſt after her*, is guilty of this ſin, ſaith our Saviour. The language of the Law was, *An eye for an eye, and a tooth for a tooth*: but now it is, *Good for evil*; *Bleſs for a curſe*. And *plus lex quàm amiſit invenit*, the Law was a gainer, not a loſer, by this precept of Chriſt, *I ſay unto you, Love your enemies*. Therefore the Schoolmen well call the Goſpel *onus allevians*, a lightning burden, much like the Wing of a bird, which maketh the bird heavier, but yet it is that it flies with. Beloved, to ſhut up all in a word; As he ſpake of Victory, It is not gotten *ſedendo, & votis*, by ſitting ſtill, and wiſhing for it; ſo our ſpiritual Conqueſt flies not down into our boſome whilſt we ſit folding of our arms: Nor will Balam's wiſh be the chariot to carry us to heaven, *Let me dye the death of the righteous*: Neither will the walls of Sin fall down with good deſires, with religious wiſhes, as the walls of Jericho did with rams horns. No; the World is deceitful ſtill, and the Devil is a Devil ſtill, and we are yet in the fleſh; and a wonder it were that we alone amongſt other Chriſtians ſhould tread the paths of life, and never ſweat in them; that this way ſhould be a way of bloud when the Apoſtles walkt in it, and ſtrowed with roſes now for us. Or can we expect that we ſhould be carried up to heaven in a dream, or that God ſhould draw us thither whether we will or no; as if he could not reign without us, nor the bleſſed Angels be happy but in our company. Good God!

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what a preſumption is it to think that the name of *Child*, the meer opinion of Gods Love, and to talk of forgiveneſs of ſins ſhould help us! that good wiſhes will promote us! that, when we have caſt our ſelves headlong into a ſea of miſery, into a deluge of ſin, it will be enough to ſay, *Maſter, ſave us; we periſh.* Beloved, *be not deceived*: *God is not mocked.* If we will have Chriſt to be our Prieſt, to ſatisfie for our ſins, and to intercede for us, he muſt be our Prophet too, to teach us; and our King, to govern and rule us. If we will have *the meat that periſheth not*, we muſt *labour for* it; if *eternal life*, we muſt *lay hold on* it; if the garland, we muſt run for it; if we will enjoy the Benefit, we muſt perform the Office; if we will be *children of God*, we muſt *be followers of God*; if we would be *endeared* to him, he muſt be dear to us; if we would be *lovely*, we muſt be loving; and if *God forgive* our ſins, we muſt forſake them; if we will *have the crown of life*, we muſt *be faithful unto death*; if we will have the victory, we muſt fight for it. *Vincenti dabitur.* *To him that overcometh will Chriſt grant to ſit upon his throne.* He hath a Crown laid up for his *Children*, and his *Children* ſhall have their bleſſing, and ſhall know that they were *dear* unto him; They ſhall enter into their *inheritance*, *the Kingdom prepared for them.* And now not only *Paul is theirs*, and *Cephas is theirs*, but *Chriſt is theirs*, and *God is theirs*, and the Crown is theirs, and Heaven is theirs; not in hope only, but in reality; not in apprehenſion onely, but in fruition alſo; not in right and title only, but alſo in poſſeſſion. Thither the Lord bring us who purchaſed it for us with his precious bloud.

Rev. 3. 21.

The Seventh

SERMON.

MATTH. XVIII. 1.

At the ſame time came the Diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdome of heaven?

HERE is a ſtrange Queſtion put up, and that by Diſciples; and as ſtrange an Anſwer given, and that by Chriſt himſelf. The Queſtion is, *Who ſhould be the greateſt in the kingdome of heaven.* The Anſwer is, That in that kingdome *a Child* is the greateſt. A Queſtion put up by men prepoſſeſſed with hopes of Greatneſs, ignorant what this Kingdome, and what Greatneſs was; and an Anſwer excellently fitted to that Queſtion, checking at once their ignorance, and removing it. So that here you ſee Ambition and Ignorance put up the Queſtion; and Wiſdome it ſelf makes the Anſwer. Ambition and Ignorance ſwell our thoughts into a huge bulk, and make us Giants; but Wiſdome abates that tumour, contracts and ſhrinks us up into the ſtature of a Child. *Who is the greateſt?* ſay the Diſciples: that is the Queſtion. *A Child is the greateſt?* ſaith our Saviour, who was the Wiſdome of the Father: That is the Anſwer.

Indeed a man is known by his ſpeech, and our words commonly are the
Matth. 15. 19. evaporations of our Hearts. *Out of the heart proceed evil thoughts*, ſaith Chriſt, and evil queſtions too. Such as the Heart is, which is the fountain of life, ſuch are the motions of the parts. Such as the Will is, which is the beginning of action, ſuch are the motions and operations of the Soul, which flow from the Will, and are commanded by it. Our Words are the commentaries on our Will: For when we ſpeak, we make as it were a deſection of our own Hearts, and read an Anatomy-lecture upon our ſelves. Our wanton talk diſcovers a ſtews in the Heart: When our words are ſwords, the Heart is a ſlaughter-houſe: When we bear falſe witneſs, that is the Mint: When we worſhip Mammon, that is his Temple. The Heart is ἐργαστήριον τῆς κακίας, *the ſhop and work-houſe of all evil.* In this we ſet up idols; in this we work miſchief; in this we heap up riches, build up thrones, raiſe up Kingdomes. *Who is the greateſt in the kingdome of heaven?* is the very dialect of Ambition, and ſhews that the Diſciples hearts were ſo ſet on Honor that they could not ask a queſtion right.

Mark 9. 34. We read that *they had diſputed* of this before *amongſt themſelves by the way*: and then they put up this queſtion to Chriſt, here in this Chapter. And again, Chap. 20. and again *Luke* 22. when he had eaten the Paſſeover with them, when he had foretold his Paſſion, and preacht unto them the doctrine of the Croſs, when his Paſſion was nigh at hand, even then did theſe Diſciples dream of honors and greatneſs and a temporal kingdome, and are

not

not aſhamed to tell it to Chriſt himſelf; *Who is the greateſt in the kingdome of heaven?* Firſt they diſpute it among themſelves in the way, and then they ask Chriſt the queſtion. This is the method of the world at this day; Firſt, to diſpute every man in the way, *in viâ ſuâ*, in his own way; the Covetous in the way that leads to wealth, the Ambitious in the way that leads to honor, the Sacriligeous perſon in the way that leads to atheiſm and profaneneſs: and then to ask Chriſt himſelf a queſtion, and hope to ſtrengthen their vain imaginations by Scripture, and to have an anſwer which ſhall fit their humor, and flatter their ungrounded reſolutions, even from the mouth of Chriſt himſelf. From him they hear that they muſt *work with their own hands:* he then ſpeaks of Riches and Honor. From him they hear that *Bell boweth down*; Dagon muſt fall, and all Superſtition muſt be rooted out. *Nullum ſine auctoramento malum eſt.* We can now be covetous, be ambitious, be ſacrilegious, be what the Fleſh and our Luſts will have us, be any thing, by Scripture. *Who is the greateſt in the kingdome of heaven?* the Diſciples would never have askt the queſtion, had not their thoughts run on Greatneſs, had they not thought that Chriſt had come to this end, to ſet up a throne of ſtate for one of them.

I will not make this error of the Diſciples greater then it is: and yet I cannot make it leſs becauſe Diſciples fell into it, and, which the Jeſuits, for St. Peters ſake pronounce it but a ſmall and venial one. St. Chryſoſtome calls it σκανδαλημα, *a fault.* And it concerns us not ſo much to aggravate as to avoid it. It is ſufficient for us that Chriſt hath reſolved this Queſtion, and brought a little Child upon the ſtage to teach Diſciples, and to teach us to avoid that rock which the Diſciples themſelves had daſht upon.

In the words then we will obſerve, 1. the Occaſion of the Queſtion, pointed out unto us in the firſt words, *At the ſame time;* 2. The Perſons that moved the Queſtion; which are plainly named, *The Diſciples came unto Jeſus, ſaying;* 3. The Queſtion it ſelf, *Who is the greateſt in the kingdome of heaven?* Where we ſhall take ſome pains to diſcover the true nature of this Kingdome, that ſo we may plainly ſee the Diſciples error and miſtake, and carefully avoid it. Theſe are the parts we ſhall ſpeak of, and out of theſe draw ſuch inferences as may be uſeful for our inſtruction; that as if by the Diſciples doctrine, when they were inſpired by the holy Ghoſt, ſo by their error, when they were yet novices in the School of Chriſt, we may learn to guide our ſteps, and walk more circumſpectly in the wayes of truth; that by their ill putting up the Queſtion We may learn to ſtate it right. Of theſe in their order.

We are firſt to ſpeak of the Occaſion of this Queſtion. And to diſcover this, we muſt look back upon the paſſage immediately going before, Chapt. 17. and as it were uſhering in my Text. There the Occaſion privily lurks, as the Devil did in the Occaſion. And there we find how our Saviour in a wonderful manner both paid and received tribute, received it of the Sea, and paid it unto Cæſar; in the one profeſſing himſelf to be Cæſars Subject, in the other proving himſelf to be Cæſars Lord. You ſee, Cæſar commands him to pay tribute, and Chriſt readily obeys; but withal he commands the Sea, and behold the Fiſhes haſten to him with tribute in their mouths, Chapt. 17. 27. Now why our Saviour did ſo ſtrangely mix together his Humility and his Power, in part the reaſon is given by himſelf, *Leſt we ſhould offend them.* For having proved himſelf *free*, and therefore not ſubject to tribute, (for if *the Sons* of Kings *be free*, then the Son of the King of Heaven muſt needs be ſo) yet ſaith he unto Peter, *That we give no offence, caſt thy angle into the Sea.* He is content to do himſelf wrong, and to looſe his profit, to gain his peace. And as he did expreſs his Humility that he might not offend Cæſar, ſo we may be eaſily perſwaded that he

he did manifeſt his Glory that he might not offend his Diſciples. For leſt his Diſciples peradventure ſhould begin to doubt whether he was, as he pretended, Lord of heaven and earth, who did ſo willingly acknowledge a ſuperior, look how much he ſeem'd to impair his credit by ſo humbly paying of tribute, ſo much and more he repaired it by ſo gloriouſly receiving it. Now ſaith the Text, *At the ſame time*, when this wonderful thing was acting, then was this Queſtion propoſed. But now in all this action let us ſee what occaſion was here given to this Queſtion, what ſpark to kindle ſuch a thought in the Diſciples hearts, what one circumſtance which might raiſe ſuch an ambitious conceit. They might indeed have learnt from hence Humility and Obedience to Princes, though Tyrants, and as Tyrants exacting that which is not due, and a Willingneſs to part with their right rather then to offend; That Chriſt is not offended when thus parting with our goods we offend our ſelves to pleaſe our Superiours. But a corrupt Heart poyſons the moſt wholſome, the moſt didactical, the moſt exemplary actions, and then ſucks from them that venome which it ſelf firſt caſt. A ſick ill-affected ſtomach makes food it ſelf the cauſe of a diſeaſe, and makes an Antidote poyſon. Prejudice and a prepoſſeſſed mind, by a ſtrong kind of Alchymie, turns every thing into it ſelf, makes Chriſts Humility an occaſion of pride, his Submiſſion a foot-ſtool to riſe up upon, and upon Subjection it ſelf lays the foundation of a Kingdome.

Some of the Fathers, as Chryſoſtome, and Hierome, and others, were of opinion that the Diſciples, when they ſaw Peter joyned with Chriſt in this action, and from thoſe words of our Saviours, *Take, and give them for me and thee*, did nouriſh a conceit that Peter in this was preferred before the reſt, and that there was ſome peculiar honor done to him above his fellows: and that this raiſed in them a diſdain againſt Peter: and that their diſdain moved them to propoſe this Queſtion, not particularly, *Whether Peter ſhould be*, but ἀδιορίστως, in general terms, *Who ſhould be, the greateſt.* And this the Church of Rome lays hold on; and founding her pretended Supremacy on Peter, whereſoever ſhe finds but the name of *Peter*, nay, but the ſhadow of Peter, ſhe ſeeks a myſtery; and, if ſhe cannot find one, ſhe will make one. The Cardinal is fond of this interpretation, and brings it in as a ſtrong proof of that claim the Biſhop of Rome makes of being Prince of all the world. But what is this but *interpretationibus ludere de ſcripturis?* when the Text turns countenance, to put a face and a fair gloſs upon it, and make it ſmile upon that monſtrous Error which nothing but their Ambition could give birth and life unto? For, to ſpeak truth, what honor could this be to Peter? To pay tribute is a ſign of ſubjection, not of honor. And, if we will judge righteous judgment, nay, if we will judge but according to the appearance, the greateſt honor which could here have accrewed to Peter, had been to have been exempted when all the reſt had paid. To ſpeak truth then, or at leaſt that which is moſt probably true, not any honor done to Peter, but the diſhonor which was done to Chriſt himſelf, may ſeem to be the true Occaſion of this Queſtion. I ſhall give you my reaſon for it. We ſee it a common thing in the world that men who dream of Honors, as the Diſciples here did, grow more ambitious by the ſenſe of ſome diſgrace: As in Winter we ſee the fountains and hollow caverns of the earth are hotteſt; and as the Philoſophers will tell us that a quality grows ſtronger and more intenſe by reaſon of its contrary. Humility may ſometimes blow the bladder of Pride; Diſgrace may be as a wind to whet up our ambitious thoughts to a higher pitch. Or it may be as Water; ſome drops of it by a kind of moral Antiperiſtaſis may kindle this fire within us, and enrage it; and that which was applyed as a remedy to allay the tumour, may by our indiſpoſition and infirmity be made an occaſion

caſion to encreaſe it. *We truſted that this had been he who ſhould have redeemed Iſrael*, ſay they *Luke* 24.21. Is this he who ſhould come with the Sword and with Power and with Abundance unto them? that ſhould root up the Nations before them, and re-inſtate them in the Land of Canaan? Is this that Meſſias which, after many years victoriouſly paſt on earth, ſhould at laſt reſign up his life, and eſtabliſh his Kingdome upon his Succeſſors for ever? A conceit not newly crept in, but which they may ſeem to have had by a kind of tradition, as appeareth by that of our Saviour *Luke* 14.15. *Bleſſed is he that ſhall eat bread in the kingdome of God*: and by *the mother of Zebedee's children*, who requeſted that *her two ſons might ſit, one at Chriſts right hand, the other at his left in his kingdome.* Matth. 20.21. And can Chriſt do this, and thus ſubmit himſelf? Can he be a King that thus pays tribute? Some fit and pang of this diſtemper did no doubt trouble the Diſciples minds at this time. They had been often troubled with it, and had ſundry times diſcuſt amongſt themſelves, as we have obſerved, *who ſhould be the greateſt.* And now upon this occaſion, ſeeing Chriſt bowing to Autority, and ſubmitting to them whom they thought he came to deſtroy; *the fire burned, and they ſpake with their tongue.* Seeing the Lord of heaven and earth thus challeng'd for tribute, and thus gently yielding to pay it, they loſt the ſight of his Power in his Humility; they forgot the miracle of the Money in the fiſhes mouth, becauſe it was tribute: And being ſtruck with Admiration, they began to enquire what Honors and what degrees of Greatneſs were in his Kingdome, which is his Church; and obſerving the King of Heaven himſelf thus ſubject to command, inſtead of learning Humility, they foment their Pride, they awake their Ambition, and rowſe it up to ſeek the glory of this world; they are bold to ask him who was the Maſter and patern of Humility, *Who is the greateſt in the kingdome of heaven?* This I take to be the Occaſion of this Queſtion. And ſo I paſs from it to the Perſons who moved it; *The Diſciples came unto Jeſus.*

And the Diſciples, we doubt not, had been well and often inſtructed that *the Kingdome of Chriſt was not of this world*, but ſpiritual; yet the prejudicate conceit they had of the Meſſias did ſhut up their underſtanding againſt this truth; the ſhape they had drawn in their minds of Chriſt made Chriſt leſs viſible in his own ſhape. So hard it is *homini hominem exuere*, for a man to put off himſelf; for a man that looks for a Pearl, to interpret it *Grace*; for a man that is ambitious of Honor on earth, to look for it in heaven. Such a damp and darkneſs doth Prejudice caſt upon the minds and underſtandings even of the beſt men, even of Diſciples of Chriſt. For the Devil fits himſelf to the nature and diſpoſition of every man. What he ſaid of the Jeſuite, *JESUITA EST OMNIS HOMO, a Jeſuite is every man to every man, can apply himſelf to all humors, all diſpoſitions*, is moſt true of our common enemy, Satan. He is in a manner *made all things to all men.* If he cannot caſt us down into the mire of carnal and bruitiſh ſin, he is very active and cunning to lift us up on the wings of the wind, and to whiff us about with the deſire of honor and priority. *Etiam in ſinu diſcipulorum ambitio dormit*, ſaith Cyprian; Ambition finds a pillow to ſleep on even in the boſome of Diſciples themſelves. There ſhe lyes as in a ſhade, lurks as in a bed-chamber; and at laſt ſhe comes forth, and you may behold her raiſing of palaces, and meaſuring out kingdomes; and you may hear her asking of queſtions, *Who ſhall be the greateſt? Multimoda Satanæ ingenia*, ſaith Hierome; the craft of Satan is various, and his wiles and deviſes manifold. He knows in what breaſt to kindle Luſt, into which to breathe Ambition. He knows whom to caſt down with Sorrow, whom to deceive with Joy, whom to ſhake with Fear, and whom to miſlead with Admiration. He ſearcheth our affections, he fans and winnows our hearts,

and

and makes that a bait to catch us withal which we moſt love and moſt look upon. *He fights*, as the Father ſpeaks, *with our ſelves againſt our ſelves*; he makes ſnares of our own deſires, and binds and fetters us up with our own love. If he overcome us with his more groſs tentations, he inſults: but if he fail there, he then comes towards us with thoſe tentations which are better clothed and better ſpoken. He maketh curious nets, entangles our phanſie, and we ſtrait dream of Kingdomes. If our weakneſs overthrow us not, *tropheis triumphiſque ſuccumbemus*, ſaith the Father, our own tropheys and triumphs ſhall deſtroy us. Like a wiſe Captain, he plants all his force and artillery at that place which is weakeſt and moſt attemptable. We ſee the Diſciples hearts were here weakeſt, and here lay moſt open: hither therefore the Devil directs his darts, here he placeth his engines, to make a breach. So dangerous a vice is Ambition; and ſo hard a thing it is even for good men, for mortified perſons, for the Diſciples of Chriſt, to avoid it. *Who ſhall be the greateſt?* they are not alwaies the worſt men that put up that queſtion. Tully obſerves of the Philoſophers, that though they wrote books of the Contempt of Glory, yet they would ſet their names to thoſe books, and ſo ſeek for Glory by oppugning it, and even woo it in the way of a bold defiance. And Plutarch ſpeaking of the Philoſopher whoſe *Dictor* it was, *LATENTER VIVENDUM, That a concealed life was beſt*, yet adds withal, Ἀλλ' ἐυδὲ ὁ τοῦτο εἰπὼν λαθὼν ἐβίωσεν, *That he would not have it concealed, that this Dictor or ſpeech was his.* What ſpeak we of the Heathen Philoſophers? The Philoſophers of God, the Prophets of God, have been much infeſted herewith. Look upon Baruch; When he thrived not in the King of Judah's Court, he fell into diſcontent and repining; ſo that the Prophet Jeremy is ſent unto him with expreſs meſſage, *Seekeſt thou great things for thy ſelf? ſeek them not. For I will bring evil upon the whole earth, ſaith the Lord.* Behold Jonah under his gourd; What a pett and chafe is he in? How irreverent to his God? How doth he tell God even to his face that *he did well to be angry even unto death.* And all this Anger from what fire was it kindled? Certainly from no other then an overweaning conceit of his own reputation; leſt the ſparing of Niniveh, againſt which he had denounced ruin and deſtruction, ſhould diſparage him with the people, and loſe him the name of a true Prophet.

Jer. 45. 5.

And this we need not much marvail at if we conſider the nature of this vice. For firſt of all, it is a choice vice, preſerved on purpoſe by the Divel to abuſe the beſt: nor will it grow in every ſoil. Μεγάλαι φύσεις καὶ θερμαὶ, *Great and Noble natures*, the beſt capacities, the moſt able wits, theſe are the fat ſoil in which this weed grows. Baſe and ſordid natures ſeldom bear it. What cares the Covetous perſon for Honor, who will bow to durt? What cares he for riſing in repute, who hath buried himſelf alive in the earth? What cares he for a name, that had rather ſee other mens names in his parchments then his own in the Book of Life? What cares the Wanton for renown, who had rather be crowned with roſes then with a Diademe? or will he deſire to riſe higher, whoſe higheſt ſtep is up to the bed of Luſt and the embraces of a Strumpet? Theſe Swine love not ſuch water as this, nor ſuch an oyntment, as a Good name, but will wallow ſtill in their own mire. And therefore you may obſerve it *Matth.*4. that the Devil ſets not upon our Saviour with Luſt, or Luxury, or Covetouſneſs, or any ſuch vulgar and inferior vice, but carries him to *an exceeding high mountain, and from thence ſhews him the kingdome of the world*, to ſee whether he will ſtoop at the prey.

Secondly, It is a vice to which the world is much beholding, and therefore finds more countenance then any. Look upon the works of mens wits, their Books and Writings; look upon the works of mens hands, their Charity

rity and Alms-deeds and Hoſpitality; and we ſhall quickly diſcover that Honor and Deſire to tranſmit their names to poſterity have been in many (for to ſay, in all, were the greateſt uncharitableneſs in the world; but in many they have been) the chiefeſt fires to ſet theſe alembicks a work. We will not now diſpute the truth of that which the Schools teach, *That Evil could not ſubſiſt if it were not founded in Good*; but we may be bold to ſay that this evil of Ambition could hardly ſubſiſt if it were not maintained and rooted in Virtue. Other weeds will grow of themſelves, finding matter within us to feed and nouriſh them. Murder is but the ebullition of our Choler; Luxury, a very exhalation of our Fleſh; Luſt boyles in our very bloud: But this vice, like unto Ivy or Woodbind, will hardly grow unleſs it fix it ſelf upon the Oke, upon ſome ſtrong and profitable matter. If you ſee Abſalom in Hebron paying his vow, it is to gain a kingdome. If the Phariſee faſt and pray, it is to be called *Rabbi*; if he gives alms, it is with a trumpet? If Simon Magus deſire to turn Apoſtle, it is to be *ſome great one.* If Diotrephes be of the Church, it is *to have the præeminence.* 2 Sam 15.7.

Laſt of all, it is a vice which amongſt many men hath gained the reputation of Virtue. And, *if it be not a virtue*, ſaith the Orator, *yet it is many times the cauſe of it.* Ambition and Æmulation have ever been accounted the nurſes of wit, the kindlers of induſtry, the life of ſtudies, and the mothers of all famous actions. And this is it which hath raiſed their price and eſtimation. But it here falls out as it doth with bodies which are nouriſht with unwholſome meats; They are in a ſhort time corrupted with diſeaſes, and dye by thoſe meats they lived on. Wit and Induſty, which are mainteined by theſe vices, do at laſt run to ruin by thoſe vices which maintein them. How many an alms is blown away with the breath of the Trumpet? How many a Prayer is the ſhorter for its length, is not heard for its noyſe, and is loſt in the open ſtreets? How many a Faſt is buried in a diſfigured face? How many a Good deed had been regiſtred in heaven, if it had not been firſt written on the walls? But, as we read in the Hiſtorian, that Thievery and Piracy were ſo commonly practiſed amongſt the Grecians that men made publick profeſſion of them, neither were they taken to be vices; ſo we find it by daily experience that Ambition is ſo like to Virtue that the world hath even taken her to be one, and made much of her, and extolled her, becauſe ſhe is ſo common. Diſciples themſelves will be talking of *Kingdomes* and *Greatneſs*, will be asking the queſtion, *Who is the greateſt in the kingdome of heaven?* And yet it is as impertinent a queſtion as could have been put to Chriſt. And of this we are to ſpeak in the next place; But firſt we will draw ſuch inferences out of that which hath been ſpoken as may be uſeful for our inſtruction.

And firſt, if we look back upon the Diſciples, we cannot but look into our ſelves; and ſeeing what it was that kept them ſo long from the true knowledge of the Meſſias, who had been ſo long with them, with whom they ate and drank and converſed, and whoſe miracles they were eye-witneſſes of, we cannot but ſearch and ranſack our inward man, empty it of all extravagant and heterogeneous matter, diſpoſſeſs it of every evil ſpirit, of every carnal conceit, which may ſhut out Chriſt, ſweep and garniſh it, that the Truth may enter and dwell there. Prejudice puts out the eye of our Judgment. Ὀπινις πρόκοπης ἐγκοπή, *Opinion is a great retarder of proficiency*; it being common to men to be jealous of every word that breaths in oppoſition to what they have already received, as of an enemy; and, though it be truth, to ſuſpect it, becauſe it breaths from a contrary coaſt. *Moab is ſetled on his lees, hath not been emptied from veſſel to veſſel; therefore his taſte remained in him, and his ſent is not changed.* He hath ever the ſame Jer. 48.11.

taſte and the ſame ſent: and this makes every thing, promiſes and threatnings, judgments and bleſſings, doctrines and miracles, reliſh and taſte and ſent as he doth. He is the ſame under the rod and the ſame under bleſſings, the ſame in a calm and the ſame when it thunders. He *is ſetled on his lees*, and no change can change him. It is a world to ſee what power Prejudice hath to change the face and countenance of objects, and ſhape them like unto it ſelf. It makes a ſhadow a man, and a man a hobgoblin; it miſtakes a friend for an enemy. It puts horror upon Virtue, and makes Vice it ſelf of a ruddy countenance. It makes God the Author of ſin, and the Devil a worker of miracles. It makes the Prince of peace a man of war; beholds a poor Chriſt, and makes him a King; receives him in the form of a ſervant, and builds him a Throne; dreams of Kingdomes in the houſe of mourning, and of triumph in perſecution; makes Chriſts Humility an occaſion of pride; makes a new Religion, a new Chriſt, a new Goſpel; and thus gropes at noon-day; is deaf to thunder, is ſurly againſt good counſel, and thruſts him away that gives it; is an enemy to a friend; is a fiery furnace to devour thoſe that miniſter unto it. When God opens the gates of heaven, this ſhuts them; when he diſplayes his rayes of mercy, this puts them by; when he would enter, this ſhuts the door; when he is ready to let fall his dew, this will not ſuffer him to be good unto us, will not ſuffer him to bleſs, will not ſuffer him to teach, will not ſuffer him to ſave us. This *killed the Prophets, and ſtoned them that were ſent*; This whipped, and ſpet upon, and crucified the Lord of Life himſelf. For all miſtakes is from the Eye, all error from the Mind, not from the Object. If the Eye be goggle, or mis-ſet; if the Mind be dimm'd with Malice or Ambition and Prejudice, it puts upon things what ſhape it pleaſeth, receiveth not the true and natural *ſpecies* they preſent, but views them at home in it ſelf, as in a falſe glaſs, which renders them back again as it were by reflexion; which is moſt deceitful. This makes Gods and ſets up Idols in it ſelf, and then worſhips them. And this is the reaſon why Chriſt is ſo much miſtaken, why the Goſpel of Chriſt receives ſuch different entertainment. Every man layes hold on it, wreſts it to his own purpoſe, works it on his own anvil, and ſhapes it to his own phanſie and affections; as out of the ſame maſs Phidias made a Goddeſs, and Hyſippus a Satyr.

Oh beloved! how many lye buried under Prejudice, corrupt and putrefied and even ſtinking in the noſtrils of God and man, not to be awak'd till the laſt Trump! All exhortations, all reproofs, all admonitions, all reaſon, all truth is to them but as a meſs of pottage ſet upon a dead mans grave; the tongue of Men and Angels but as ſounding braſs. How do they rejoyce in iniquity, triumph in evil, confirm themſelves in wicked practiſes! What a paradiſe do they plant in Tophet! what a Heaven do they make in Hell it ſelf! How buſie are they to ſanctifie and glorifie their error! What ſhift do they make to make themſelves the Devils Children ſeven times more then they are! How do they argue and diſpute themſelves into hell! That which is a reaſon againſt them is made a reaſon for them; that which ſtrikes at their error is made to uphold it; that which checketh them ſpurs them; that which binds them ſets them looſe; that which bids them, *Touch not*, *Taſte not*, is to them as the voice to Peter, *Acts* 10. *Riſe, kill, and eat*. Where Prejudice bears rule, every thing muſt bow; every ſheaf, every occaſion, every occurrence muſt fall down before it. If it be adverſity, it is an argument; if good ſucceſs, it is an argument. What ſhall I ſay? In the next world it is Holineſs, but in this it is Prejudice, it is Covetouſneſs, it is Ambition, that makes Saints. So dangerous was Prejudice and Præ-conceit to the Diſciples that no words, no miracles of Chriſt could root it out, but it grew up in them, and ſpread it ſelf into

Thoughts

Thoughts and Queſtions, which are as the boughs of it, till *a ſound from heaven*; till *a mighty ruſhing wind*, till *fiery tongues* beat it down and conſum'd it. So dangerous was it to the Jews, that it had been better for them to have been utterly ignorant of their Meſſias. For this groſs Præconceit of their Meſſias was yet the main reaſon that they entertained him not when he came, becauſe he came in a poſture ſo contrary to their expectation, ſo unlike that Chriſt which they had ſet up already in their minds. So dangerous a thing is a Prepoſſeſſed mind to it ſelf.

And therefore it well concerns us, as Chryſoſtome ſpeaks, κοιμίζειν τῶν ἀτόπων λογισμῶν τὸ πάθος, *to quiet and ſlumber theſe imaginations, theſe abſurd reaſonings* and dialogues which we make within our ſelves. For why ſhould ſuch *thoughts ariſe in our hearts*, ſuch thoughts as will ſhut out better, ſuch thoughts of a temporal as will deprive us of an eternal Kingdom, ſuch thoughts of goodneſs as will make us worſe then the beaſts that periſh. And it well concerns us to be jealous and ſuſpicious of our ſelves. For Jealouſie and Suſpicion, though in other matters it be a diſeaſe that no Phyſician can cure, yet in reſpect of our Souls is a ſeaſonable medicine, full of efficacy and virtue. We cannot be too jealous of our own ſalvation. My jealouſie of my Honor may draw on deſtruction, my jealouſie of my Money may invite a thief, my jealouſie of my wife may provoke her to folly; but my jealouſie of my Soul doth enoble and enrich it, and *preſent* it *a pure Virgin unto Chriſt*. Let us then be afraid of our own thoughts, and take heed of all prejudicate conceits.

In the ſecond place, ſince the Divel made uſe of this error of the Diſciples, and attempted them there where they were moſt open to him, let us, as wiſe Captains uſe to do, double our watch, and be careful to ſtrengthen that part which is weakeſt and moſt aſſaylable; as Galen counſels, where the Affections are contrary, firſt wreſtle with that which is moſt prevalent, and overcome it, that we may find our work the eaſier and leſs trouble to bring the reſt in ſubjection. For, Beloved, as tentations work by the Senſitive part upon the Rational, ſo they have a diverſe operation according to mens ſeveral conſtitutions and complexions. Every man is not equally prone to every ſin. This raviſheth the eye of one which another will not look on: This man liketh that which another abhorreth. He that made the Devil fly at the firſt encounter, may embrace him at the next. He that ſtood out with him in Luſt, may yield to him in Anger: He that defied his Mammon, may ſtoop at his Kingdomes: He that would none of his Bread, may feed himſelf with his Ayre: He that feard not the roaring of the Lion, may be overcome with the ſubtilty of the Serpent. A man of a heavy and ſluggiſh diſpoſition is ſeldome ambitious; a man of lively and nimble ſpirits is ſeldome idle. As hard a matter it is for ſome men to commit ſome ſin as it is for others to avoid it; as hard for the Fool in the Goſpel to have ſpent his eſtate as for the Prodigal to have kept it. We ſee this man wondring at his brother that he ſhould fall into ſuch or ſuch a ſin, and the other wondring as much at him how he ſhould fall into the contrary. Therefore the Devil, who obſerves how we are elemented and compoſed, hath his τείχεα, ſaith Macarius, *his divers back-doors*, out of which he may ſlip and return at pleaſure; and, if his firſt bait be diſtaſtful, come again and preſent another which will fit our taſte and palate. If the Diſciples *leave all, and follow* Chriſt, he will try them with Honor, and teach them to dream of a Kingdome even in the School of their Maſter. It will concern us then to take pains, and go down and meet him at this door, at that door, which he is moſt likely to enter. If it be the Eye, ſhut it up by covenant: If it be the Ear, ſtop it, and be thoſe Addars which will not hear his charmes: If it be our Taſte, deny it: If it be our Appetite, be harſh to it: If it be our Phanſie, watch it, and bind it up. For if *this was done to the green tree,*

the Diſciples of Chriſt; if they were endangered where they were weakeſt; what may not be done *to the dry*, which is ready to catch and take fire at every ſpark of a tentation? Let us then be ready and prepared, and ſtand in our complete armour at that door which the Enemy is moſt like to attempt. Let us *put on the whole armour of God, that we may be able to ſtand againſt every wile of the Devil*, eſpecially againſt that wile which may ſooneſt enſnare us.

Ephes. 6. 11.

Let me give you one Uſe more, and ſo conclude this point. Let us not ſeek the World in the Church, nor Honors and Preferments in the Kingdome of Chriſt. Let us not fit Religion to our carnal deſires, but lay them down at the foot of Religion. Make not Chriſtianity to lacquey it after the World, but let Chriſtianity ſwallow up the World in victory. Let us clip the wing of our Ambition, and the more beware of it becauſe it carries with it the ſhape and ſhew of Virtue. For as we are told in Philoſophy, *In habentibus ſymbolum facilior tranſmutatio*, amongſt the Elements thoſe two which have a quality common to both, are eaſilieſt changed one into the other; ſo above all Vices we are moſt apt to fall into thoſe which have ſome ſymbolizing quality, ſome face and countenance of Goodneſs, which are better dreſt and better clothed, and beſpeak us in the name of Virtue it ſelf, like a ſtrumpet in a matrons ſtool. Let us ſhun this as a moſt dangerous rock, againſt which many a veſſel of burden after a proſperous voyage hath daſht and ſunk. By Deſire of honor and vain glory it comes to paſs that many goodly and ſpecious monuments which were dedicated rather to Honor then to God, have deſtroyed and ruined their Founders, who, like unfortunate mothers, have brought forth beautiful iſſues, but themſelves have dyed in the birth of them. They have proved but like the ropes of ſilk and daggers of gold which Heliogabalus prepared to ſtab and ſtrangle himſelf withall, adding, *pretioſiorem mortem ſuam eſſe debere*, that his death ought to be more coſtly then other mens; and they have ſerved to no other end but this, *ut cariùs pereant*, that the workers of them might dye with greater ſtate then other men, and might fall to the loweſt pit, as the ſword-players did in the Theater, with noyſe and applauſe. I have ſpoken of the Occaſion of the Queſtion, and of the Perſons who put it. Come we now, in the laſt place, to the Queſtion it ſelf, *Who is the greateſt in the kingdome of heaven?*

The Diſciples here were miſtaken *in terminis*, in the very terms of their Queſtion. For neither is Greatneſs that which they ſuppoſed, nor the Kingdome of heaven of that nature as to admit of that Greatneſs which their phanſie had ſet up. For by *the Kingdome of heaven* is meant in Scripture not the Kingdome of Glory, but the Kingdome of Grace, by which Chriſt ſits and rules in the hearts of his Saints. When John the Baptiſt preacht Repentance, he told the Jews that *the Kingdome of heaven is at hand*. When our Saviour tells us that it is *like ſeed ſowen in good ground, like a net caſt into the ſea, like a pearl, like a treaſure hid in the field*, what elſe can he mean but his Kingdome of Grace on earth? not his Kingdome of Glory in heaven. So that for the Diſciples to ask, *Who is greateſt in this kingdome?* was to ſhape out the Church of God by the World; Much like to that which we read in Lucian of Priams young ſon, who being taken up into heaven, is brought-in calling for milk and cheeſe and ſuch country cates as were his wonted food on earth. For in the Kingdome of Grace, that is in the Congregation of Gods Saints and the elect Members of Chriſt, there is no ſuch difference of degrees as Ambition taught the Diſciples to imagine. Not that we deny Order and Government in the Church of God. No; without theſe his Church could not ſubſiſt, but would be like Ariſtotles army without diſcipline, ἄχρηστον τὸ ὄχλικὸν, *an unprofitable rout*. To this

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end Christ *gave Apostles* and *Teachers* and *Pastors, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ.* His Teachers call us, his Governors direct us to this Kingdome. But the Disciples, being brought up in the world, thought of that Greatness which they saw did bear the sway amongst men; Much like the ἀνθρωπομορφῖται, who thought that God bare the shape of a Man, because they read in Scripture of his Feet, and Hands, and Eyes, and the like. But that it was not so in Christs Kingdome, may appear by our Saviour's Answer to the Question. For he takes a Child, and tells them that if they will be of his Kingdome, they must be like unto it. By which he choaks and kills in them all conceit of Ambition and Greatness. For, as Plato most truly said, *that those that dye do find a state of things beyond all expectation, diverse from that which they left behind,* so when we are dead to the World, and true Citizens of the Kingdome of Christ, we shall find *there is neither Jew nor Greek, neither bond nor free, neither male nor female; but all are one in Christ Jesus.* Gal. 3. 28. God looks not what bloud runs in thy veins, he observes not thy Heraldry. If Greatness could have purchased heaven, Lazarus had been in hell, and Dives in Abrahams bosome. *Earl,* and *Knight* and *Peasant* are tearms of distinction on earth: in the Kingdome of heaven there is no such distinction. Faith makes us all one in Christ; and the Crown of glory shall be set upon the head of him that grindeth at the mill as well as upon his that sitteth on the throne. Christ requires τὸ ψυχῆς εὐγενὲς, *the nobility of the Soul*: and he is the greatest in his Kingdome who hath the true and inward worth of Honesty and Sanctity of life, though in this world he lye buried in obscurity and silence. Here Lazarus may be richer then Dives, the beggar higher then the King, and a Child, the least, is greatest in this Kingdome.

A main difference we may see between this Kingdome and the Kingdomes of the world, if we compare them. First, the Subjects of this Kingdome are unknown to any but to God himself. *The foundation of the Lord standeth sure,* saith the Apostle 2 *Tim.* 2. 19. *having this seal, The Lord knowes who are his.* And if they be unknown, who then can range them into orders and degrees. Secondly, of this Kingdome there is no end. Thirdly, the seat of this Kingdome is the hearts of the faithful. *Cathedram habet in Cœlo qui domat corda*; His chair is in heaven that rules the hearts of the sons of men here on earth. This *earth*, that is, this body of clay, *hath God given to the sons of men,* to the Princes of the earth, under whose government we live; But our *Heaven*, our better part, our inward and spiritual man, he reserves to himself. Kings and Princes can restrain the outward man and moderate our outward actions by their laws and edicts.

Illa se jactat in aulâ Æolus:

Thus far can they go; They can tye our Hands and Tongues; and they can go no further. For to set up an imperial throne in our Understandings and our Wills, belongs to Christ alone. He teacheth the lame to go, and the blind to see, and recovers the dry hand; He makes us active in this Kingdome of Grace. Lastly, as their Subjects and Seat are different, so are their Laws; In the Common-wealth of Rome the Laws were the works of many hands. Some of them were *Plebiscita*, the acts of the people; others *Senatus Consulta*, the decrees of the Senate; others, *edicta Prætorum*, the verdicts of their Judges; others, *Responsa prudentum*, the opinions of Wise men in cases of doubt; others, *rescripta Imperatorum*, the rescripts and answers of their Emperors when they were consulted with. *Christiani habent regulam*, saith Tertullian; Christians have one certain immoveable rule,

rule, the Word of God, to guide and rule them in their life and actions. Beſides, the Laws of the Kingdome of Chriſt are eternal, ſubſtantial, indiſpenſable: But the laws made by humane autority are many of them light and ſuperficial, all of them temporary and mutable. For all the humane autority in the world can never enact one eternal or fundamental law. Read the Laws that men have made, and lay them together, and we ſhall obſerve that they were made upon occaſion and circumſtance either of Time, or Place, or Perſons; and therefore either by diſcontinuance have fallen of themſelves, or by reaſon of ſome urgent occaſion have been neceſſarily revoked: But the Laws of our Great King are like himſelf, everlaſting, never to be revoked or cancelled, but every ἰῶτα and tittle of them to ſtand faſt, though heaven and earth paſs away.

Thus you ſee the Kingdome of Chriſt and the Kingdomes of this world have not the ſame face and countenance; the Subjects of the one being diſcernable, of the other unknown; their ſeat and place and lawes are different. So that our Saviour, as he anſwered the ſons of Zebedee, *Yee know not what yee ask*, ſo he might have replied to his Diſciples here, *Yee know not what yee ſpeak. My kingdome is not of this world. The kingdome of heaven is within you.* Why ask you then, *Who is the greateſt in the kingdome of heaven?* That you commit no more ſuch ſolœciſms, behold here *a little child*; let him teach you how to ſpeak; and become like him, and *you ſhall be great in the kingdome of heaven.*

We ſee then that the Diſciples of Chriſt were much miſtaken in this queſtion of greatneſs. And a common error it is amongſt men to judge of ſpiritual things by carnal, of eternal by temporary. When our Saviour preached to Nicodemus the Doctrine of Regeneration and New life, what a groſs conceit did he harp upon, of *a Re-entry to be made into his mothers womb?* When he told the Samaritane of *the water of life*, her thoughts ran on her *pitcher* and on *Jacob's well.* When Simon Magus *ſaw that by laying on of hands the Apoſtles gave the holy Ghoſt*, he hopes by *money* to purchaſe the like power. For ſeeing what a kingdome Money had amongſt men, he ſtreight conceived *Cœlum venale, Deumque*, that God and Heaven might be bought with a price. Thus whereſoever we walk, our own ſhadow goes before us, and we uſe the language and dialect of the World in the School of Chriſt: we talk of Superiority and Power and Dominion in that Kingdome wherein we muſt be *Prieſts* and *Kings* too, but by being good, not great.

The ſenſe which the Diſciples through error meant, was this, *Who ſhould be greateſt, Who ſhould have moſt outward pomp and glory, Who ſhould have precedency above others:* But the ſenſe which, as appears by our Saviours anſwer, they ſhould have meant, was, *Who is the greateſt?* that is, *Who is of the trueſt and realleſt worth in the kingdome of heaven?* This had ſhewed them Diſciples indeed, whoſe eyes ſhould be the rather on the Duty then on the Reward, and who can have no greater honor then this, that they deſerve it. Though there be places of outward government, of præeminence and dignity in the Church, yet it ill becomes the mouth of a Diſciple to ask ſuch a Queſtion. For though they all joyntly ask *Who is the greateſt?* yet it appears by the very queſtion that every one of them did wiſh himſelf the man. An evil of old very dangerous in the Church of Chriſt, but not purged out in after ages. *Per quot pericula*, ſath St. Auguſtine, *pervenitur ad grandius periculum?* Through how many dangers and difficulties do we ſtrive forward to Honor, which is the greateſt danger of all? *Ut dominemur aliis, priùs ſervimus*, ſaith St. Ambroſe; To gain Dominion over others we become the greateſt ſlaves in the world. What an inundation had this deſire of Greatneſs made in the Church! how was it ready to overwhelm all Religion and Piety, had there not been banks ſet

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up againſt it to confute it, and Decrees made to reſtrain it! The Deacon would have the honor of the Prieſt; the Prieſt, the Conſiſtory of the Biſhop. The Biſhops ſeat was not high enough, but he would be a Metropolitane, and to that end procured Letters from the Emperors, which the Greeks called τὰ πραγματικὰ, by which they obteined that, where there was formerly but one, there might now be two Metropolitanes. And all theſe no doubt were Diſciples of Chriſt, if for no other reaſon, yet for this *QUIS EST MAXIMUS?* for their affectation of Greatneſs. And now what followed? As one well obſerves, *Ex religione ars facta*; Religion was made a trade and an art to live by. Till at laſt it was cried down in divers Councels, at Chalcedon, at Trullum in Conſtantinople, and others: And in the Councel of Sardis a Biſhop is forbidden to leave the government of a ſmall City for a greater. Of all men Ambition leaſt becomes a Diſciple of Chriſt: And therefore Chriſtian Emperors did after count him unworthy of any great place in the Church who did affect it. *Quæratur cogendus, rogatus recedat, invitatus effugiat*; Being ſought for, let him be compelled; being askt, let him withdraw himſelf; being invited, let him refuſe. *Sola illi ſuffragetur neceſſitas recuſandi*; Let this be the only ſuffrage to enthrone him, that he refus'd it. *Maximè ambiendus, qui non eſt ambitioſus*; For it is fit that he that doth not ſeek for ſhould be ſought for by preferment. And to this purpoſe it was that our Saviour anſwers the Diſciples, not to what they meant, but to what they ſhould have meant, to divert them from all thought of dominion. And withal he implyes that that is not Greatneſs which they imagined, but that Humility and Integrity of life was the trueſt Greatneſs and greateſt Honor in his Kingdome.

And, to ſpeak the truth, this only deſerves the name of Greatneſs. Οὐκ ἐν τῷ μεγάλῳ τὸ ἓν κεῖται, ἀλλ' ἐν τῷ ἑνὶ τὸ μέγα. *For Goodneſs is not placed in Greatneſs, but Greatneſs in Goodneſs.* To go in coſtly apparel, to fare deliciouſly, to have a troup to follow us, perhaps wiſer then our ſelves, this we may call what we pleaſe, but Greatneſs it cannot be. We read in Seneca the Orator of one Senecio an Orator, who affected much *grandia dicere*, to ſpeak in a lofty ſtile and great words. Which affectation in his art after turn'd to a diſeaſe, ſo that he would have nothing in his houſe but what was great, great Servants, and great Veſſels of Silver, *calceos etiam majores*, Shoes alſo too great for him. And from this fantaſtick humor he took his name, and was called *SENECIO GRANDIO, Senecio the Great.* Yet for all this he added not one hairs breadth unto his ſtature. Beloved, if we would meaſure our ſelves aright, we ſhould find that that is not Greatneſs which the World calls by that name, outward ſtate and pomp and ſtatelineſs to caſt men on their knees with a frown, or to raiſe an army with a ſtamp of the foot. We are the leſs for theſe: and to think our ſelves greater for theſe, is to run upon the ſame error which Senecio Grandio did.

Again, it is but a phanſie, and a vain one, to think there is moſt eaſe and moſt content in worldly greatneſs, or that we ſleep beſt when our pillow is higheſt. Alaſs, when our affrighted thoughts ſhall awake each other, and our conſcience put forth her ſting: when thoſe ſins ſhall riſe up againſt us by which we have climb'd to this pitch, all the honor of the World will not give us eaſe. Will a legg or a cap, think you, ſtill this noyſe: Will the obſequious cringe and loud applauſe of the multitude drown the clamour of our Conſcience, which like an awaked Lion will roar loud againſt us? No, Beloved: not all the pomp, not all the pleaſure of the world, not the merry Harp and the Lute and the Timbrel, no not a triumph, will be able to ſlumber the tempeſt within us, no more

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then the diſtreſſed weather-beaten Mariner can becalm a boyſterous Sea with his whiſtle or a wiſh. We read of a Souldier who being to ſleep upon a hollow piece of ſteel, complained his pillow was hard, but ſtuffing it with chaff he thought it much the lighter. Juſt ſo it fares with ambitious men: When they have run on in the wayes of Honor, when they have attained their ends, they ſhall find that their pillow is ſteel ſtill; only they filled it with more chaff then other men. Beſides, Honor doth not make him greater that hath it, but him that gives it. For if it proceed from virtue, *bonum noſtrum non eſt, ſed alienum*, it is not our virtue, but his that honors us; σημεῖον ἐυσεβοῦς δόξης, *a ſign*, ſaith the Philoſopher, *of another mans good eſteem and opinion*; which opinion is raiſed not from the perſon, but his virtue. And therefore the Apoſtles counſel is, *In giving honor go one before another*; as if he were truly honorable, not who receives honor, but who gives it, and all precedency were in this. And indeed Honor is, if not a virtue, yet a ſtrong argument of it, in him who bowes himſelf in a juſt veneration of Goodneſs. *Scias ipſum abundare virtutibus, qui alienas ſic amat*, ſaith Pliny; You may be ſure he is full of virtue himſelf, who loves to ſee the ſplendor of it in other men. Laſtly, Greatneſs and Honor adds nothing to Virtue. Nothing accrews to a Good man when he riſes and comes on in the world; nothing is defaulked from him when he falls and decayes. The Steed is not the better for his ſtrappings; nor doth the Inſtrument yield ſweeter muſick for its carved head, or for the ribbon which is tyed unto it. Γυμνὴ ἀρετὴ, *Virtue in the open ayre*, naked, deſtitute and afflicted, is of as fair a preſence as when ſhe ſits under a canopy of ſtate; David in the wilderneſs as honorable as on his throne, Job on the dunghil as in all his wealth, and Joſeph in the ſtocks as when he was *a father to Pharaoh and Lord of all his houſe*. When God ſpeaks by his Prophet, he tells us *that his wayes are not our wayes, nor our wayes his*; and here, where Chriſt ſpeaketh to his Diſciples, by his anſwer it appears that his judgment and theirs were not the ſame. When God ſent Samuel to anoint David, Jeſſe brought forth Elias, and Samuel ſaid, *Surely this is the Lords annointed*. But God corrected his error, and bade him *not look upon his countenance*, nor the height of *his ſtature: for God ſeeth not as man ſeeth*. Beloved, if with the Diſciples here we have a thought that Chriſts Kingdome is a temporal Kingdome, God hath not choſen that thought. If we look upon the countenance of men, and think them the greateſt who are of higheſt ſtature, and in honor and dignities are taller then their fellows by the head and ſhoulders, we are deceived, and the God of this world hath blinded our eyes, that this Pygmay in Chriſts Kingdome appears to us as big as a Coloſſus. But *there is a little one, a child, behind*, an humble and low Convert: And *whoſoever ſhall humble himſelf as this little child, the ſame ſhall be the greateſt in the kingdome of heaven.*

To conclude all; Let us ſeek for Honor; but ſeek for it in its own coaſts. On earth it is nothing, or it ſignifieth nothing; and moſt commonly it is given to them who ſignifie as little. Therefore let us look up to the higheſt Heavens, where the ſeat of Honor is. Let him who put us into the Vineyard give us our wages; and let the King of glory beſtow honor upon us. Let us make him alone our Spectator, him alone our Judge; and *He will render to every man according to his deeds; to them who by patient continuance in well-doing ſeek for glory and honor and immortality, eternal life.* Which God grant us all through Chriſt our Saviour.

Rom. 2. 6, 7.

The

The Eighth

SERMON.

1 COR. XIII. 7.

——hopeth all things.

AT the very reading of this Chapter the true Chriſtian cannot but think himſelf in a kind of Paradiſe, and conceive he ſees Charity growing up like a tree of Life, ſpreading its branches, full and hanging down the head, inviting him to gather ſuch fruit from every one of them as may be pleaſant to his taſte, and abound to his account. At this time I have laid hold but on one of them, but ſuch an one as will give you a taſte of all the reſt. For in true Hope there is Long-ſuffering and Kindneſs, there is Patience and Meekneſs; there is no Envy, no Malice, no Pride, no Suſpition. And if we take down this, and digeſt it, the reſt will be ſweet unto our taſte, and pleaſant as honey to our mouth. The tree is a tree of Life, and every *branch* of it is *beautiful and glorious, and the fruit* thereof *excellent and comely to them that are eſcaped of Iſrael.* Iſa. 4. 2. It is truly ſaid that Charity doth virtually contein within her ſelf all other Graces. St. Paul calls it *the greateſt* virtue, and *the complement and fulfilling of the Law.* If there be Liberality, Charity inlargeth the heart; if Temperance, ſhe binds the appetite; if Chaſtity, ſhe *makes the Eunuch for the kingdome of heaven*: if Patience, ſhe works it; if Reſolution, ſhe makes us valiant. *Charity*, ſaith one, *is as the Philoſophers ſtone, that turns all into Gold.* It makes ſuffering Patience, it makes giving Liberality; it puts value upon a Mite, or a cup of cold water. Charity baptizeth all the other virtues, and makes them Chriſtian. She ſtands as a Queen among the Virtues, encircled and compaſſed about as with a crown. Patience waits on her; Bounty is as the breath of her noſtrils; Long-ſuffering is her very ſpirit. In a word, Faith is the foundation; Charity the building, which reacheth as high as heaven; and Hope the pillar or buttreſs to uphold it.

We ſhall now find our way eaſier, and the task not hard, to bring Charity and Hope together. For if Charity comprehend all virtues, I am ſure Hope is one. I know that the eſſences of theſe virtues are diſtinct, and their offices divers. Diſtinct habits have their diſtinct acts. The act of Faith is to believe; of Charity, to love and embrace: of Hope, to expect: But yet though their acts and offices be divers and diſtinct, they may all meet in the ſame ſubject. They are diſtinct, but not ſeparate. Nay, to ſpeak truth, they are inſeparable. Faith may be ſaid to love, and Hope to believe, and Charity to hope. For he that doth truly believe, doth love; and he that doth truly hope, doth believe; and he that loveth, doth hope: and yet neither is Faith Hope, nor Hope Charity. The abſtract doth

here ſtand for the concrete, *Charity* for *the Chriſtian man indued with charity.* And the ſenſe is, Charity is the ſourſe, the original, the immediate cauſe of Hope, that which alone produceth it. *In ſubjecto, in ſuppoſito*, in the ſame ſubject, in the ſame perſon two virtues may meet which notwithſtanding in themſelves are moſt diſtinct.

Beſides, in this union of Virtues there is obſervable κοινωνία ἰδιωμάτων, *a kind of communication of idiomes.* As it is true to ſay of Chriſt, that he who is God is Man, and he who is Man is God, but blaſphemy to ſay that his Deity is Humanity, or his Humanity Deity; ſo he errs not who affirms *aut ſperantem credere, aut amantem ſperare*, that he who hopes believes, or that he who loves hopes, but he were ſtrangely deceived who ſhould ſay that either Hope is Faith, or Faith is Charity.

Certainly when our Apoſtle ſays that *Charity hopeth*, ὁ σολοικίζει, *he commits no ſolæciſme*, he ſpeaks no abſurdity, nothing which becomes not an Apoſtle. The moſt fearful and horrid Solœciſme is in our life and converſation, when we hope in God whom we do not love, and when we expect a reward from him who deſerve a ſtripe. *Sperare in Deum propter meipſum, & non amare Deum propter ſeipſum*, To hope in God for my own good and for my ſelf, and not to love him for himſelf is a dangerous miſtake. To divide and ſeparate Hope from Love is as bad as to ſeparate Love from Faith. The Apoſtle in the next verſe tells us that *Charity* οὐδέποτε ἐκπίπτει *never falleth away.* He implyes a falling away of Faith and Hope in the laſt verſe of the former Chapter, Νυνὶ δὲ μένει, *Now*, ſaith he, here in this world, *abide Faith, Hope, and Charity*, ſo knit and united and coupled that no divorce ſhall make a ſeparation. If the hand of Charity wither, my Hope is dead. If I reach not forth drink to the thirſty, and meat to the hungry, and garments to the naked; if I be ſo palſie-ſtrucken that I cannot give a cup of cold water, my Hope is ſick and feeble and languiſhing, *ſpes informis*, a Hope without ſhape or form, as withered and hanging down as my Charity, as palſie-ſtrucken as ſhe, not able to reach to a reward, or lay hold on a bleſſing.

Now we cannot in ſtrictneſs attribute Hope to the Saints departed; whoſe Charity notwithſtanding is now perfected. For what ſhould they hope for? Heaven? They already reign there. The robe of glory? They have put it on. The penny? They have received it. He who was their hope, is now their joy and crown. They are *extra ſtatum merendi aut demerendi*; They can neither merit nor offend. They are *in termino quieſcentiæ*, in that reſt which remains to the Saints of God. *That which is perfect is come, and that which was in part is taken away.* Thoſe εὐχαριστίας and ἐξομολογήσεις of the ancient Church, their Prayers and Panegyricks and Oblations for the dead did rather teſtifie their own hope then perſwade theirs. Expect they did the full complement of their bliſs and beatitude, σὺν πᾶσι τοῖς βασιλεῖ χορεύοντες, *dancing and triumphing* before him who taught them to conquer. And being crown'd with victory, what ſhould they hope for? *Spes, quaſi pes animæ*, ſaith Iſidore; Hope is the foot of the ſoul. And to move the foot, this progreſſive motion, this ſtriving forward, belongs to him who is going on his way. *Spes abſentis eſt* we hope for that we ſee not: the Saints reſt in God. *Spes itinerantis eſt*; Hope is my companion in my journey: at my journeys end Hope leaves me. Where there is Hope, there is motion, and with that motion ſhe ends. In the Saints departed there is Charity, but Hope there is not. And indeed the Charity the Apoſtle here ſpeaks of is not *charitas patriæ*, but *viæ*. This Charity that hath Hope to wait on her, this expecting Charity, is Charity that hath a hand to give, and a body to ſuffer, and a tongue to ſpeak; is the Charity of him who can *beſtow his goods on the poor*, and *give his body to be burned*, v. 3.

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is proper to him who *walks* and *rejoyceth* and *labours in hope*, as the Apoſtle ſpeaketh. Well then, we may ſettle it as an undenyable concluſion, that Charity may be without Hope; but, in the next place, it is as true, that Hope cannot be without Charity. In heaven there is no room for Hope, where notwithſtanding Charity is; nor ſhall there be in hell, where Charity is not; Infinite joy there, infinite horror here. No addition to that which is infinite, no ſucceſſion to Æternity. Here our Arithmetick faileth us: we cannot add one cubit or inch to infinitude; we cannot multiply Æternity, nor add one day to Immortality: and can we hope? The bleſſed Saints departed reſt in God, who is the end of their Hope, do not hope: The Devils and damned reprobates hate God, and cannot hope, *non oſtiolum ſpei*, not the leaſt wicket, not a crany of Hope is left to them. Behold, *the bridegroom is come*, and is entred, and *the door is ſhut*. Origen, whom ſome have placed with a picklock in his hand to open theſe everlaſting doors, and after the revolution of ſome thouſands of years to empty hell, and break the chains of everlaſting darkneſs, hath this cenſure in Photius, *to have delivered* παραλογώτατα καὶ δυσσεβείας πλήρη, *many abſurd poſitions and full of impiety*. If Charity could be found in hell, I would perhaps look for hope there. But to place Hope there without Charity, is to turn darkneſs into light, Judas into Peter, Satan into an Angel of light, and Hell it ſelf into Paradiſe. But I miſtake the Father. For the Cardinal will tell us he meant not Hell, but Purgatory, where there is perfect Charity, as intentively hot as the fire there. What? Charity there, and perfect? We inferr then, No Hope there. For *perfect Love*, as it *caſteth out Fear*, ſo it caſteth out Hope too; Which ebbs and flows, increaſeth and decreaſeth, waxeth and waneth with Charity, and when it either fails, or hath its perfection, it endeth. We ſow in hope; but when the harveſt, the time of gathering and ſeparation comes, Hope vaniſheth. For my Charity raiſes my Hope by the ſame degrees ſhe receives. But *in culmine virtutis* ſhe ſwalloweth it up in victory. On the hills there is ſalvation, but in the bottome, in the valley of death there is *omnimoda deſolatio*, a ſtrange kind of deſolation, not only of the Soul, but of all her comforts, even that laſt comfort, Hope. *She is dead*, ſay they in the Goſpel; τί ἔτι σκύλλεις τὸν διδάσκαλον; *Why troubleſt thou the maſter any further?* Matth. 25.

We find, you ſee, this Hope neither in heaven, nor in hell: Neither in Abrahams boſom; there Lazarus is ſo ſure that he may not carry a drop of water to cool a flaming tongue; nor in the place of torments; Dives's care, we read, is not for himſelf, but his brethren. In Hell there is no fire but that ſulfureous tormenting fire; and in Heaven the fire of Charity is *in intenſis gradibus*, clear, and bright, and refined, like the elementary fire, pure and inviſible, wheeling and rowling about in an eternal gyre and circle. We muſt then deſcend unto earth; where Charity is viſible, where this fire, like to the fire there, is of a groſſer and more ſenſible temper, and, with that too, flameth upward, till it be refined and exalted to a cæleſtial heat, till its motion be heightned into perfection, and with it our Hope turned into poſſeſſion.

By this fire we muſt ſit down, nay, we muſt carry theſe coals in our boſome, if we will *ſpem accendere*, kindle Hope. If this fire be extinguiſht, if this heat periſh, my Hope will either freeze and congeal and petrifie into a ſtubborn Deſpair, or elſe by a kind of *Antiperiſtaſis*, being encompaſſed by exceſs of cold, beaten upon by the violence of a contrary quality, it will break forth into an unruly flame, and raiſe it ſelf to a ſawcy Preſumption. But here it is, and here we find it, even *ſpem in charitate*, Hope in Charity. For *in amore hæc inſunt omnia*, In Love are all theſe things which with the eye of Hope we look upon, or with the hand

of Hope we lay hold on. Firſt, the Object is the ſame. For Love is an affection joyning and uniting us to God, Love could not walk in that circle of bleſſings, both ſpiritual and temporal, if God were not in the midſt. Draw what lines you pleaſe; propoſe either Competencie of means, or Quiet of Conſcience, or the Joys of Heaven, Hope will faint and languiſh if God be not the center wherein theſe lines meet. Secondly, the character and mark whereby we may know them both is the ſame. Love is bold. We commonly ſay, *We will build upon a friend.* Put what objections and what ſcruples you pleaſe, of Inopportunity, Inconveniency, Improbability, that he cannot now, that he wants leaſure and a convenient time to do me good, Love anſwers all: And ſo doth Hope: Place Tribulation, Perſecution, Death it ſelf in the way, yet ſhe preſſeth forward. *Though he kill me, yet will I truſt in him*, ſaith Job. Thirdly, Love is jealous; it carrieth and conveyeth the ſoul to the object not enjoyed. *Ubi amor, ibi animus*; Where my love is, there is my mind; Where my treaſure is, there is my ſoul. *Ubi ſum, ibi non ſum*, ſaith the old Lover in Plautus; *where I am not, there I am; and where I am, there I am not.* I am ſure, *ubi ſpes, ibi eſt animus*; Where my Hope is, there my Soul is; my Underſtanding, to apprehend it; my Care, to procure it. *Spe jam ſumus in cælo.* We aim at heaven; and Hope puts us there already. And this earneſt inclination to the object begets a Jealouſie. To Love a glance is a frown, and a frown anger, and anger death; and yet it is Love ſtill: And Hope hath theſe abatements, and fits, and ſhiverings; and yet it is Hope ſtill. Laſtly, Love is querulous and full of complaints; *Why doth he purſue me?* ſaith Job: *Why doſt thou ſet me as a mark?* And, *Why art thou angry with thine inheritance?* ſaith David. *How long, Lord? how long?* Hopes own dialect. For there is a kind of thirſt in Hope, more then that of a chaſed Hart. *Feſtina Charitas*, and *feſtina ſpes*; Love is on the wing and in haſte; and ſo is Hope. *Spes quæ differtur affligit*; Hope knows no affliction but delay. While ſhe is, ſhe is in trouble, in pangs, like a man faſtened to a croſs, who deſires nothing more then to expire. The life of Hope is exſpectation: anſwer that, and Hope is not.

And in this Relation ſtand Hope and Charity: Like *Hippocrates's* Twins, they are born and grow up together. Their operations, their poſtures, their geſtures, are not unlike. *Sic oculos, ſic ille manus.* As a well made, and well placed picture looks upon him that looks upon it, ſo doth my Charity eye my Hope, and my Hope looks back upon my Charity. Nay, my Hope is the picture of my Charity, and my Charity is the lively repreſentation of my Hope. Would you ſee the pourtraiture, and lively view of my Hope? then behold my Charity. Would you take the lineaments and proportion of my Charity? look upon my Hope. Charity is a commentary upon my Hope; and my Hope is an interpretation of my Charity. *To love God*, and *to hope in God*, are terms reciprocal. He that loves him, hopes in him, and he that hopes in him loves him. So that take *charitatem in via*, Charity upon earth, and *charitas ſperat*, is not only κατὰ παντὸς, but καθόλου, a univerſal propoſition, and the terms are *æqualis ambitûs*, of equal latitude. Where Hope is, there is Charity; and where Charity is there is Hope.

Thus the terms naturally ſtand; and yet a ſtrange paradox is maintained in the world, That Hope may thrive well enough without the warmth and fomentation of Charity. We deny Hope to men already damned in hell: but *candidatis diaboli*, to men who are confederate with Hell, who call *it unto them both with works and words*; to men who are judged already, and *whoſe damnation ſleepeth not*, but is awake and in agitation, we deny it not: They who *treaſure up wrath againſt the day of wrath*, who know nothing of

Wiſd. 1. 16.

Faith

Faith, Hope and Charity, but their naked names, a faithleſs generation, without Love in this world, and quite deſtitute of Hope, deſperate ſinners, yet notwithſtanding hope. After their rebellion for a reward, after their treaſon for a crown, after all the injuries and ſlights and denyals and repulſes given to the holy Ghoſt for his loving and familiar parleys, for his kiſſes and embraces, *poſt læſum Patrem*, after they have renounced their Father which is in heaven, and ſold their birthright, they howl after the bleſſing, and cry out with Eſau, *Bleſs me, even me alſo, my Father.*

But this is not ὁδῷ βαδίζειν, *to walk in the right way.* This is a moſt methodical impiety. *Inſanit ſpes noſtra*, Our hope is mad and diſtracted. Nay, it is ἐλπὶς ἄνελπις, *an expectation without an hope*, a maimed, bruiſed, lame Hope, *ſpes exſpes*, a hopeleſs Hope, a Hope without a foot. Good God! ſhould a Traytor on the Gibbet, now ready to be thrown down and quartered, expect to be honoured with rewards? Should a Ravilliac look to be made one of the Privy Counſel? Should Catiline demand a civil garland? or Cethegus, now to be ſtrangled, ask what triumphant arches and ſtatues are ſet up to honor him? Thou ſon of perdition, doſt thou expect ſalvation? Thou ſon of Belial, doſt thou hope for a crown? Thou haſt flung a ſtone at Chriſt; and doſt thou ask him bread? Thou haſt given him a ſerpent, thy fraud and deceit, thy hypocriſie, thy windings and turnings in the Religion thou profeſſeſt; and doſt thou crave a fiſh? Canſt thou hope to be ſaved by that Goſpel thou deſpiſeſt, and to be waſht with that bloud thou trampleſt under thy feet? *Filius non es, & ibis ad patrem?* Thou art no ſon, and doſt thou go to the Father? Thou haſt no Charity, and doſt thou nouriſh Hope? Indeed ſome comfort it is to a condemned perſon, when the Sentence is paſt, to hope for a reprieve. *Errare aliquando in via profuit*; We wander ſometimes with delight, and our error pleaſes us well, becauſe we hope it is not an error. But when that day of revelation and manifeſtation, ἡμέρα ἐπισκοπῆς, that general *day of viſitation*, ſhall come, when all things ſhall be γυμνὰ καὶ τετραχηλισμένα, *anatomized and naked*, like a beaſt for ſacrifice, *cut down the back*, whoſe very entrails are ſeen; When both ſhall meet, on the offenders part Deſperation, and on the Judges Deſertion; *cùm judex oſtendet ſuam ſententiam, & reus ſuam conſcientiam*, when the Judge ſhall read his ſentence, and the Offendor open the book of his conſcience; then ſhall he who welcomed and entertained Hope, and yet ſhut Charity out of doors, confeſs not only ἀμεθοδίαν, his *want of method*, but alſo ἀναισθησίαν, his *dulneſs and ſtupidity.* He ſhall then be too ſenſible what an abſurdity and ſoloeciſme it was to make his Hope his familiar and his domeſtick, and yet turn the key againſt Charity. *Tuas tibi res habe*, from Hope to Charity, is a dangerous form, a bill of divorce and ſeparation of the ſoul from God. There is no way then but to unite and joyn them together. Let Charity and Hope meet, and then that will follow, *Righteouſneſs and Peace*, and a myriad of bleſſings, *will kiſs each other.*

We have now made good this propoſition, and ſhewed in what relation the terms ſtand. *Quod ſperet*, That *Charity hopeth*, we have already proved. Our next task will be to give an anſwer to the *Quid ſperat*, and point out to the Object of this Hope. And here we find it to be of very large compaſs, even τὰ πάντα, *all things.* And if I may *hope all things*, then is there nothing excepted, a *NON LICET* no where engraven to fright away my Hope. I may yield up my Hope to my Ambition, I may proſtitute her to Pleaſure, I may ſell her to Mammon, I may betray her to Revenge, and lend her to my Malice. *Quid non ſperemus?* What is there that comes not within the compaſs of this *omnia?* What is there we may not hope for?

But we muſt here take in that rule in Divinity, *Verba non ſono ſapiunt, ſed ſenſu*;

ſenſu; nec auribus audienda, ſed mentibus: We muſt not take the ſound of the words, but the ſenſe; and they are preſented rather to our underſtanding then our ears! St. Pauls *Expedit* and *Licet* muſt come in, *all things which are lawful, all things which are expedient.* We muſt tye our hope to Gods promiſe, and limit one duly by another, our Hope by our Prayers. What God commands me to pray for, what he hath promiſed to give, may raiſe my Hope. Some things there are which are not *inter omnia*, not to be numbred amongſt this *ALL.* Some things are *nullius numeri*, as good as nothing; and my eſtate may be better'd in being without them. Some things are worſe then nothing; and my eſtate will be far worſe if I have them. Some things are ἀδιάφορα, *indifferent*, in their own nature neither good nor evil; and a naked circumſtance, a condition, a bare *If*, may make it either good or evil to hope for them. Some things there be which are evil πρὸς ἑαυτῶν φύσιν, ſaith Baſil, ſimply and *in their own nature evil*, as Sin, and the Occaſions of ſin, and the Impunity of ſin: and a great ſin it is to hope for theſe. Some things are evil πρὸς ἡμᾶς φαινόμενα, *which appear ſo to us, ſenſible evils*, ſuch indeed as we are moſt ſenſible of; Affliction, and Poverty, and Sorrow, and Diſgrace; and theſe I am ſo far from hoping for that as I may pray againſt them. A *Libera nos, Domine*, is ſet upon them. At the very naming of them we all cry out, *Good Lord deliver us.* I fear, I avoid, I run away from theſe. *Spero meliora*, I hope for better things.

We will then bound and limit this our Hope, and draw thoſe lines which muſt fill up the circumference; And thus they lye. *Charity hopeth all things*; Firſt, *omnia bona*, all Good things. For to wait for the twilight with the Adulterer; to catch at all opportunities which may be as ſteps to bring to the pinacle of honor; to have *pervigiles oculos*, our eyes ſtill watching upon the prey, is not Hope, but Luſt, or Ambition, or Covetouſneſs. *Etiam ſperavit*, you know was ſpoken of Fælix *Acts* 24. 26. *He hoped alſo that money ſhould be given him of Paul*; and what was this Hope but Covetouſneſs. 2. *Bona abſentia*, future, abſent goods; goods at a diſtance. For when the object is preſent, Hope is no more. The Apoſtle before ſaid that *Charity is patient*, μακροθυμεῖ, *elongat animum*, draws in its breath as it were, and ſtayeth, and defers, and prolongs it ſelf. *If we hope, we expect in patience*, ſaith the Apoſtle *Rom.* 8. 15. *Spes omnes res ſpiſſas habet*, ſaith he in the Comedy; *All things to Hope are hard and maſſive*, and muſt be beat out with the hammer. 3. *Ardua*, matters of difficulty. For Hope loves to ſtruggle with its object, and ſometimes is increaſed by oppoſition, and made bolder by being frighted. But if the object be *ad manum & parabile*, at hand and cheap, my Hope is lazy and aſleep; it moves not, it ſtirs not. Ἐλπὶς παρ' ἐλπίδα, *Hope above hope, Hope againſt hope*, that is Hope indeed. For, as Tertullian, asking the queſtion, Why Chriſt after his reſurrection did not manifeſt and publiſh himſelf to the whole world, and ſo put it out of all queſtion that he was riſen indeed, anſwers well, That this he did not, *ut fides, cui magna merces debetur, non niſi difficultate conſtaret*, That our Faith, which hath the promiſe of a great reward, might be commended by that difficulty which ſtood in its way; So may we ſay of Hope, χαλκόδμητός ἡ τῆς ἐλπίδος ὁδός, *The way of Hope is hard and rugged.* She paſſeth by the pomp of the world, and ſhe treadeth dangerous paths; If a Serpent be in the way, ſhe feareth not; if a Flower, ſome pleaſing object, ſhe gazeth not, but preſſeth on forward; over Riches and Poverty, over Honor and Diſgrace, *ſuper culcatum patrem*, over all relations and dependencies, and in this habit and attire, *ruſpata ſanguine*, as Tertullian ſpeaks, torn and weather-beaten, and in her own gore, ſhe ſtriveth forward to her object. Though I ſee it not, yet I hope: Though it be in heaven, yet I hope: Though

I am in chains, even fetter'd *retinaculis ſpei*, with thoſe ſtays and hinderances of Hope which the World or the Devil caſt about me, yet I hope ſtill 4. Laſtly, *Poſſibilia*; Good things, though hard to obtain, yet poſſible. For Charity *nihil perperam agit*, is not fooliſh and indiſcreet; It plows not the air, nor ſows upon the rocks. What is eaſie and at hand, cannot raiſe a Hope; and what is impoſſible, overwhelms and ſwallows it. What is ready to fall into my boſome, I need not hope for: and what I cannot have, *nec ſpes, nec votum eſt*, doth ſcarce produce a wiſh, much leſs beget a hope.

Theſe are the bounds, and theſe make up the object of my Hope, and as Lines drawn to the Circumference, fill up this *OMNIA*, this *all-things*, in the Text. Now, St. Baſil's rule is moſt ſafe, Μὴ μεταίρειν ἅρια τὰ αἰώνια, *Not to remove* theſe *bounds*, *nor alter theſe everlaſting limits*. We muſt not take the Compaſs, and draw new lines, and put out God, and place Our ſelves *in centro*, in the midſt. We muſt not build our Hope upon duſt and rubbiſh, upon our own weak and rotten foundation. But we muſt keep our Hope cloſe to Charity, which looks upon the right object. For Hope, as Fear, is meaſured by its object. Fear is a baſe and graveling, a cowardly paſſion, if either an Enemy or Diſgrace or Danger beget it: But *pone Deum*, place God there, make him the object of thy Fear, and then that of Syneſius is moſt true, Ἀφοβία μείζων τὸ φοβεῖσθαι, To faint and be daunted here doth ſtrengthen us, and our *greateſt ſecurity is to fear*. And my Hope is as its object is; If it be placed on Princes or in any Son of man, it is as frail and mortal as they are, and departs with their breath; It is chaſed away with a frown, it is blown out of their noſtrils, and periſheth as ſoon as a thought. If I lay it on my own Strength or Wit or Policy; alaſs, I have ſet up a Paper-wall; nay, I have built my Fort in the air. And you need not plant a Canon againſt it to make a battery; it will down of it ſelf, and overthrow and ruin the builder, and leave a mark, an *ECCE*, upon him, *Behold, the man that made the arm of fleſh his ſtrength, and put his confidence in himſelf!* But make God its object, and Hope is a rock, a caſtle, an impregnable cittadel, canon-proof, as we ſay; no aſſault, no battery ſhall force it. *For the Lord*, ſaith the Prophet Nahum, *is good, a ſtrong hold in the day of trouble; and he knoweth them that truſt in him.*

And indeed Charity keeps Hope where God would have it placed, at its right object. She is a perfect methodiſt. She guides hope, and leads her on orderly, draws every line to its true proper center; they turn it from the creature, and levels it on God. The order of Charity is the order of Unity. The Devil is a great diſturber, the author of confuſion. Whereas God hath placed Contempt upon the World, Love upon Goodneſs, and Shame upon Sin, ὁ Σατανᾶς ἀνέτρεψε τὴν τάξιν τῶν πραγμάτων, *the Devil hath inverted this order*, ſaith Chryſoſtome, and hath placed Shame upon Repentance, and Security upon Sin; Diſtruſt upon Gods Providence, and Hope upon the World; He hath placed Hope upon Fear, and Fear upon Hope, τὰ φοβερώτατα, *the moſt fearful and terrible things* in the world, if we rightly underſtood them, thoſe we hope for; and τὰ ἐπιθυμητὰ, *the moſt deſirable*, the moſt conducible to our eternal happineſs, thoſe we fear. Now the office and work of Charity is ἑκάστῳ πρᾶξαι τὸ οἰκεῖον ἀποτέλεσμα, even an act of Juſtice, to make every wheel move in its own place, *to give every action*, every affection, *its proper end and work*, to place my Hatred on the World, my Love on God; my Anger on Sin, my Delight on Goodneſs; my Fear on God, and my Hope on God. Put *CHARITAS* to *SPERAT*, joyn *Charity* and *Hope*, and *OMNIA*, *all things*, will follow: we cannot hope amiſs. Thus doth *Charity edifie*, even build us up as high as heaven; and Hope being the ſupporter, and bringing in with it τὰ πάντα, *all things*, doth eſtabliſh and ſtrengthen the building. But,

But, in the laſt place, as we build up our ſelves, ſo muſt we *edifie others* alſo *in our moſt holy faith:* and as we *hope* for *all things* for our ſelves, ſo muſt we reſerve a Hope for thoſe alſo who are tied in the ſame link and bond of Love. When we ſee a houſe tottering, we muſt not make our cenſure a wind to blow it down, but hope that even a broken beam, a looſe rafter, nay the very rubbage it ſelf, may in time be made a ſound part of the building. When I ſee my brother fall, I muſt lend him my Hand to help him up. If my Hand will not help him, I muſt lend him my Pity and Compaſſion and Prayer. And when all the reſt fail, I muſt give him my Hope. Charity hath an eye abroad as well as at home; nor doth ſhe nurſe up Hope for her ſelf alone, but makes it as catholick as the Church, nay, as the World. *Ægrotis dum anima eſt, ſpes eſſe dicitur*, ſaith Tully; Hope laſteth as long as life laſteth, nor can it expire but with the ſoul: And how deſperately ſoever we ſee our brother plunged in ſin, yet we muſt hope well, that his ſickneſs is not unto death. How did the Church of Chriſt frown upon the Novatians, who denyed hope of pardon to thoſe who fell away in time of perſecution. St. Cyprian calls them *pietatis paternæ adverſarios*, enemies to the grace of God. Iſidore tells them, they were *proud and fooliſh boaſters*; and Nazianzene, that their religion was θρασύτης, ἢ ἀκδαρσος καθαρότης, more in their tongue then in their heart. They would be ſtiled καθαροί, *the pureſt Chriſtians*, craftily making, as he after obſerves, the elegancy and beauty of that name a bait to catch the ignorant and unwary multitude. This ſpiritual pride, ſaith the Schools, and contempt of our brother ſpringeth from that conceit, that ſelf-flattery we nouriſh in our breaſts, that we have ſtood ſtrong againſt the violence of temptations. And then with us he is ſcare a Chriſtian who is tempted. And ſo having no leaſure to bring our own hypocriſie to the balance, we begin to look bigg and call it Zeal that ſwells us. We walk upon the pavement of heaven, and from thence behold our poor brother on the ground: and then how vile doth he ſeem in our eyes, a woman, a wretch, a ſon of perdition! Then we can thunder, when God is ſilent; we ſnatch the ſword out of his hand, and latch it in his ſide who doth but ſhrink at an invaſion: Whereas thoſe Chriſtians whom a frequent viſitation of their own hearts hath taught to make a virtuous uſe of their brothers ſin, would not only after a fainting, but after a fall; not only after a fall, but after a bruiſe; not only after ſeven falls, but after ſeventy times ſeven falls, at leaſt hope well, reach out the hand of mercy to him, and rather ſhew him comfort in the Creed than denounce judgment againſt him out of the Decalogue. This is truly to be followers of him who *who will not break a bruiſed reed.* Greatneſs of autority may make us to be feared, and depth of learning to be admired; abundance of wealth or honor may gain us a knee or an hat: but that which makes one man a God unto another is Charity; which, when ſhe hath ſpent the whole box, doth yet annoint her brother with her Hope, and where ſhe cannot help, yet will hope the beſt. Therefore Tertullian tells us that anciently among the Heathen the profeſſors of Chriſtianity were called not *Chriſtiani*, but *Chreſtiani*, from a word ſignifying *ſweetneſs* and *meekneſs* and *benignity of diſpoſition.* I cannot but conceive that this was the reaſon why the ancients, many of them, converſed even with the heathen themſelves. No doubt they did it out of hope of their recovery. We find in our Books that they held a friendly intercourſe of Epiſtles; St. Baſil with Libanius the Sophiſter, Nazianzene and Auguſtine with others. And Antiquity hath either left us true or forged us falſe Epiſtles between St. Paul himſelf and Seneca the Philoſopher, as we find them copied out by Sixtus Senenſis.

And indeed why ſhould we not hope well of every man, ſuppoſe he were a Judas, and by our Chriſtian induſtry ſtrive to recover his drooping ſoul,

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and to revive the flame of Charity in his breaſt, which may warm him into a temperate Hope? How know we but that the word of God through our miniſtery may of this ſtone raiſe up a child unto Abraham? *Debilem facito manu, debilem pede: vita dum ſupereſt, bene eſt*, as Mæcenas ſometimes baſely ſpake in another caſe: But let our weak brother be lame hand and foot, ſick in head and heart, yet as long as there is life in him, our Charity muſt viſit him, and our Hope makes us active to his recovery: Otherwiſe, like unskilfull Phyſicians, we ſhall ſuffer him to dye under our hands, and then pretend his Diſeaſe was incurable. *The Prieſt* and the *Levite*, who *ſaw the man wounded on the way, and paſſed by on the other ſide*, are not propoſed as paterns of our imitation, but *the Samaritane* who *came* near *to the place, and came and looked on him*, and no doubt hoped well: for *he bound up his wounds, and poured in wine and oyl; and brought him to an Inn, and made proviſion for him.* The reaſon why we reach not out the hand of help unto others is, becauſe we hope well of none but our ſelves. Nay, we make it a great part of our Chriſtian zeal, to challenge an aſſurance to our ſelves, and to entitle our brother to deſpair; and ſo we forfeit our Hope for want of Charity. But our Apoſtle here brings in Charity in another dreſs, *hoping all things* of all men. And indeed this is a kind of priviledge that Charity hath in reſpect of Faith. To Faith the number of the Elect appears but ſmall; but to Charity the Church is large and copious. Faith makes up a Church as Gideon did his army, who took not up all he met, but out of a many thouſands elected a band of three hundred and no more: But Charity ſees not any of that great company which ſhe will diſmiſs, but thinks that all may fight and conquer. You will ſay perhaps that this is an error of my Charity. I confeſs it is, but it is a very neceſſary error. For it is my Charity thus to erre; and it is not a lye, but a virtue in me, in my brothers caſe to hope for that good which he ſhall never enjoy. The holy miſtakes of Charity ſhall never be imputed, nor be numbred amongſt my ſins of ignorance. Nay, he that errs not thus, he that hopes not the beſt he can of all he ſees, wanteth ſomething, and comes yet ſhort of a good Chriſtian. *Chriſtianum eſt errare*; It is the part of every Chriſtian thus to erre. And there is good reaſon for it: For we ſee not where nor how the grace of God may work. How ſinful ſoever a man be, yet if he come behind, and but touch the hemm of Chriſts garment, the grace of God may cure him. Nay, were he dead in ſin, who knows what God may do? *Forſitan & mihi in ſepulcro ſcelerum jacenti dicat, Hieronyme, veni foras*, ſaith St. Hierome; Peradventure God may call unto him lying yet ſtinking in his ſin, as in a grave, *Lazarus, come forth.* The Proverb in nature is, *Ex quolibet ligno non fit Mercurius*, Every crooked piece of timber is not fit to make a God of. For Nature cannot make what ſhe pleaſeth of what ſhe liſt. But God finds no ſubject unfit for his skill: but out of the moſt rotten and crooked piece can make an image and erect a ſtatue of himſelf. And therefore Charity, becauſe ſhe may, nay becauſe ſhe muſt, be deceived, is at *SPERAT* in the thickeſt cloud, and hopes for day-break in the darkeſt and longeſt night. Our Apoſtle tells us, *SPERAT OMNIA, ſhe hopeth all things*; ſhe friendly extends and communicates her Hope to every man.

Luke 10.

For concluſion, and to apply all; Let us lay hold on Charity, and then Hope will follow; for they are linked together. But if we let Charity looſe, Hope will take wing, and leave us nothing but a falſe perſwaſion, which Hypocrites call by that name, when it is nothing like it, nothing but a meer thought. And a thought will not give leggs to the lame, nor crown a beggar, nor write his name in the Book of Life who hath made himſelf *to every good work reprobate.* It is not a feeble thought, it is an

active Charity, that is the foundation of Hope. *Run to and fro through Jeruſalem, go about the ſtreets thereof*, muſter up together all that name the Lord Jeſus, and you ſhall find every man is full of Hope; and then you may conclude that every man is charitable. Whatſoever the premiſſes be, whatſoever the actions of our life be, moſt men make this the concluſion, and dye in hope, aſſure themſelves of happineſs, by no better experience then that which Fleſh and Bloud and the Love of our ſelves are ready to bring in. They fill themſelves with Hope, when they are full of nothing but Malice and Envy and Uncleanneſs; of which we are told, that *they which do ſuch things ſhall not inherit the kingdome of heaven.* And what Hope, what aſſurance is this? An aſſurance without a warrant; an Hope which only we our ſelves have ſubſcribed to with hands full of bloud; a Hope which is no hope, but a cheat, a deluſion, preſenting us nothing but heaven, when we are condemned already. It is true that Hope is a fair tye and pledge of what we ſhall enjoy hereafter, but it is not then the work of the Phanſie, but of the Heart; to be wrought out with fear and trembling, and not to be taken up as a thing granted, as the τὸ δόξαστον, we cannot ſet up a pillar of Hope where there is no *baſis*, no foundation for it, but a weak and feeble thought. I know it is put up by ſome as a queſtion, *Whether we ought to be aſſured of our ſalvation*; but it is but an impertinent queſtion, and not well put up. For will any man ask *Whether we ought to be in health*, and not rather, *Whether we ought to feed on wholſome meats, and keep a temperate diet?* Beloved, let us have Charity, and Hope will as certainly follow and as naturally as Growth and Health do a moderate diet. Otherwiſe to hope is a ſin, it is not Hope, but Preſumption. For what Hope is that which looks towards Liberty, and leaves us in chains? that which promiſeth life, when we are children appointed to dye? Let us then poſſeſs our hearts with Charity, and Hope will ſoon enter in; for they love to dwell and breathe together. But it will not enter a froward and perverſe heart; for that will not receive it: nor the heart of a Nabal; for that is ſtone, and will beat it back: nor a heart that is fat as greaſe; for it ſlips through it: nor a Phariſee's heart; for that is hollow and doth nothing but ſound; every thought is a knell, and proclaimeth the fall of ſome in Iſrael. None have leſs hope of others then they who preſume for themſelves. None condemn more to hell then they whoſe *feet are ſwift to ſhed bloud*, and who delight in thoſe wayes which lead unto death. Their very mercies are cruelty. To put on the New man with them is to put off all bowels. Every word they ſpeak is clothed with Death. And if Malice and Deceit and Uncharitableneſs lead not thither, I may be bold to ſay, There is no Hell at all. They who make God as cruel as themſelves, do deſtiny men to deſtruction only becauſe he will, and to build up men on purpoſe to ruin them for ever, that make the Wickedneſs of men depend on the antecedent will of God *abſolutely and irreſiſtibly efficacious*; (They are their own words) that ſay that God doth work all things in all men, even in the reprobate; that the Induration and Incredulity of men is from the Prædeſtination of God, as the effect from the cauſe; that God calls men to ſalvation who are condemn'd already; that though the elect (which are themſelves) fall into adultery, murder, treaſon, and other crying ſins, yet they fall not from grace, but ſtill remain men after Gods own heart, when they do the works of their father the Devil. Theſe are they whoſe words are as ſharp ſwords to cut off their brethren from the land of the living. Theſe men breathe forth nothing

nothing but hailſtones and coals of fire, but death and deſtruction. Theſe make a bridge for themſelves to Happineſs, but pluck it up to their brethren. Theſe are in heaven already, and ſhut it up, that none elſe may enter. Certainly a new way to heaven, never yet diſcovered by the King of Heaven, who hath put the keys into the hand of Charity, who may boldly enter her ſelf, and who alſo is very willing to let in others; who brings forth a Hope, a Hope for our ſelves, and a Hope for others. Whoſo makes haſte to perfection, is very willing to forward others in the way: he calls upon them, he waits on them, he expects when they will move forwards; and though they move not, yet he hopes ſtill. Charity, which brought down Chriſt from heaven, lifts us up unto that holy place; and we are never carried with more delight, then when we go with moſt company, there to joyn with the quire of Angels, and to ſing praiſes to the God of Love for evermore. *We love God, becauſe he loved us firſt*; and for his loves ſake we love every man. And now what is our Hope, but that together with others we may have our perfect conſummation and bliſs both in body and ſoul, in his eternal and everlaſting glory?

The Ninth

SERMON.

PSALM LI. 12.

Reſtore unto me the joy of thy ſalvation.

IN theſe words we have 1. an Act, *Reſtore*; 2. an Agent, God, *Reſtore thou*; 3. the Perſon ſuing, David, *unto me*; 4. the bleſſing ſued for, *the joy of God's ſalvation: Reſtore unto me the joy of thy ſalvation.* David (as the Title ſheweth us) being awakened by Nathan out of the ſlumber wherein he had long layn after his foul fact with Bathſheba, penned this Pſalm, and publiſhed it; a truly Penitential Pſalm, full of humble and hearty acknowledgments of ſin, and of earneſt petitions for mercy and for aſſurance of God's favour. His great fall had ſo bruiſed him that he felt no eaſe or comfort, all was diſcompoſed and out of tune, his *ſoul caſt down and diſquieted within him,* his heart broken, his ſpirit wounded. And Prov. 18. 14. *a wounded ſpirit who can bear?* Hence it is that he prayeth with ſuch vehemence and fervencie that God would be pleaſed in great merey to *blot out all his tranſgreſſions*, and to *waſh and cleanſe him from his ſins and iniquities*; that he would *not caſt him away from his preſence, nor take his holy ſpirit from him*; and, here in my Text, that he would *reſtore unto him the joy of his ſalvation.* But however theſe laſt expreſſions may ſeem to be the breathings of a diſconſolate ſpirit, and of one even out of hope, yet we muſt not think that this man after God's own heart, this great Saint; though grievouſly fallen, was quite fallen from grace, and that his faith had now utterly failed and was extinguiſhed. No; Faith can never be loſt. Or rather, if it be loſt, it never was true Faith; as St. Hierome ſpeaketh of Charity.

Tell me not of Saul's annointing, of Judas's Apoſtleſhip, of Balaam's prophetick ſpirit: Tell me not of thoſe who are in the Church, but not of the Church; who, like the Phariſees, have the Law written on their freinges, Religion on the outſide, when the Devil is in their heart. For Judas was but a traytor lurking under the title of a Diſciple. *Sub alterius habitu alteri militavit*: He wore Chriſts livery, but was the Devils ſervant. *Saul was amongſt the Prophets*, but never *received a Prophets reward.* And Balaam bleſſed the people from God, but he *died* not *the death of the righteous.* There may be ſome gifts of the Spirit where the Spirit never truly was. There may be a beam of grace, a ſhew of godlineſs, where the power thereof is denyed. And Faith in him may ſeem to be dead where it never had true life or being. So Nazianzene ſpeaking of thoſe who forſook the colours under which they had formerly fought, ſays *they were* οἱ προσελθόντες ὀπὶ τὸν λόγον ὀπιπολαίως, *men which negligently and for faſhions ſake* handled matters of Religion; having an *Hoſanna* in their mouth when

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a *Crucifige* was in their heart; like Meteors, which either being drawn up by the heat of the Sun, or lifted up by ſome puff of wind into the air, there for a while they remain, and draw mens eyes to behold them, till at laſt they go out, and infect it: But true Faith is like the Sun, which is not therefore not at all becauſe a cloud hath overcaſt it: or like the Moon, it waxeth and waneth, but ſtill receives ſome light from the Sun. The Papiſts and Arminians in this point, as Auguſtine ſpake of Hereticks of the ſame ſtamp, ſhould have rather our prayers then our diſpute, and will ſooner be recalled by our devotion then yield to the ſtrength of our reaſon. But if there be any infant in religion, which is not yet grown up to this truth, whoſe earthly thoughts cannot reach to the height of this heavenly myſtery, if he will not believe God in the book of his Words, he may ſee and read a reſemblance of it in the book of his Works. Come, Chriſtian; look upon the Tree. In the winter it is ſtripped of its fruit and leaves, nipped by the froſt, covered with ſnow, ſo that it ſeems to be withered and dead, and fit only to be caſt into the fire. Say then; May not Faith be where Sin and the filth of the Fleſh hath oppreſſed it? Can a winter of affliction dead it? Or ſhall we think that man whoſe Works alwaies ſpeak not his Faith, whoſe light ſometimes ſhines dimly before men, to be in the ſhadow of death, and only fit fuel for hell-fire? No: this were to wrong our Charity as well as our Faith, to make the way to hell broader then it is, to enlarge the kingdome of Satan, to undervalue the gift of Grace, to miſtruſt the promiſe of God, and to make him a liar like unto our ſelves. What if we be weak and feeble? What if the arm of fleſh cannot uphold us? Yet God directeth us in our paths; and is as tender-hearted to us as a nurſe to her child when ſhe teacheth it to go, ſometimes leading and guiding us by his mercy, ſometimes catching if we ſlip, and, if we fall, haſtily pulling us up again, and ſnatching us to his embraces.

Hear this, and leap for joy, you who are members of Chriſts myſtical body. You may fall, but you ſhall riſe again. Your names are written in the Book of Life; and neither the malice nor the policy of Satan can blot them out. God hath made a league with you; and you may be ſure he will be as good as his word. He hath married himſelf to you for ever; and then you need not fear a divorce. He hath written his law in the midſt of your heart; and the Devil ſhall never raſe it out. He hath put his fear into you, and ſuch, and ſo great a fear, as St. Auguſtine ſpeaks, that you ſhall alwaies adhere unto him, that ſhall make you fly Sin as a Serpent; and, if it chance to bite and ſting you, ſhall make you look up to that braſen Serpent lifted up, and you ſhall be healed. If you be tempted, he *will give the iſſue*: Only thou muſt ſo be confident that you preſume not; 1 Cor. 10.
ſo fear, that you deſpair not. Faith and Fear together make a bleſſed mixture; Fear being as the lungs, and Faith as the heart, which will get an heat, and over-heat, as one ſpeaketh, if by Fear, as by cool air, it be not tempered. If then Faith uphold thy Fear, and Fear temper thy Faith, though thou take many a fall by the way, yet at laſt thou ſhalt come to thy journeys end. Though the Devil ſhake thy Faith, yet God will protect it: Though he for a while ſteal away this precious Jewel, *the joy of thy ſalvation*, yet God will *reſtore* it. Which is my ſecond part, the Perſon whoſe act it is; *Reſtore thou.*

It is not the tongue of an Angel can comfort David. The Prophet might awake him, but raiſe him up he could not. Nathans Parable had been but as a Proverb of the duſt, and his *Thou art the man* had ſooner forced a frown then a tear from a King, had not Gods Spirit fitted his heart, had not the holy Ghoſt been the Interpreter. For it is not ſo with the Heart as it is with the Eye. The Eye indeed cannot make light nor colours, yet it can open

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it ſelf, and receive them, but the Heart neither can produce this *Joy*, neither can it open it ſelf to receive it: But God muſt *pulſare, & aperire*; knock, and open; take away the bars, and open the doors of it, and purge and cleanſe it. He muſt write in it the forgiveneſs of ſins, and ſhine upon it with the light of his countenance, or elſe the weight of Sin will ſtill oppreſs it. This Joy ariſeth out of the forgiveneſs of our ſins: Now ſuch is the nature of Sin, that though *actus tranſit*, yet *reatus manet*, as Lombard ſpeaks. Sin no longer is, then it is a committing; but the guilt of Sin ſtill remains; like a blazing ſtar, which, though it ſelf be extinct, yet leaves its infection behind it. For to riſe from ſin is not only to ceaſe from the act of ſinning, but to repair our former eſtate; not only to be rid of the diſeaſe, but to enjoy our former health. Now in ſin, as Aquinas ſaith, there are two things, *peccati macula*, and *pœnæ reatus*; the Blot and Stain of ſin, which doth darken the luſtre of Grace. And we, who made this ſtain, can blot it out again. It is loſt labour to waſh our ſelves. Can we *Leopards* lick out our own *ſpots?* Can we *purge* our ſelves *with hyſſope*, and *be clean?* Can we *waſh* our black and polluted ſouls, and make them *whiter than ſnow?* And for the Guilt and Puniſhment due to ſin, we all ſtand quaking at God's Tribunal, we look towards the mercy-ſeat: and if God *extreamly mark what is done amiſs*, whoſe *joynts* of his *loins* are not *looſed?* whoſe *knees ſmite* not *one againſt another? who is there able to abide it?* God is our Judge, and he alone muſt quit us. He is offended, and he muſt forgive us. *Come, and let us return unto him: for he hath* ſuffered *us to be ſpoiled, and he will heal us; to be wounded, and he will bind us up. After two dayes he will revive us, and the third he will raiſe us up.* He is our Creditour, and hath taught us to pray unto him *to forgive us our debts.* Every ſin properly is againſt him; either immediately, when we ſin againſt the firſt Table; or mediately, when we ſin againſt the ſecond, when we ſtrike God through our neighbour's ſide, and ſo by breaking the Law wrong the Law-giver. And therefore he only can forgive our ſins, againſt whom our ſins are moſt properly committed. Nathan indeed pronounced Davids pardon, *Deus tranſtulit peccatum*, and ſo may be ſaid to remit his ſin *miniſterialiter*, by way of office and miniſtery; but God did it *autoritativè*, by way of power, right and autority. Nathan had his commiſſion from God: and if comfort had not ſhined from thence, David had ſtill lain in ſorrow, and as yet remained in the duſt of Death. Ten moneths were now paſſed ſince his ſin was committed, and yet we read of no compunction. He lay ſtupefied in ſin, and was like a man ſleeping in the midſt of his enemies. Oh then whoſe heart can conceive thoſe thoughts which poſſeſſed him when he awaked? His river of tears could not now expreſs his grief. He ſaw God, who was wont to guide him in his paths and direct him in his wayes, now withdrawing himſelf, hiding his face from him, and leaving him under the burden of his ſin. And high time it was to call him back again, to ſeek him by importunity of prayer; to ſend after him ſighs and groans; to *ſow in tears*, that he might *reap in joy.*

Look now upon David, whoſoever thou art that carrieſt Man and Frailty about thee. Behold him lying on the ground, ſee him preſſed down with the burden of his ſin; and then think his caſe thine. Think the time may come when thou mayeſt have no feeling of Chriſt at all, and thy poor ſoul may be as a man deſolate in the night, without comfort; that it may be beaten down to the duſt, and thy belly cleave unto the earth. Tell me, whom then wilt thou fly unto for ſuccour? what balme wilt thou ſearch out to refreſh thee? The Pope may be liberal, and open his treaſuries, and let fly an Indulgence: But it is not a Pardon from him can help thee. Alaſs! miſerable comfort is this. A merry tale well told is far better. Yet it

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may be thou hopeſt *to make the law of Unrighteouſneſs thy ſtrength*, to drown thy ſorrows in a cup of wine; to leave them behind thee, and loſe them amongſt merry company. In this thou doſt but like the Dog, break the chain, and draw a great part of it after thee: O then, if thou fall with David, with David truſt in the Lord. What if his *Jealouſie burn like fire?* let thy tears quench it. Let thy prayers like pillars of ſmoke mount upwards, and pierce the clouds, and offer an holy violence to God. Then when Hope is almoſt changed into Deſpair, thou ſhalt find Chriſt, and feel him coming again; then Faith ſhall revive, and lay faſter hold on him; then ſhall *the joy of thy ſalvation* be *reſtored.* And when thy ſoul is heavy, and thy heart is diſquieted, and thy bowels vexed within thee, then will he look upon thy miſery, and cauſe his face to ſhine; and the peace of conſcience, like a ſweet ſleep, ſhall fall upon thee.

I come now, in the third place, to ſpeak of the Perſon, King David: *Reſtore to me.* And who can look upon him but thorough tears: Who can behold him, and not look down unto his own ſteps? Whoſe pride can lift him up ſo high as to make him think the Devil cannot reach him, and pull him down? Or is not David ſent to us as Nathan was to him, to tell us by his example that, unleſs God put under his hand, he that ſtands ſureſt may take a fall, and that he who thinks himſelf like mount Sion may be moved? Surely if there be ſuch Perfectioniſts, ſuch proud Phariſees, that dare fling a ſtone at an adultreſs, and proclaim themſelves without ſin; if there be any whoſe Purity dare ſtand out with God, and *anſwer him* more then for *one of a thouſand*; they might well take leave to demand that priviledge which that curſed Sect in Saxony bragged of, of whom Sleidan reporteth: Who boaſted that they had private conference with God, and a command from him to kill all the wicked of the earth, and ſo to make a new world, whoſe purity ſhould plead for it ſelf, and not need the help of a Mediatour. But theſe men were poſſeſſed with more then a Novation ſpirit, and in their adventure to hell out-bid the Καθαροί, Which the manners of many turbulent ſpirits in our Church have long ſince Engliſhed; Whoſe Religion, as Nazianzene ſpeaketh, was σφαῦρος, ἔτυ ἀνδαῆ & καθαίρος, *whoſe piety was boaſting, whoſe purity was impure*; We craftily *made*, as he after obſerves, *the elegancy of the name a bait to catch the ignorant and unwary multitude.* Curſed and cruel men, who have not ſo much pity in them as the Levite in the Goſpel! He ſaw the man wounded, vouchſafed him a look, and then paſſed by: Theſe by a witty and new kind of cruelty, as Cyprian calls it, till him that is already wounded, take away even the hope of recovery, and oppoſe the thunder of an excommunication even to the leaſt noiſe of ſin, refuſing the penitency and contrition of their brother, and denying the mercy of their Father which is in heaven; juſtly deſerving a hell, becauſe they threaten it; and the ſureſt heirs of damnation, becauſe they make all others ſo. But what? is this the ſtate of Mankind, that we muſt either be viler then the worms of the earth, only fuel for hell-fire, or elſe ſtand out with God, and contend for purity with the Moſt High? No, fooliſh Sectary, we have better learned Chriſt. Each Chriſtian, if he look upon David, will quickly ſee upon what ground he ſtands; and that if every fall after Baptiſm were as far as hell, Gods promiſe would be ſuſpected, and Repentance, which is offered to the greateſt ſinner, would be propoſed to mock, not to comfort us; like a ſtaff held out to look on, not to help us; or like a meſs of meat upon a dead mans grave, for which we ſhould be never awhit the better. We behold the Saints *throwing down their crowns before the Throne*, Rev. 4. and can we either, with the Anabaptiſt, think we can attain to a perfect degree of regeneration, or, with the ſupererogating Papiſt, rob God of his honor, pull heaven unto us, and make it not Gods gift but our own conqueſt?

queſt? What ſuckling in Religion knows not to diſtinguiſh between perfection of Parts and perfection of Degrees? We know our Sanctification is univerſal, not total; in every part, but in part. Our Underſtanding is enlightned, yet there remains ſome darkneſs; our Will rectified, yet ſome perverſneſs; our Affections ordered and ſubdued, yet prone to diſobedience; our whole man ſanctified, but not wholly. We propoſe to our ſelves not this or that, but every commandment, to obſerve. We compoſe and order our life to the rule, and ſhun whatſoever is repugnant to it; but we do but begin, not finiſh. We make Perfection our prayer, not our boaſt; and expect it not here, but in heaven. One while we have need of the cords of love to lead us, another while of the thunderbolts of Gods judgments to terrifie us: One while the thought of hell muſt beat us from ſin, another while the love of heaven muſt lead us in the paths of righteouſneſs: Now his promiſes, now his threatnings muſt excite us. Let Fulgentius conclude this point; *Perfecti ſumus ſpe futuræ glorificationis, imperfecti onere corruptionis*: It is in his Book *ad Monimum*: *We are perfect in reſpect of the hope of future Glory; imperfect*, if we conſider this body of death, *this burden of corruption*: perfect in expectation of the reward, the crown of glory; imperfect, as we are in the battel, in the race, fighting and running to obtain this Crown. And this
Phil. 3. 15. was St. Pauls Perfection, *Let as many as be perfect*, that is, in ſome degree, and in reſpect of others. For v. 12. he *accounts not himſelf to have obtained*, or *to be already perfect*. And v. 13. he profeſſeth, *Brethren, I account not my ſelf that I have attained: one thing I do; I forget that which is behind, and endeavour my ſelf to that which is before.* Now then let not Frailty and Infirmity diſpute with its Creator. He that once was *taken up into the third heaven*, had ſo much earth about him as to feel the combat between the Fleſh and the Spirit. He that was *a choſen veſſel* had ſome cracks in him, and had fallen to pieces, and loſt that heavenly treaſure, had not God preſerved it. Job's an-
Job 40. 4. ſwer beſt fits a Chriſtian's mouth, *Behold, I am vile: what ſhall I anſwer thee? I will lay my hand upon my mouth.* Yet look up too. Let not Deſperation keep thee down; but let the power of godly Sorrow lift thee up again. Know that to confeſs thy ſin and to repent, is as it were to make the Angels a banquet, and to ſend more joy to heaven. Let Repentance reconcile thee with God: then though the Devil ſtrive to cover thee over in the grave of ſin, yet thou ſhalt come forth: though thy bones be broken, yet they ſhall rejoyce; and to thee now, as to David then, *the joy of thy ſalvation* ſhall be *reſtored*; The laſt part, the Object, *Reſtore unto me the joy of thy ſalvation.*

Davids requeſt is for Peace of conſcience, *the joy of Gods ſalvation*; that
Rom. 14. 17. which St. Paul calls *joy in the holy Ghoſt.* The Septuagint render it by the Greek word ἀγαλλιασις, which ſignifies more then *joy*, even *exultation*, and *rejoycing*, and *triumphing for joy*; like that of the Church *Pſal.* 126. *When the Lord brought again the captivity of Sion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with joy.* It is the higheſt degree, almoſt exceſs and ſurfet, of Joy. God may let me feel it, but expreſs it I never can. Tell me, Chriſtian, (or indeed canſt thou tell me?) what joy thou conceiveſt at this ſpiritual banquet. Doth doubt ariſe within thee becauſe Chriſt is not preſent? See, here he hath left a pledge and pawn behind him, his bleſſed Sacrament; *Take, eat; this is his body: Thou ſhalt never hunger. Take, drink; this is his bloud: Thou ſhalt never thirſt.* Doſt thou believe? Believe then, he is nearer to thee in theſe outward elements then the Papiſts would make him; beyond the fiction of Tranſubſtantiation. When the Prieſt delivers to thee the ſanctified Bread, let thy meditation lead thy Saviour from his Cradle to his Croſs. His whole life was to lead thy captivity captive. And now with the eyes of faith behold him ſtretcht out upon the Croſs, and think thy ſelf unburdened, and that heavy weight laid upon

upon thy Saviours ſhoulders, and then thou canſt not chuſe but ſuppoſe thou heardſt him groan; It was a heavy burden that fetcht that groan from him. A ſtrange thing! thy ſins, which were not yet committed, pierced him. Yet let not deſpair take thee. Anon thou ſhalt hear that triumphant and victorious noiſe, *It is finiſhed*; A voice which rent the vail of the Temple in twain, clove the ſtones, made the earth to quake, and was able to have changed not that place alone (to what once it was, if we may believe ſome Geographers) but the whole world into a Paradiſe. When the Prieſt offers thee the Cup, think then thou ſeeſt Chriſt bleeding, and pouring out *non guttam ſed undam ſanguinis*, not drops but ſtreams of bloud. Think thou ſeeſt *per vulnera viſcera*, through his wounded ſide the bowels of Compaſſion. And then think thou art partaker of his promiſe already, and that now thou drinkeſt with him in his Fathers kingdome. Tell me now: Where art thou? Is not this to be rapt into the third heaven; Now thou canſt call God Father; now thou art ſure of thy perſeverance; now thou canſt think of hell without fear and horror. Thou canſt make thy bed of ſickneſs look ſorrowful only to thy friends: and, whilſt they ſtand weeping and howling by thy bed ſide; thou ſhalt have no other cauſe of lamentation but that they lament thee. And then in the midſt of ſhreeks and outcryes, when with trembling hands they cloſe up thy eyes as if they cloſe up their hopes, thy ſoul ſhall paſs away, and ſettle it ſelf in Abrahams boſome. If this be not joy indeed, and exultation and triumphing for joy, if this be not above an ἀγαλλίασις, tell me, What Paradiſe ſhall we ſearch for it? where ſhall we find it? When my cogitations ſettle upon this bleſſed object, methinks I ſee a Chriſtian in his white and triumphant robes, walking upon the pavement of heaven, laughing at and ſcorning the vanities of the world, looking upon them as an aged man would on childrens toyes, beginning, with Nazianzene, συμπολιτεύειν τοῖς ἀγγέλοις, *to be a fellow-citizen with the Angels*, and, with Cyprian, *miſerere ſæculi*; to look down upon the world with pity and compaſſion; being even now a type of a glorified Saint, and the reſemblance of an Angel. I could looſe my ſelf in this Paradiſe; I could build a Tabernacle upon this Mount Tabor: for even but to ſpeak of it is delight. My Concluſion ſhall be in Prayer.

O thou who art the Father of this joy, and God of all conſolation, whoſe kingdome conſiſts not in meats and drinks, but in joy unſpeakable, even the joy of the holy Ghoſt; prevent us with thy mercy, that we fall not. But if, with David, we fall, in mercy reſtore us. Seal unto us the forgiveneſs of our ſins, and fill our hearts with this joy!

The Tenth

SERMON.

2 COR. VI. 1.

We then as workers together with him, [or as helpers] *beſeech you alſo, that you receive not the grace of God in vain.*

WE begin as the Church beginneth. And we cannot begin better, nor chuſe a more exact method then that we find *in domo doctrinæ* (as the Chaldee Paraphraſe calls the Church, upon the firſt of the Canticles) *in the houſe of wiſdome and learning.* No method to the method of the Church, nor any language ſo delightful to the child as the language of the Mother. We need ſay no more. The autority of the Church makes good the choice of my Text. But yet we cannot but obſerve the wiſdome of the Church in fitting the Text to the Time. For as it is one commendation of an Orator *apta dicere*, to fit his ſpeech to the matter he ſpeaks of, ſo is it alſo *opportuna dicere*, to level and apply it to the time. The Orator will tell us, *Non idem ſignorum concentus procedente ad prælium exercitu, idem receptui carmen*, An alarum and a retreat have different notes; nor is the ſound of the Trumpet the ſame when we bid battel as when we leave it. This time of Lent, theſe thirty ſix dayes, which is *Quadrageſima propriè dieta*, as Bellarmine ſpeaks, the whole time of our clean Lent, the Church of Chriſt hath cull'd out and ſet apart *as the tith of our dayes*, ſaith St. Bernard, *as the tith of the year*, ſaith Aquinas, *as the tith of our life*, ſaith Gerſon; wherein ſhe calls upon her children in a more eſpecial manner not only πολεμεῖν τῇ γαστρὶ, as Julian ſpeaks, *to wage war with their belly and appetite*, by faſting and abſtinence, but to fight againſt themſelves, their irregular deſires and inordinate luſts, to make a retreat from Sin, and to fight the battels of the Lord of hoſts. I confeſs, as Clemens ſpeaketh of a Chriſtian mans life, ἅπας ὁ βίος πανήγυεις ἁγία, the whole term of it ſhould be *a feaſt, a holy day* unto the Lord, wherein he ſhould continually offer up the ſweet-ſmelling ſacrifice of praiſe and thankſgiving: ſo the Lent of a Chriſtian man ſhould take up not forty dayes only but all the dayes and hours of a Chriſtian man. But ſince we are ſo willing to forget our ſelves, and ſuffer our ſouls to gather ruſt; ſince few men would faſte at any time if there were not *ſtatum jejunium*, an allotted time of faſting; the Church calls upon us in the words of the Apoſtle, Ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, *Behold, now is the accepted time*, now an occaſion worth the laying hold of, νῦν ἡμέρα σωτηρίας, *now is the day of ſalvation*, a time of faſting, to prepare our ſelvs for the great Feaſt; a time of Lent, to prepare us for Eaſter. And as it is preſcribed the Jews *Deut.* 20. 2. that *when they were come near unto the battel, the Prieſt ſhould come forth to encourage the people:* And in all ages Captains have had their Orations to their Souldiers, *quibus animos addant*, to make them bold and ſtout in the battel: So doth

doth the Church bring in St. Paul, ἔξαρχον καὶ στρατηγὸν τῶν διὰ πίστεως σωζομένων, as Nazianzene ſpeaks, *the Captain and Champion of all the faithful Souldiers of Chriſt Jeſus*, beſpeaking the Corinthians, and in them the whole Chriſtian world throughout all Generations, now at this time *to put on the armor of light*; and, as they have given up their names unto Chriſt, ſo to receive *regium characterem*, the Imperial mark and character of Chriſt; to engrave it not on their arm, but on their heart; *non deſinere eſſe quod eſſe dicuntur*, as the Imperial laws require of Governors and Guardians of Cities, *not to leave off to be what they are ſaid to be*; *to pleaſe him who hath choſen them to be Souldiers*, to labor, but *as good Souldiers*; and in the words of my Text, *To receive the grace of God*; but that is not all; ſo to receive it, that they receive it *not in vain*. 2 Tim. 2. 4.

I know this Text by Bellarmine and others is applyed to this time of Lent: And ſo it may very well. For by this we are taught the right uſe of Faſting, and how to improve this time, this ſhort time, this fleeting time, theſe forty dayes to Æternity it ſelf. But being unwilling to draw the words from their native and primitive ſenſe, and intending to make that the ſubject and work of the next day, and now only to glance at it by the way; I will take the words κατὰ πρῶτον σκοπὸν, as they ly in St. Paul, and in that ſenſe which he firſt intended. And then I may call my Text St. Pauls *fideicommiſſum*, his Legacy, which he leaves as a feoffment in truſt to all poſterity; *Breviarium totius Evangelii*, a Breviary of the whole Goſpel; a ſhort Catechiſme for Chriſtians, which whoſo learns by heart is a true Goſpeller indeed. *Not to receive the grace of God in vain*, is *ſignaculum ſuper brachium*, a ſignet upon the arm, and *ſignaculum ſuper cor*, a ſeal upon the heart, the true ſeal and character of a Chriſtian. *Ecce panem*; *parate fauces*, as St. Bernard ſaith, *Behold, here is the bread of life!* Take it down by attention, and digeſt it by meditation and practiſe: And with me conſider firſt the Duty propoſed by way of negation, ſhall I ſay? or caution, *Receive not the grace of God in vain*. For the Civilians will tell us, *Vetita quadam exceptione corrigunt quæ jubentur*; A negative precept by a kind of cautelous exception doth reſtrain and correct a poſitive. *To receive the grace of God is* a Chriſtians beſt *Recipe*: for with it he receiveth all things. It is his Wealth, to ſupply his poverty; his Strength, to eſtabliſh his weakneſs; his Happineſs, to ſweaten all the miſery of the world. It is ἀλεξίκακον; *a catholick remedy againſt all evil*. But *not to receive it in vain*, is a reſtriction, a direction how we ſhould receive it. It is not in the gift, but in the hand; not in the meat, but in the ſtomach; not in the phyſick, but in the *Recipiatis*; not in the *grace*, but in the *receiving* of it. *Volenti eſt ſalus, nolenti ſupplicium*, ſaith St. Auguſtine, As I receive it, it may be my phyſick; and as I receive it, it may be my poyſon. Great care then to be had to the *Recipiatis*, how we receive it. But then, in the ſecond place, conſider St. Paul's Motive or Inſinuation. He draws his argument *ab officio*, from his high calling and dignity; συνεργοῦντες παρακαλοῦμεν, *We as fellow-workers together with God exhort and beſeech you*; We who have obteined a dignity above the very Angels themſelves, συνεργοῦντες, *working together with God*, as God by us, we from God, and God by us, *beſeech you*. For this end we received our Commiſſion, *that you might not receive the grace of God in vain*. So the *Ne recipiatis* is both an Exhortation and a Command. *Poteſtas, cùm rogat, jubet*; The Inſinuations of Autority are Commands; their Intreaties, Precepts. But this circumſtance perhaps will be neither ſeaſonable, nor welcome. The dignity and high calling of a Prieſt is no argument now-adayes, but only then when Malice can draw it cloſe to meet with our infirmities. We are never ſo high as Angels till we are lower than Men, even like to the Beaſts that periſh. Then *argumentum à perſona*, an argument

from our perſon, from our office and dignity, is readily taken up; and we are very skilfull in theſe Topicks. *Humanum aliquid patimur?* Do we betray our ſelves to be men of the like paſſions and infirmities with you? Do we fall like other men? then, and then only, we are Angels. Then Lucifer is fallen from heaven, the worker hath forgot his rule, and the helper is in the ditch. When we ſow our ſpiritual things, we are not helpers: When we ſhould reap your temporal things, we are not helpers: When we do not help our ſelves, then we are, and we hear it loud enough. When our mouth is open unto you, and our affections vehement and vocal, then our mouths are open againſt us, and our titles of honour accuſe us: A main reaſon, I perſwade my ſelf, that the *Nè recipiatis* finds ſo hard an entrance into your hearts, and that ſo many *receive the grace of God in vain.*

But I will wave this circumſtance, and in this ſpare you. And indeed the Duty here, the *Nè recipiatis*, is of ſuch conſequence that it commends its ſelf without a Preface: Nor needs there any motive where the preſcript is Salvation. *Multùm valet oratio remedio intenta*, ſaith Seneca; That ſpeech is powerful which is fixt and intentive and level'd on the good of the hearer. It is eaſie, one would think, to perſwade a ſick man to be well, a poor man to be rich, and a wretched man to be happy. *Not to receive a gift in vain*, what need there any art to commend it? We will therefore fix our meditations here, and carry them along by theſe ſteps or degrees. We will ſhew you 1. What this *Grace of God* is; 2. That received it muſt be. And theſe two will ſerve for an introduction to the laſt, and bring in the Caution, *Nè recipiatis*, which caſts a kindly reflexion on, and ſweetens and ſeaſons both the other; For what is *Grace*, if it be not *received?* and what is the *recipiatis*, if it be in *vain?* Of theſe in their order.

There is nothing more talked of then Grace, nothing leſs underſtood, nothing more abuſed. Every man fills his mouth with it, *juſtus ad æquitatem, perjurus ad fraudem*; the upright man for honeſty, the perjured man for deceit, the humble for piety, the proud for æmulation, *Ebrius ad phialam, mendicus ad januam*, the Drunkard at his cups, the Beggar at the gate. The Tradeſman in his ſhop. The Schools are intricate, and the Fathers profuſe in this argument. *Totius mundi una vox Gratia eſt*, Men mention nothing oftner; as if they had ſtudied nothing elſe. By Grace we are good, by Grace we are rich, and by Grace we are honourable: and if we be evil, it is for want of Grace. But bring the greateſt ſort of men to a tryal, and we ſhall find them no better proficients in the ſtudy of Grace then Boethias's Scholar in Poetry, who having a long time ſtudied Virgil askt at length whether Æneas was a man or woman. Not to trouble you with curious ſpeculations, which commonly make things more obſcure by interpretation, and the Commentary harder then the Text; the Grace of God is πολύσημον, hath divers ſignifications. It is taken for the favour of God, inherent in God himſelf; and it is taken for ſanctifying Grace, inherent in the regenerate perſon, a gift flowing from the former: It is taken for Habitual Grace, and it is taken for Inherent Grace. In the language of the Schools it is *auxilium ſpeciale*, that ſpecial and immediate furtherance by which God moves us to will and to do; a ſupernatural quality, which ſweetly and readily directs us in our way unto the end, by illuminating our mind, by enflaming our love, by ſtrengthning our hand, that we ſee how to work, and are willing and able to work; the three neceſſary requiſites to the performance of every good action. It works in us, without us; and it worketh in us, with us; It prevents, and it follows us. By it we begin, and by it we perſevere, and by it we are brought unto glory. By it, ſaith St. Auguſtine, we are healed, and by it we are made active, by it we are called, and by it we are crowned. And this is that which St. Paul mentioneth

mentioneth 1 *Cor.* 15. 10. *By the grace of God I am that I am; and his grace was not in vain.* For ſee the bleſſed and fruitful effects it wrought, in the next words, *I laboured more abundantly then they all.* Yet ſtartling as it were, and afraid of the very mention of himſelf, he corrects himſelf, *yet not I, but the grace of God which was with me.* Would you know what materials Grace had to work upon? He tells you *ver.* 9. that *he was a perſecutor of the Church of Chriſt.* Strange materials to ſquare an Apoſtle out of, and a ſtatue of Chriſt. *Primus pietatis aries Evangelii retuſus eſt mucro*, ſaith St. Hierome; He who was as a battering Ram or Engine to ſhake the Goſpel, by the grace of God had his edge taken off and his force abated, and was made a pillar of that Truth which he ſought to ruin. Thus can the Spirit of God work miraculouſly where it pleaſeth, and, to ſow the ſeed of grace, alter the complexion and nature of the ſoil. Though the heart be as hard as flint, and barren as the ſand, he can make it as ſoft as wax, and as fertile as Canaan or the Paradiſe of God. Indeed no man can deny the operation of Grace but he that feels it not: and ſuch a mans denyal can be no argument that there is no Grace: for his very want of Grace confutes it. *Noctua non præjudicat aquilæ*, The Batt doth not prejudice the light which the Eagle ſees: Nor would we credit a blind man that ſhould tell us there were no Sun.

This Grace then we muſt acknowledge: But this is not the Grace meant in the Text; nor indeed (as we are made believe by ſome) can it be. For this Grace, ſay they, *ideo datur ut non recipiatur in vanum*, is therefore given that it may not be received in vain. When it is offered, it is received; and when it is received, it is received to that end and purpoſe for which it was offered. No heart is ſtone enough to beat it back, no ſoul ſo ſtubborn as to reſiſt it: neither height, nor depth, nor the Devil, nor Sin it ſelf can evacuate it. The *Recipiatis* is unavoidable, and the *in vanum* impoſſible. And every man is a St. Paul, a priviledged perſon, not ſweetly water'd with abundance, but violently driven on with a torrent and inundation of Grace. We muſt therefore find out another ſenſe of the word: Although, for ought that can be ſaid, the Exhortation may concern us in this ſenſe alſo, and teach us to hear when God ſpeaks, to open when he knocks, not to be deaf to his thunder, nor to hide our ſelves from his lightning, nor to *quench the ſpirit*, nor ἀντιπίπτειν, *to reſiſt and fall croſs with the holy Ghoſt.* Acts 7. 51. But in the Scripture two words we find by which the Graces of God are expreſſed. There is χάρις, here in the Text; and χαρίσματα, *ſpiritual gifts.* Plainly, there are more common and neceſſary Graces, which concur to ſanctification of life, to uprightneſs and common honeſty: And there are peculiar graces, as Quickneſs of Will, Depth of Underſtanding, Skill in languages; or ſupernatural, as gifts of Tongues, gifts of Healing, of Miracles, of Propheſie, and the like. Theſe are not χάριτες, but χαρίσματα, rather gifts then graces, and are diſtributed but to certain perſons in ſuch meaſure as ſeems beſt to Gods Wiſdome. Why men are not as ſtrong as Samſon, or as learned as Solomon, why they propheſie not as Jeremy, and work not miracles as Paul, all this is from God. But why men are not righteous as Noah, devout as David, zealous as Elias, we muſt find the cauſe in our ſelves, and not lay the defect on God. Now the *Grace* in the Text is none of all theſe, but is that *gratia Evangelii*, the Grace of reconciliation by Chriſt, the Doctrine of the Goſpel, which Chriſt commanded to be *preached to all Nations.* And in this ſenſe it is moſt frequently uſed in holy Scripture, in the Epiſtles of St. Paul, where we ſo often find it placed in oppoſition to *the Works of the Law.* This is it which he ſo oft commends unto us: This is it which he here exhorts us to *receive.* This is it for the propagation of which he was in *afflictions*, *neceſſities*, *diſtreſſes*, in *ſtripes*, 1 Cor. 12.

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in *priſons*, in *labors*, in *tumults*; which are a part of the catalogue of his ſufferings in this Chapter. And this is not only χάρις, but χάρισμα, *a grace*, and *a gift* too, without which all other gifts and graces, *aut nihil ſunt, aut nihil proſunt*, deſerve not that name: Strength is but weakneſs, Learning is but folly, Propheſies are but dreams, Miracles are ſluggiſh, all are not worth the *receiving*, or are *received* εἰς κενὸν, *in vain*. Shall I ſay it is a greater gift then that robe of Righteouſneſs with which God clothed Adam in Paradiſe? It ſo far exceeds it that we dare not compare them. There is a *MULTO MAGIS* ſet upon it by St. Paul *Rom.* 5. 15. and a *NON SIC*, *Not as the offenſe, ſo is the free gift*; The Loſs not ſo great as the Recovery. Nay, *cui Angelorum?* What ſpeak we of Adam? To whom of the Angels did God give ſuch a gift? What a glory would we count it out of Nothing to be made an Angel, a Seraphim? By this gift, by the Grace of Chriſt, we are raiſed from Sin, above the perfection and beauty of any created ſubſtance whatſoever, above the Hierarchy of Angels and Archangels. A Chriſtian, as he is united to Chriſt, is above the Seraphims. For take the ſubſtance of a Seraphim by it ſelf, and compare it to a Man reconciled to God by this Grace, and the difference will be as great as between a Picture and a Man. An Artificer may draw his own Picture: but he can only expreſs his likeneſs, his color, his lineaments; he cannot repreſent his better part, his Soul, which conſtitutes and makes him what he is: Take all the creatures of the Univerſe, and they are but weak and faint ſhadows and adumbrations of Divine perfection. God is not ſo expreſt by an Angel as by a Chriſtian, who is his lively image, as the Son is the image of his Father, by a kind of fellowſhip and communication of nature. The Creature repreſents God as a Statue doth the Emperor; but a Chriſtian, as the Son his Father, between whom there is not only likeneſs, but identity, and a participation of the ſame nature. For by this gift, by
2 Pet. 1. 4. theſe *promiſes, we are made partakers of the Divine nature*, ſaith St. Peter. And as a Father takes more delight to look upon his Son then upon his Picture and Figure, ſo God looks more graciouſly upon a Chriſtian then upon any created eſſence, then upon the nature of Angels. He that gave the Gift, he that was the Gift, pray for us *John* 17. 21, 22. *that we may be all one*; and *as his Father is in him, and he in his Father, ſo we may be one in them, as they are one.* This is the Gift by which God did ἀνακεφαλαιώσασθαι, ſaith the Apoſtle, *gather together and re-eſtabliſh* the decay'd nature of Man; συνάψαι, ſaith St. Chryſoſtome, *knit and joyn together*, Heaven and Earth. And as Chriſt ſpake of John Baptiſt *Matth.* 11. 14. *Hic eſt Elias, ſi vultis recipere*; *He ſhall be Elias to you, if you will receive him*; ſo, *Hæc eſt gratia Dei*; The Goſpel, the Reconciliation made by Chriſt, is *the Grace of God*, if we will *receive* it. Which is my next part.

And what is a Gift if it be not received? Like a meſs of pottage on a dead mans grave, like Light to the blind, like muſick to the deaf. The dead man feeds not, the blind man ſees not, the deaf man hears not. What were all the beauty of the Firmament, if there were no eye to deſcry it? What is *the Grace of God* without Faith? The *Receiving* of it is it which makes it a Grace indeed, which makes it Goſpel. If it be not *received*, it is εἰς κενὸν, *in vain.* An unbelieving heart turneth this bread into gravel, this honey into gall; and, as much as in him lyes, doth not only crucifie but annihilate the Lord of Life. We uſually compare Faith to a Hand, which is reached forth to receive this Gift. Without a Hand a Jewel is a trifle, and the treaſure of both the Indies is nothing: and without Faith the Goſpel is but *Chriſtus cum ſuâ fabulâ*, as the Heathen ſpake in reproach, but a fable or relation. And therefore an abſolute neceſſity there is that we *receive it.* For without this *receipt* all other receipts are not worth the caſting up.

up. Our Underſtanding receives light, to miſlead her; our Will power, to overthrow her; our Afflictions which are χεῖρες ἀσώματοι, *incorporeal hands*, receive nothing but vanity. Our moral goodneſs makes us not good: our Philoſophy is deceit. Our acquiſite Habits lift us no further then the place where they grow, that is, Earth and Nature. But with this gift we receive all things; we receive the favor and gracious countenance of our Creator; who in Chriſt is well pleaſed, and in him looks upon us as the Emperor did behold wars and ſlaughter and ruine and deſolation in a large Emerald, whoſe color temper'd the object, and made it appear leſs horrible then it was. *Unum eſt donum, & unius ſunt omnia dona*; It is but one gift, but it turns all things into it ſelf, and makes them a gift. All the works of Nature, all the wonders of Grace, all the Saints are ſhut up in this *Receit*. All happineſs, all miſery, that which we long for, that which we run from, that which we roar under, with this *Grace* is a gift. Nay, our very Sins are made uſeful and beneficial to us by the light of the Goſpel; as Light caſt upon a dark body, which it cannot illuminate, is doubled by reflexion. And therefore every man in reſpect of Grace ſhould be *ad inſtar materiæ*, like as the Matter is to the Form, which Plato calls ὑποδοχὴν, which comes from the word δέχομαι in the Text, *the receptacle of the Form*, ſhould be ſo inclinable to receive it as if it could have no exſiſtence without it; ſhould even labor and *travel*, as the Apoſtle ſpeaks, *till Chriſt be fully formed in him*. Gal. 4. 19. For what though we receive the *good things* of this world? There is a *Nunc autem* follows them, *Now art thou tormented* in the end of that receipt. What if we receive Honor? Shame follows at the very heels of it. What if we receive thoſe ornaments of the mind which Philoſophy calls *Virtues*? They are but *ſplendida peccata*, but glorious ſins, like Gloworms, which in the night caſt ſome brightneſs, but will not warm us. Tell we *receive* this *grace*, we are nothing; we are worſe then nothing, but *Nehuſtitan*, a lump of braſs, tell by this *Grace* we are reformed and transfigured into a ſtatue of Chriſt. I need not ſtand longer on this point; and I intended it but as an introduction. For I am ſure all here have *received this Grace*, at leaſt profeſs they have. And there is as great danger in *receiving* it as in unbelief. For the Philoſopher will tell us, *Quicquid recipitur, recipitur ad modum recipientis*: All is not in the gift; the greateſt matter is in the manner of receiving it. The Goſpel is *grace* indeed; but it will not ſave a Devil, nor an obſtinate offendor. *Stomachus vitiatus*, ſaith Seneca, *alimentum in cauſam doloris trahit*, A foul ſtomach corrupts all that it receives, and turns that meat, which ſhould nouriſh the body into a diſeaſe: and a corrupt heart poyſons the very water of life, *ut evangelium Chriſti ſit evangelium hominis*, ſaith St. Auguſtine, it alters the very nature of the Goſpel, and makes it not the Goſpel of Chriſt but of Man. Judas receives a ſop, and with it the Devil. The grand miſtake of the world is in the manner of receiving Chriſt. For as in the dogmatical part of Chriſtianity we find that in former times they could not agree in the manner of receiving Chriſt, πάλιν ἄλλον τρόπον διεζεύγνυσι· ἡ ἄλλα ἀδύνατα, πάλιν ἄλλα, but ſome would receive him after this manner, ſome after another, they knew not how themſelves; ſome a created Chriſt, others a half-Chriſt, ſome through a conduit-Pipe, others leſs viſible then in a type, in an aereal phantaſtical body, a Chriſt, and not a Chriſt; a Chriſt divided, and a Chriſt contracted; and πολλοὺς χριστοὺς, ſaith Nazianzene, *many Chriſts*, indeed as good none at all: So in the practical part we often erre, and dangerouſly, in our receiving him. We ſay *Anathema* to the Arians, and Manichees, and Anabaptiſts: and let them paſs with the cenſure of the Church upon them: But how do we receive him? Our own conſcience will tell us; with his curled locks and ſpicy cheeks, with his flagons and his apples; to ſave ſinners,

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not to inſtruct them; with grace as much as he will, but with no command or law; a Phyſician, that ſhould heal us, without a preſcript; a King, without a Scepter; a *Son*, that would be *kiſſt*, (we like that well) but not *be angry*. Nor can we now impute this to the Goſpel and *the Grace of God*: for that is μονοπρόσωπον, *of but one ſhape and hiew*, and preſents ſalvation to every receiver. The fault is not in the *Grace*, but in our *receiving* it: As we do not blame the Table for a rude piece that is drawn upon it, but the Painter, who forgot his art. The Stoicks conceive that every thing hath two handles, and as men take hold either of one or other, ſo they prove either delightful or irkſome. The truth is, the Goſpel hath not two handles; but we rather have two hands, diverſe manners of receiving it. *To one it is the ſavor of life unto life; and to others, the ſavor of death unto death.* Great care then muſt be taken how we receive it, that we may *not receive it in vain.* We muſt *receive this grace of God* to that end it was given. I know you will quickly ſay, that was to ſave us. *For this end Chriſt came into the world*: we have Scripture for it. *The grace of God that bringeth ſalvation hath appeared to all men.* But doth it not follow; *teaching us to deny ungodlineſs and worldly luſts?* and that is Scripture too. We muſt receive it as Law as well as Phyſick. His, *Do, ut des*; *& facio, ut facias*: God gives us this gift, that we may give him our obedience; and he hath done this for us, that we may do ſomething, even *work out our ſalvation with fear and trembling*; This *Grace* then we muſt *receive* both to ſave us and inſtruct us; as a royal Pardon, and as *a royal Law*; To interline the Pardon, and deſpiſe the Law, makes a nullity: and this is εἰς κενὸν δέχεσθαι, *to receive in vain.*

2 Cor. 1. 16.

2 Tit 2. 11.

Jam. 2. 8.

And in the firſt place, a Pardon we muſt not interline. For to mix and blend it with the law of Works, or our own Merits, is to diſannul and make it void, and, in St. Paul's phraſe, ἀθετεῖν, *to caſt away the grace of God. By grace you are ſaved, and not by works*, ſaith the Apoſtle. Works, though they be *conditio juſtificandi*, a condition required of a juſtified perſon, yet are not *pars juſtificationis*, cannot be brought in as a part or helping cauſe of our Juſtification. Satisfaction and Merits are but falſe interlineary gloſſes, and corrupt the Text: and *to receive the grace of God* with this mixture is in Tertullians phraſe *Galaticare*, to be as fooliſh as the Galatians. For indeed a great folly it is, when God hath plainly revealed his will, when he *hath concluded all under ſin*, and St. Paul *proves both againſt Jew and Gentile that all have ſinned*; when God is pleaſed to *juſtifie us freely by his Grace*, then to bring in our inherent Righteouſneſs to joyn with Grace, as if we were unwilling to be too far ingaged to God's Mercy. It is true indeed, every good act doth juſtifie a man ſo far as it is good, and God ſo far eſteems them holy and good. He taketh notice of his own graces in his children: He regiſters the Patience of Job, the Zeal of Phinehas, the Devotion of David. A Cup of cold water, a Mite flung into his treaſury ſhall have its reward. But yet all the good works of all the Saints in the world cannot ſatisfie for the breach of the Law, no more then a Traytor can redeem his Treaſon againſt the King by giving an alms, or, which is more, by dying for his Country. The point is plain and eaſie, delivered *in terminis* in Scripture, urged, proved, and ſtrongly confirmed by St. Paul almoſt in every Epiſtle, that *all is from Grace*: *Et cum de voluntate Dei conſtat, omnis de merito quæſtio vana eſt*; When we know Gods will, what diſpute we any longer of Merit? But ſuch is our ingratitude and curioſity that we will not take Gods Grace as we find it: we will not take Gods gifts in the building, but we beat and work them out into what form we pleaſe: we come and ſtamp them; and be the piece what mettal it will, we ſet our image and ſuperſcription upon it. God in Scripture ſets theſe two terms, *Grace* and *Works*, at extream oppoſition; but by a trick of wit we have learnt

Gal 2. 21.

Epheſ. 2. 8, 9.

Rom. 3. 24.

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to work them into one piece, making a good work meritorious becauſe it is of Grace; as Pelagius of old confounded Nature and Grace, becauſe even Nature it ſelf is a Grace: A flat contradiction. For if it be of grace, how doth it merit? unleſs we will ſay that the Gift deſerves ſomething of the Giver, or that a charitable man is indebted to a beggar for the penny and almes which he gave him. I have ſaid enough to clear the point, which hath been too much obſcured with needleſs diſputes. I will not ſay with Calvine *Diabolica illa ars quæ Scholaſticæ nomen obtinet*, that deviliſh art of wrangling, which we call *School-Divinity*, hath put out the light of this truth; nor with Martin Luther, *Theologia Scholaſtica eſt mater ignorantiæ*, that Scholaſtical diſputations are the mother of ignorance: but, as Pliny ſpake of the Græcians, *Cùm gens iſta literas ſuis dediſſet, omnia corrupit*, they have corrupted the Truth, and put her in ſuch a dreſs, that we cannot know her: they have ſhut up this doctrine in perplexed obſcurity, which before was plain and eaſie to the underſtanding. For what hath been obſerved of the ſtudy of Philoſophy, is true alſo in the purſuit of Divine knowledge; When men made Wiſdome the only aim and end of their ſtudies, then was Philoſophy referred to its proper end: but when they uſed it only to fill up their time, or ſatisfie their ambition, or delight their will, then Philoſophy loſt her complexion and ſtrength, and degenerated into folly: then Diogenes got him a tub, and Epicurus a ſwarm of Atomes: then the Stoicks brought in their Decrees and Paradoxes: then were there *mille familiarum nomina & diſcrimina*, ſo many ſects that it is not eaſie to name them: and ſome there were who did ſhew the diverſity of their opinions by outward ſigns alone, by Weeping and Laughing. So in Divinity we find it, that Truth never ſuffered tell ſhe was made a matter of wit and ambition, tell out of private reſpects Policy was made a moderator and ſtater of queſtions; then for one Juſtification we had two, nay three: then *meritum de condigno*, and *de congruo*, Merits of Condignity and Congruity, of Worthineſs and Fitneſs, were brought in to help at a dead lift: And, that they may appear more glorious, *tinguntur ſanguine Chriſti*, pains have been taken to dye them over with the bloud of Chriſt: and in theſe red colours they are preſented, which they borrowed from art, and not from Scripture. Sure I am, in St. Pauls phraſe this is *to caſt away the grace of God*, and *to evacuate the death of Chriſt*; this is againſt the nature of Grace, which blended with humane Satisfaction and Merit is no more Grace, this is againſt the evidence of the Prophet Habakkuk often repeated by St. Paul, *The Juſt ſhall live by faith*, or, as ſome render it, *The Juſt by faith, ſhall live*. And if their Divinity on their death-bed be not better then that in their Schools, I fear me, there will be a *Fruſtrà*. For thus *to receive the grace of God*, is to deny it, or rather to deſpiſe it: and to deſpiſe it, I think I may boldly ſay, is *to receive it in vain*. Beloved, if it were but for this alone, for this derogation from the Grace of God, yet even for this alone might we juſtifie our ſeparation from the Church of Rome, and ſend home the loud imputations of Hereſie and Schiſm to her own gates, where firſt they were conceived. For where falſe concluſions are obtruded for truths, or truths corrupted with falſe additions there to conſent were conſpiracy; and open conteſtation is not faction or ſchiſm, but Chriſtian animoſity. They rather are guilty of the ſchiſm who made it neceſſary: It was a weak and fooliſh ſpeech of Boſius in Tully, who profeſſed that, if his friend Gracchus would bid, he would ſet fire on the Capitol. Chriſtianity admits no ſuch friendſhip. If that Church will commend to us works of piety, we will hear with reverence; if enjoyn us to faſte on Friday, or obſerve Lent-faſt, we condemn it not; we will faſte with her, we will pray with her, we will be reverent in Gods houſe with her: but if ſhe bid us ſet fire on the Capitol, on this main and capital point of

Religion, (for ſo I may call it, *arcem & Capitolium religionis)* here to obey were to be a Schiſmatick, to ſeparate our ſelves from the truth and comforts of the Goſpel, and from Chriſt himſelf.

Non tanti eſt, tibi ut placeam, perire.

Better it is that our oppoſers ſhould be angry then we periſh.

But we leave this *vain receiving*, and proceed to the other no leſs dangerous then this, when we receive the grace of God only as a Pardon, and not as a Law. For who is not willing to be juſtified by Chriſt? *To be freed from the Law, to be delivered from the Law, to be dead to the Law*, it is muſick to every ear, and a continual feaſt. Evangelical righteouſneſs we are glad to hear of; and we could wiſh perhaps that there were no other mentioned. *Lex ligat* ; Enact a law, and we are in fetters. Nay, *lex occidit* ; The Law is a *killing letter* in this ſenſe alſo. Who would look to find the Law in the Goſpel? But we muſt remember that there is *Lex evangelica*, an evangelical Law ; *that the grace of God*, as it excludes the Law *ſub ratione fœderis*, as it is a covenant, ſo admits it *ſub ratione regulæ*, as it is a rule. The rigor of the covenant is aboliſht, but the equity of the rule is as everlaſting as the Lawgiver? It is our happineſs by Grace to be freed from the covenant and curſe of the Law ; but it is our duty, and a great part of our Chriſtianity, to ſquare our lives by the rule of the Law. Therefore Religion was called in her purer times *Chriſtiana lex*, the Chriſtian Law ; and the Biſhops, *Epiſcopi Chriſtianæ legis*, Biſhops of the Chriſtian Law. *Evangelium commentum Divinitatis*, ſaith Tertullian: *The Goſpel was the invention of the Deity.* And God did not ſet up the Goſpel to deſtroy, but to reform the Law. No, ſaith Nazianzene, Τὸ εὐαγγέλιον ἐργωδέστερον καὶ μοχθηρότερον, *The Goſpel* of Chriſt *is more laborious* then the Law. Pythagoras is reported to have commanded his Scholars, when they ſaw a man burdened, not to go about to eaſe him, but add rather unto his load: So our Saviour was ſo far from eaſing our burden, that he ſeemeth rather to add weight, and make it much heavier then it was before. For whether he did advance and encreaſe the ſtrictneſs of the Law, as the Ancients did conceive, or whether he did but only clear the Law from thoſe corrupt gloſſes with which the Jewiſh Doctors had infected it, certainly in ſhew and appearance he leaves it much heavier then it had formerly been underſtood by the Jew. Innocency and obedience to the Law hath alwaies been the badge of a Chriſtian. Look into our Priſons, ſaith Tertullian, you find no Chriſtian there. If you find a Chriſtian there, the fault that laid him there is but this, That he is a Chriſtian. We ſail with you, we traffick with you, we go to war with you. *Plus noſtra miſericordia inſumit vicatim quam religio veſtra templatim*; Our Charity ſpendeth more on the poor in our ſtreets then your Superſtition on your Gods in your Temples! *Nihil Chriſtiano fœlicius, nihil laborioſius* ; Nothing is more happy then a Chriſtian, nothing more painful. Thus *the grace of God* preſents us with two things quite contrary, with Comfort and Labor ; that Comfort might not puff us up, nor abundance of pain deject and throw us down. For *the Grace of God* appeared not to enfeeble our hands ; or, with a diſpenſation from the works of Piety ; nor to make us more indulgent to our ſelves ; but that we might abound more and more in virtuous actions. I will not ſay with Socinus, that upon the very *receiving of this Grace* we receive alſo *afflatum quendum Divinum*, a kind of Divine inſpiration, which toucheth the heart, and raiſeth our hope, and warmeth our affections, and ſetteth our hands to work. For every one that receives this grace doth not work. Nor can I think that all the world is damned for infidelity. But a ſtrange thing it may ſeem, that after we have given up our names unto Chriſt, after this certainty of knowledge and conſcience of the truth, our ingratitude ſhould kick with the heel, and deſpiſe theſe promiſes though an Angel from heaven

ſhould

ſhould perſwade them. It is a good ſaying of St. Auguſtine's, *Nemo ſibi permittat quod non permittit Evangelium*; Let no man make the promiſe larger then the Goſpel hath made it, nor preſume too much on the Grace of God. For ſuch is the nature of Grace that it will not be faſhioned to our actions, but we muſt proportion our actions to it. It is not κόθορνος, *a buskin*, to be indifferently drawn on upon any deſign. It will not fit my Ambition in the eager purſuit of honor, nor my Covetouſneſs in the graſping of wealth, nor my Luxury in doting on pleaſures: But if I ſhape my actions to it, it is my honour, my wealth, my pleaſure, my *ALL*. We are told by thoſe who have written in the praiſe of Muſick, that it holdeth great ſympathy with the nature of Man; that it applies it ſelf to all occaſions, of Mirth, of Sorrow, of Company, of Solitude, of Sports, of Devotion. And ſuch is the wonderful harmony of Grace that it fits it ſelf to all eſtates, all degrees, all ſexes, all ages, all actions whatſoever. It will labor with thee at the Plow, trade with thee in the Shop, ſtudy with thee in thy cloſet, fight with thee in the Field: and it keeps every man within the bounds of his calling and honeſty. But if I make it a pandar to my Pleaſure, a ſtirrop to my Ambition, a ſteward to my unbounded Avarice; if I make it my Paraſite to flatter me, and not my Counſellor to lead and direct me, I am injurious to that Grace for the publication of which the Lord of life was crucified, I *receive* this *grace*, but *in vain*, and by my ungrateful receiving turn my antidote into poyſon.

We cannot better conclude then with that of St. Hierome in his Epiſtle to that noble Matron Celantia, *Illi terrena ſapiant qui cæleſtia promiſſa non habent*; Let them grovel on the earth who have not received theſe *exceeding great and precious promiſes*. Let the Epicure be wanton, and the Atheiſt profane, and the Philoſopher vain glorious. Let them periſh to whom the Goſpel is hid. But let Chriſtians imitate their Lord and Saviour Chriſt Jeſus; and as he was crucified for us, ſo let us crucifie our ſelves, even our luſts and affections, that we may *receive* him, and not *receive* him *in vain*; but as we receive him here, and with him his Grace, his Goſpel, his glorious Promiſes, ſo we may receive him at the laſt day, when he ſhall come to judge the quick and the dead according to this Goſpel, and with him glory, immortality, and eternal life. 2 Pet. 1. 4.

The Eleventh

SERMON.

LUKE XXI. 28.

And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh.

IT was my labor the laſt day to arm you againſt the glittering ſword and terrors of Perſecution; and I have now thought it fit to lead you further in theſe wayes of Horror, and to raiſe and build up in you a holy conſtancy and reſolution againſt thoſe fearful ſigns and affrightments which ſhall uſher in the end of the world. Then I ſtrengthen and eſtabliſh you againſt the Sons of men who are ſet on miſchief, and whoſe right hand is full of bloud: Now I am to prepare you againſt the coming of the Son of Man and Son of God to judge both the quick and the dead, to plead the cauſe of the innocent, but to puniſh the hypocrite and oppreſſor with unquenchable fire; that is, to ſet the world at rights again, and to bring every man to his own place.

Our Saviour in this Chapter foretelleth the dreadful ſigns and apparitions that ſhall go before his ſecond coming, to the end that when they come we may not be diſmayed and affrighted at the ſight, but may entertain them as Angels which bring us good tidings of good things; that we may look upon them as Objects of joy, rather then of amazement; that they may not dead our ſpirits, or change our countenances, or trouble our joynts, or make us hold down our heads like a bullruſh, but rowſe up our hearts, and fill us with joy, and make us to ſay, *This is the day which the Lord hath made, a day of* exaltation and *redemption*, a day of jubilee and triumph, and ſo *look up, and lift up our heads.*

And here, methinks, I ſee in my Text a ſtrange conjunction, of Night and Day, of Brightneſs and Darkneſs, of Terror and Joy; or a chain made up as it were of theſe three links, Terror, Exultation, and Redemption. Yet they will well hang together, if Redemption be the middle link: For in this they meet and are friends: Redemption being that which turns the Night into Day, maketh affliction joyful, and puts a bright and lovely colour upon Horror it ſelf. *When theſe things come to paſs.* Why? *theſe things* are terrible. It is true; yet *lift up your heads.* But how can we *lift up our heads* in this day of terror, in this day of vengeance, in this day of gloominеſs and darkneſs? Can we behold this ſight, and live? Yes; we may. The next words are quick and operative, of power to lift up our heads, and to exalt our horn and ſtrength as the horn of an Unicorne, and make us ſtand ſtrong againſt all theſe terrors; *Look up, lift up your heads; for your redemption draweth nigh.* Not to detein you longer by way of Preface; Four things there are which in theſe words that I have read are moſt remarkable. 1. The

Perſons

Perſons unto whom theſe words are uttered, in the particle *Your*; *Lift up your heads.* 2. What things they are of which our Saviour here ſpeaks, in the firſt words of the Text; *Now when theſe things begin to come to paſs.* 3. The Behaviour which our Saviour commends unto us, in theſe words, *Look up, lift up your heads.* 4. Laſt of all, the Reaſon or Encouragement, words of life and power to raiſe us from all faintneſs of heart and dullneſs of ſpirit; *For your redemption draweth nigh.*

I have formerly upon another Text ſpoken of the two firſt points, the Perſons to whom, and the Things whereof our Saviour here ſpeaketh. Before I come to the third point, the Behaviour preſcribed to be obſerved by them who ſee the ſigns foretold in this Chapter come to paſs, it will not be amiſs a little to conſider whence it comes to paſs that in the late declining age of the world ſo great diſorder, diſtemper and confuſion have their place: And it ſhall yield us ſome leſſons for our inſtruction.

And firſt of all it may ſeem to be Natural, and that it cannot be otherwiſe. For our common experience tells us that all things are apt to breed ſomewhat by which themſelves are ruin'd. How many Plants do we ſee which breed that worm which eats out their very heart? We ſee the body of Man, let it be never ſo carefully, ſo preciſely ordered, yet at length it grows foul, and every day gathers matter of weakneſs and diſeaſe, which at firſt occaſioning a general diſproportion in the parts, muſt at the laſt of neceſſity draw after it the ruin and diſſolution of the whole. It may then ſeem to fall out in this great body of the World as it doth in this leſſer body of ours; By its own diſtemper it is the cauſe of its own ruin. For the things here mentioned by our Saviour are nothing elſe but the diſeaſes of the old decaying World. The failing of light in the Sun and Moon, what is it but the blindneſs of the World? an imperfection very incident to Age. Tumults in the Sea and Waters, what are they but the diſtemper of ſuperfluous humors, which abound in Age? Wars and rumors of wars are but the falling out of the prime qualities, in the union and harmony of which the very being of the creature did conſiſt. It is obſerved by the Wiſe, *Libidinoſa & intemperans adoleſcentia effœtum corpus tradit ſenectuti*; Youth riotouſly and luxurioufly and lewdly ſpent delivers up to old age an exhauſt and juyceleſs and diſeaſed body. Do we not every day ſee many ſtrong and able young men fade away upon the ſudden, even in the flower of their age, and ſoon become ſubject to impotency and diſeaſes and untimely death? Theſe commonly are the iſſues of riot, luxury and intemperance: Nor can it be otherwiſe. Therefore we cannot but expect that the World ſhould be exceedingly diſeaſed in its old decaying age, whoſe youthful dayes, and not only thoſe, but all other parts of its age, have been ſpent in ſo much intemperance and diſorder. Scarcely had the World come to any growth and ripeneſs, but that it grew to that height of diſtemper that there was no way to purge it but by a general Floud, *purgati baptiſma mundi*, as St. Hierome calls it, in which, as it were in the Baptiſm, its former ſins were done away. And after that, ſcarcely had three hundred years paſt, but a general diſeaſe of Idolatry over-ſpread and ſeized on all well-near, Abraham and his Family excepted. Yet after this once more it pleaſed God to take the cure into his hands, by ſending his Son our Saviour Jeſus Chriſt, the great Phyſician and Biſhop of our ſouls. But what of all this? After all this was done *tantorum impenſis operum*, by ſo much coſt and ſo much care, his Phyſick did not work as it ſhould, and little in compariſon was gained upon the World. For the Many of us, we are ſtill the ſons of our fathers. Therefore we have juſt cauſe of fear that God will not make many more tryals upon us, or beſtow his pains ſo oft in vain. Chriſt is the laſt Prieſt and the laſt Phyſician that did ſtand upon the earth; and if we

will

will not hear him, what remains there, or what can remain, but *a fearful looking for of judgment, and fiery indignation, which ſhall devour the world:*
Hoſ. 4. *Ephraim is turned unto Idols; let him alone.* I will ſpend no more labor in vain upon him. Thus as Phyſicians, when they find the diſeaſe incurable, let the diſeaſed go on unto his end, ſo God having now as it were tryed his skill in vain; having invited all, and ſeeing ſo few come; having ſpoken to all, and ſo few hear; having poured out his Sons bloud to purge the World, and ſeeing ſo few cleanſed; for ought we know, and it is very probable, hath now reſolv'd the World ſhall go unto its end; which in ſo great a body cannot be without the diſorder and confuſion our bleſſed Saviour here ſpeaketh of.

But you may peradventure take this for a ſpeculation, and no more; and I have urged it no further then as a probable conjecture. And therefore I will give you a ſecond reaſon. Beſides this natural Inclination, God himſelf hath a further purpoſe in it. He that obſerves the wayes of God as far as he hath expreſt himſelf, ſhall find that he hath a delight to ſhew unto the world thoſe that are his, to lift them up on high, and mark and character them out by ſome notable tryal and temptation. Thus he made tryal of Abrahams Faith by ſuch a command as ſtruck at the very foundation of his faith. *In Iſaac ſhall thy ſeed be bleſſed*: and yet, *Take thy ſon, thy only ſon, thy ſon Iſaac*, in whom alone all the Promiſes made to Abraham were to be made good. Ill ſigns for Abraham to look upon, ſigns that with him the world would ſoon be at an end; yet God ſet them up before him to look upon; but by looking upon them he became the Father of the faithful. Thus God made tryal of Job, by putting all that he had into the power of Satan, who preſently ſent Sabæans to fall upon his ſervants and oxen; Fire, upon his ſheep; Chaldeans, upon his camels; and a great wind, to beat down the houſe upon his ſonns: Ill ſigns for Job to look upon: but by looking upon them he became *operarius victoriæ Dei*, as Tertullian ſpeaketh, *Gods workman*, hired as it were and preſt by God, to gain *a conqueſt* for him, and in him to triumph, and erect a trophee over Satan. To draw this down to our preſent purpoſe; To try the Strength, the Faith, the Love, the Perſeverance of thoſe who are his, God is pleaſed to give way to this tumult and danger in the laſt dayes. And as the Eagle brings out her young, and then counts them hers, if ſhe can make them look up againſt the Sun; ſo Chriſt here in my Text brings forth thoſe who are his, and propoſeth before them the dreadful ſpectacles here mentioned, to try whether they can ἀνακύψαι, as the Text ſpeaks, whether they can *out-look* them, and *lift up their heads* when all the world doth hang down theirs. Or he deals with his as the Jeſuites are ſaid to deal with their Novices. They are wont to try of what courage and heart they are by frighting them with feigned apparitions of Hobs and Bug-bears in the night: And if they find them ſtout and fearleſs, they entertain them as fit for their uſe; if otherwiſe they diſmiſs them as not for their turn and purpoſe. Even thus may God ſeem to deal with them whom he means to make his, of the order and *general aſſembly and church of the firſt-born, who are written in heaven*, whom he means to place amongſt the great and few examples of eternal happineſs: he *ſcareth them with dreams, and terrifieth them with viſions.* He ſets before us theſe terrors and affrightments, to ſee whether we fear any thing more then him, or whether any thing can ſhake the alliance and truſt which we repoſe in him; whether our Faith will be ſtrong when the World is weak; whether our Light will ſhine when the Sun is darkned; whether we can eſtabliſh our ſelves in the power of Gods Spirit when *the powers of heaven are ſhaken.* And indeed what are all theſe ſigns here mentioned but *Mormos*, meer toyes to fright children with, if we could truly conſider that,

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if the world ſhould ſink, and fall upon our heads, it cannot hurt a ſoul, nor yet ſo grind the body into duſt that God cannot raiſe it up again? Can the Heavens, with all their blackneſs and darkneſs, have any operation upon a Soul, which is of a more noble eſſence than they? Can the Waters drown, or the Plague devour, or Famine ſtarve, or Fire conſume and waſte a Soul? Can an immortal Soul be loſt in the noiſe and tumults of the people? For all theſe ſigns and apparitions, if we know whom we have believed, or believe what we have read in St. Paul; *neither life nor death, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height nor depth, nor any other creature ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.* Rom. 8.38,39

Now, in the third place, I will adde one reaſon more, and ſo make an end of this point. If Fear will give us leave to conſult with our Reaſon and with Scripture, we ſhall find that all this army of diſmal events are nothing elſe but the effects of that Love which God bears to the World, eſpecially to Man, the creature which he made after his own image, and therefore cannot hate him becauſe he ſo made him. As men are wont to ſay of ſick perſons, that ſo long as there is breath, be they never ſo ſick, there is hope of their recovery; for our hope expires not but with our ſoul: ſo though we be far gone, though we be dead in ſin, though we be ſick of a Conſumption of grace, yet God lays not down the expectation of our recovery ſo long as there is breath in us. Many examples we have of Gods long-ſufferance in Scripture. Betwixt Niniveh and final Deſolation there ſtood but forty dayes, or, as the Septuagint render it, but three: for whereas we read it, *fourty dayes*, they render it ἔτι τρεῖς ἡμέραι, *Yet three dayes, and Niniveh ſhall be deſtroyed*: Yet God ſent his Prophet unto them, and upon their repentance turned away thoſe evils which he had denounced againſt them, and which were now in their approach, even at their very doors. Many meſſages had God ſent unto King Ahab to reclaim him; yet amongſt them all none was more ſignal then that which was ſent him immediately before his fall. It ſhould ſeem that God had already determined with himſelf the deſtruction of Ahab, and that he ſhould fight and fall at Ramoth-Gilead; yet notwithſtanding Micaiah the Son of Imlah, a Prophet of God, even againſt the Kings will, is brought before him, and telleth him to his head that he ſhould go and fall at Ramoth-Gilead: Nor can we now think that this was done by chance: For notwithſtanding four hundred Prophets of his own had ſmooth'd and flatter'd him with hopes of good ſucceſs, yet Micaiah, one whom the King hated, againſt the Kings will, is conſtrained to come; and when he ſeemed at firſt either to mock or fail in the delivery of his meſſage, he is deeply adjured to deliver the truth; *How many times*, ſaith the King, *ſhall I adjure thee, that thou tell me nothing but that which is true in the name of the Lord?* Now from whence did all this come but even from this, that God had not laid down the care of Ahabs converſion, but truly deſired that he would return and live? 1 Kings 22.16.

To apply now all this to our preſent purpoſe. From hence, even from Gods love it is, that the laſt and worſt age of the World is attended upon with dreadful ſigns and wonders. For God, who delights to be called *a Preſerver of men*, will never forſake his creature whilſt there is any hope of return. *O Ephraim, what ſhall I do unto thee: O Judah, what ſhall I do unto thee?* Canſt thou find out any thing? Alaſs! what canſt thou find out, who *art as a ſilly dove, without heart*? But whatſoever my Wiſdome, my infinite Wiſdome, can find out, whatſoever may forward thy converſion, whatſoever may be done, I will do it. And therefore as Sin and Iniquity have increaſed, ſo have the Means to reclaim it. As Wickedneſs hath broken in as a floud, ſo hath Judgment been poured forth, and doth ſwell, wave upon Hoſ. 6.4. Hoſ. 7.11.

upon wave, line upon line, judgment upon judgment, to meet it, and purge it, and carry it away with it ſelf, and ſo run out both together into the boundleſs ocean of Gods Mercy. This is Gods method; who *knows whereof we are made*, and therefore muſt needs know what is fitteſt to cure us. For as when our bodies having been long acquainted with ſome gentle kind of Phyſick, and the diſeaſe at laſt grows too ſtrong for it, it commends the art of the good Phyſician to add ſtrength to his potion, that ſo at laſt he may conquer the malady: So Mans ſinful diſeaſe in the laſt age of the World being much increaſed, it pleaſeth God to uſe ſtronger means to cure it. If his little army of Caterpillars, if common calamities, will not purge us, he brings in Sword, and Famine, and Peſtilence to make the potion ſtronger. If the enemies Sword cannot launce our ulcers, he will make us do it with our own. If *fightings without* cannot move us, he will raiſe *terrors within*. He will pour down *hailſtones and coals of fire*, that we may thirſt for his dew and gentle rain. He will ſet us at variance with one another, that we may long to be reconciled to him, and by the troubles of one Kingdome learn to pray, and pray heartily, for that other which is to come; That ſo, if poſſible, he may ſave ſome, and pull them as brands out of the fire, ſinged and ſcorcht, but not conſumed; That if men will repent them of their evil wayes, he may repent him of the evil he imagined againſt them, as he ſometimes told his people by the mouth of his Prophet Ezekiel.

Our third general part was the conſideration of the Behaviour which our Saviour commends unto us in theſe words, Ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, *Look up, and lift up your heads*; words borrowed from the behaviour which men uſe when all things go as they would have them. When we have what we deſire, when ſucceſs hath fill'd our hopes, and crowned our expectation, then we *look up, and lift up our heads*. As Herbs, when the Sun comes near them, peep out of the earth, or as Summer-Birds begin to ſing when the Spring is entred, ſo ought it to be with us *when theſe things come to paſs*. This Winter ſhould make us a Spring; this noiſe and tumult ſhould make us ſing. Wars, Famines, Plagues, Inundations, Tumults, Confuſion of the world, theſe bring in the Spring of all true Chriſtians; and by theſe, as by the coming of Summer-Birds, we are forewarned that our Sun of Righteouſneſs draws near. Indeed unto Nature and the eye of the World ſuch are ſad and uncouth ſpectacles, ſights far from yielding comfort, or being taken for authors of welcome news: and therefore our Saviour pointing out to the behaviour, which in this caſe the world doth uſe, tells us in the words foregoing my Text, ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, *men ſhould be ready to ſound for fear*, *ARESCENTIBUS HOMINIBUS*, ſaith the Vulgar, *men ſhould dry and wither away for fear*; as Leaves ſmitten with mildew or blaſting, or fading away with unreaſonable heat. Leſt therefore our hearts ſhould fail us upon the ſight of theſe ſigns, our Saviour forewarns us that all theſe *oſtenta*, theſe apparitions, bode us no harm, nor can bring any evil with them but what we our ſelves will put upon them; that for all theſe ſigns in the heaven, for all this tumult and confuſion upon earth, even then when the foundations are ſhaken, and the world is ready to ſink, we may *lift up our heads*: *When you ſee theſe things come to paſs, look up, lift up your heads.* Let us a little weigh theſe words. For they are full and expreſſive, talent-weight. They are a prediction, and they are an admonition: which is, ſaith Clemens, as the diet of the ſoul, to keep it in an equal temper and a ſetled conſtitution, againſt thoſe evils and diſtempers of the mind which, as Tully ſpeaks, do *tumultuantem de gradu dejicere*, caſt it down with ſome kind of diſorder and confuſion from that εὐθυμία, that quietneſs and ſilence which is *the beſt ſtate and condition of the ſoul*; as Fear and Sorrow, the unhappy parents of Murmuring and Repining; which preſs down

down the ſoul εἰς ὕλαν καὶ ἀδύναμον, into the groſs and bruitiſh part, which they call πλῆγμα ψυχῆς, *the fall of the Soul*, the ſymptomes and indications whereof are a caſt-down Look, and a Head bowed down like a bull-ruſh. For 1. Fear is a burden that maketh us not able to look upwards, towards that which might rid and eaſe us of it, but towards ſomething that may hide and cover us. When Adam had ſinned, God comes toward him *in the cool of the day*, in a *wind*, as it is rendred by ſome, and as the word ſignifies, in ſuch a ſound as he never heard before; and he preſently runs into the thicket, *hides himſelf amongſt the trees of the garden.* If the King of Jericho purſues Joſhua's ſpies, they run under *the ſtalks of flax*; and if Saul purſues David, he betakes himſelf to ſome cave. Fear may make us look diſtractedly about, with a wandring, inconſtant, unſetled eye; but not *to look up*: it may make us hide our heads, but not *lift* them *up*. If an Evil bite, Fear is the tooth; and if it preſs down, Fear is the weight. Behold, here this tooth is broken, and this weight is taken away by Wiſdome it ſelf, in theſe words, *Look up, lift up your heads.* 2. Grief is another weight, that preſſeth down. *Why art thou caſt down, O my Soul?* ſaith David. And, *Heavineſs in the heart of man maketh it ſtoop*, ſaith Solomon. Sorrow kept Aaron from eating the ſin-offring, caſt Job on the ground, and David on the ground, and Ahab on his bed. An evil diſeaſe it is under the Sun: but here you have a medicine for it, a medicine to make a merry heart; *Look up, lift up your heads.* 3. Theſe two, Fear and Sorrow, are the mother and the nurſe, the beginners and fomenters, of all Murmuring and Repining. For as Fear ſo Sorrow is nothing elſe but a kind of diſtaſte and grudge of the mind. *Imperari dolori ſilentium non poteſt*; The Murmurer cannot be ſilent: He will complain to any man, to any thing; to the Night, to the Day; to the Sun, to the Moon, as he in the Comedy. He will reproach his Head, his Belly, his Stomach, any part that cauſes grief: as Tragædians uſe to chide their Eyes, as if they heard; as the Poet brings in Ulyſſes in a dialogue and contention with his own Heart. When he is fed with Manna, he will ask for Garlick and Onyons. When he is in the way to a land flowing with milk and honey, he will return to ſit by fleſh-pots: he will chide with Moſes, and chide with God, and prefer a Calf to them both. He will have this to day, and will not have it to morrow. He will have night when it is day, and day when it is night. He will have miracles, and ſlight them; ſigns, and run from them. He doth *palos terminales Deo figere*, as Tertullian ſpeaks, bound and circumſcribe God, *limitate the Holy one of Iſrael*, ſet up a ſtake and land-mark to which God muſt come, and yet not know where to place it. He loaths the meat ſhould feed him, and the phyſick which ſhould work his health. In a word, Murmuring and Repining is a monſter that, as the Proverb is, is never well neither full nor faſting. I call it a Monſter: For it is the iſſue of divers paſſions, Fear and Sorrow, which meeting in the heart, ingender and bring it forth, to quarrel with the Wiſdome and queſtion the Providence of God, to cenſure his counſels, and to condemn his proceedings; to approve of that which he complains of, and complain of that which he diſpenſeth for our Good. *Why was I not made impeccable?* ſaith one: *why was not I ſo made up that I might not ſin? Why do I feel this fight and contention between the Spirit and the Fleſh? Why was I made weak, and commanded to be ſtrong? Why was I born in theſe times of hurry and noiſe*, ſaith another, *and not in theſe halcyon-dayes of peace and plenty? Why was I reſerved to theſe laſt dayes, to hear of wars and rumors of wars, of earthquakes, and famine, and plague? to ſee the Church broken into Sects, and crumbling away into Conventicles? to ſee the world return into a worſe* Chaos *and confuſion then that out of which it was made?* that is, *Why am I a man?* The language of the Murmurer is, *Why haſt thou made me thus?* The Power of God, the Wiſdome of God, the

Pſal. 42.
Prov. 12. 25.

Goodneſs and Mercy of God cannot quiet and ſilence him, who wavering and double-minded, reſting only on his own fickle, flitting, abortive thoughts, is never at reſt. For he that doth do nothing but what he liſt, will do nothing what he ſhould. He that will be nothing but what he pleaſe, is his own idol, and ſo is *Nothing in this world.* Now theſe words here of our Saviour are like that pitch and fat and hair which Daniel did ſeeth together: and if we can put them into this Monſters mouth, it will ſoon burſt aſunder. If we can take them down and digeſt them, they will remove our Fear, dry up our Sorrow, and ſtop the mouth of the Murmurer for ever. For when Chriſt bids us *look up, and lift up our heads*, his meaning is, that we ſhould ſo fit and prepare our ſelves that we may *look up, and lift them up.* He would not bid the Covetous man, who is buried alive in the earth, *look up*: He would not bid the Wanton, who is drowned in luſt, *look up*: He would not bid him who is dead in ſin, *look up*: Or, if he did, his meaning would be, Firſt learn to hate the world, to fight againſt thy luſts, to *ariſe from the dead*; and then *Chriſt ſhall give thee light* and ſtrength, that thou mayeſt *look up, and liſt up thy head.* Then thou art his Servant; and when he ſays, *Go*, thou muſt go, though it be upon the point of the ſword; or elſe thou art not his ſervant: Then thou art his Merchant; and when he holds forth his rich pearl, thou muſt buy it, though it be with thy bloud; or elſe thou art not his Merchant: then thou art his Souldier; and thou muſt fight when and where he placeth thee, againſt all terrors whatſoever; or elſe thou art not his Souldier. *Lo, I have told you before*, ſaith our Saviour; ſee that you be not troubled. If you be not wanting to your Captain, your Captain will not be wanting unto us, *he will neither leave us nor forſake us.* In this one *Look* there is more then a look; there is Charity labouring, Faith quickning, Hope reaching forth her hand. Theſe three will lift up our heads above theſe terrors, into the higheſt heavens. We read in the book of Judges, that when Gideon ſet upon the Midianites, his army had nothing but empty pitchers and trumpets and lamps in their hands, yet was this enough to put to rout the whole army of the Midianites. Even thus doth our Captain Jeſus Chriſt. For this army of Signs in heaven, in the ſea, in the earth, Famine, Plague, Perſecution, and the like, what are they but trumpets and empty pitchers to them that know them? And if we fear them, and diſorder and rout our ſelves, and run away, we are not of the army of God and of Gideon; we are but Midianites.

I know theſe things may ſeem ſomewhat hard, nay peradventure utterly impoſſible, with men who are but duſt and aſhes. And I may be thought to ſpeak *tanquam in republica Platonis, non tanquam in face Romuli*; as if I were in a congregation of Saints, and not in an aſſembly of men ſubject to paſſions and ſo to ſin; ready to fear where no fear is, to grieve, for that which is pleaſant and behoofful, to murmure where there is no cauſe, to hang down their heads like a bullruſh when they ſhould lift them up. *Is my*
Job 6. 12. *ſtrength the ſtrength of ſtones, or is my fleſh of braſs. Illi ferrum & æs triplex circa pectus.* Is it poſſible we ſhould ſee the world fall down about our ears, and not fear? And in Famine, to hear our children calling for bread, when there is none to give them, and not be diſconſolate. In time of Plague, to ſee our ſelves forſaken of all, and conſtrained perhaps to breathe out our laſt upon no better pillow then a ſtone or a turf, under no better canopy then the cold air, and be content? Can we hear *the noiſe of the whip*, and *the jumping of the chariots*, and *the prancing of the horſes*, nay the noyſe and groans of dying men, who would but cannot dye, and be unmoved? Can we ſee the tears of widows drilling down their cheeks, behold little orphans made miſerable before they know what miſery is, and deprived of their fathers before they could call them ſo; can we ſee rivers of bloud, and

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have dry eyes? Shall a whole Nation totter, and we ſtand faſt? Shall we have no ſafe place for our heads, and yet *lift them up*? I know Compaſſion is a virtue; and *to weep with them that weep* is a virtue: but then even when we weep, we muſt alſo *rejoyce in tribulation.* Nature may draw tears, but Grace muſt dry them. And can we do all this? If we be truly Chriſtians, we can, *yea, in all theſe things* ὑπερνικᾶν, *be more then conquerers*; not only be undaunted, but even joy in them; as if now, and never till now, the world went as we would have it. What manner of men, think you, muſt they be who do thus? Do not put on wonder: *let not your hearts be troubled.* For Truth it ſelf will tell you that, if you be the men whoſe name you bear, if your eyes, your ends, your hopes, be fixed upon Chriſt alone, then are you all ſuch perſons as I have now deſcribed. *Tantum diſtat a Chriſtiano:* Look how much every man is defective and wants in this kind of conſtancy and reſolution, and ſo much he comes ſhort and wants of his Chriſtianity. What are all the pleaſures, what are all the terrors of the world to him that is made one with Chriſt, who conquered alſo? That therefore this doctrine may paſs the better, which at firſt ſight is but harſh and rugged, we will ſhew you, 1. That it is poſſible to arm our ſelves with ſuch courage and reſolution in common calamities; 2. That it is great folly not to do ſo; 3. What impediments and hindrances they be which overthrow our courage, and take our hearts from us; when ſuch things as theſe come to paſs. And firſt of the Poſſibility of this doctrine.

And, if we look a little upon the manners of men, we ſhall find them very apt and ready to plead impoſſibilities and difficulties where their own practice confutes them. One ſaith *he hath bought five yoke of Oxen, and muſt go to try them*; another ſaith *he hath married a wife, and therefore he cannot*, that is, he will not, *come.* Luke 14. *Hæc omnia dura invitis*, ſaith Hierome; All things ſeem hard and difficult to them who have no heart, which eaſily perſwade themſelves that cannot be done which they will not do. Go to a Rich man, and require him to lay down his wealth at the feet of the poor, or otherwiſe to ſacrifice it to the ſervice of Chriſt; how hard a leſſon is it? how ill ſounding? how ridiculous and abſurd a propoſal? What a fool will he ſoon conclude you be, and how prodigal of your good counſel, when you adviſe him to be wiſe? But yet let ſome flattering Pleaſure come in the way, or ſome ſpleen againſt his neighbour, or ſome ſuit of Law, or the like, or ſomething that may forfeit his ſoul, and how eaſily ſhall all go to the final hazard and undoing of him and his poſterity? I ſee, he can do that for his ſpleen, his humor, his ſtrumpet, which when he is to do for his God, he ſtartles at as a thing impoſſible. In the one is his deſire, in the other death. To gain the earth with him is to enter Paradiſe: but to knock and ſtrive to enter into heaven is as terrible as hell it ſelf. Go to one of our painted Gallants, and require him to do but what an ethnick man can do by no better help then the light of Nature, even rather to lay down his life then to do any thing that common Reaſon checketh at, and which a good man thinks a ſhame to ſpeak of; rather to leave off to be a man then in that ſhape and likeneſs to become a beaſt; μίαν λίαν ἄτιμα, *how great a requeſt do you move?* Yet how prodigal will he be of his life when his luſt or ſome drunken quarrel ſhall call for it? To fetch home a phanſie, a faſhion, a toy, we will go as far as France, or to the Indies, for a clod of earth, or a piece of glaſs; but to viſit the fatherleſs and widows, a Sabbath-days journey is too far. Every thing that may make us happy is hard; but we never boggle at that which leadeth to deſtruction. Heaven with all its allurements, with all its beauty and glory, with all its everlaſtingneſs cannot win us to that which the gliſtering of a diamond, which the ſhadow of a trifle,

which the dream of a ſhadow will do. God with all his beſeeching and entreaties and rich promiſes ſhall not move us, when the cringe of a flatterer, the only tongue of a paraſite, the ſmile of a courteſan ſhall carry us about the world. Nor is Glory ſo eloquent to prevail with us for it ſelf as Shame and Diſhonour is to our confuſion. *Nemo non in cauſa ſua poteſt, quod in cauſam Dei dubitat*; Every man can do that in his own cauſe which he cannot in Chriſts; can do that for the Devil which he cannot for himſelf. So that the reaſon, why many ſuppoſe this behaviour here required by our Saviour to be a matter ſo hard and difficult, is from the ſame error. Now to manifeſt the poſſibility of this, I think I cannot do it better then by an enſample: and I will give you one, and that too of an Ethnick man, that knew not Chriſt, nor his rich promiſes, nor ever heard of the Glory of the Goſpel. There is a Hill in Italy, *Veſuvius* they call it, which is wont ſometimes to break out in flames of fire to the terror and amazement of all that dwell nigh unto it. The firſt time, that in the memory of man it fired, was in the dayes of Veſpaſian the Emperor; at which time it break forth with that horrible noiſe and cry, with that concuſſion and ſhaking of the earth near about it, with that darkneſs and ſtench, that all within the compaſs thought of nothing now but *æternam illam & noviſſimam mundo noctem*, that Time was ended, and the World drawing to its diſſolution. Pliny the great Philoſopher, and the Author of the famous Hiſtory of Nature, lay then at Miſenum, not far off: and out of a deſire he had to inform himſelf, he drew near to the place where he thought the fire begun. And in the midſt of that horror and confuſion ſo undaunted and fearleſs was he that he ſtudied, and wrote, and eat, and ſlept, and omitted nothing of his uſual Courſe. His Nephew, a great man afterwards with Trajane the Emperor, out of whom I take this hiſtory, reports of himſelf, that being there at that time, notwithſtanding all the terrors and affrightments, yet he called for his books, he read, he noted, as if he had not been near the Mountain Veſuvius, but in his ſtudy and cloſet: and yet was at that time but eighteen years of age. I have been ſomewhat the more large, beſides my cuſtome, in opening the particulars of this ſtory, becauſe it is the very embleme, the very picture of the Worlds diſſolution, and of the behaviour which is here enjoyned Chriſtians when that time ſhall come. All theſe fearful ſigns which here our Saviour reckons up, if we but follow the enſamples which I have now propoſed, ought not ſo much prevail with us as once to make us break our ſleep; much leſs to torment and amaze us; much leſs to take off our chariot-wheels, to retard and cripple us in the ways of righteouſneſs, and in that courſe which leads to bliſs; much leſs to drive us out of the way. What though there be ſigns in the Sun and Moon and Stars? muſt my light therefore be turned into darkneſs? muſt my Sun ſet at noon, and my Stars, thoſe virtues which ſhould ſhine in my ſoul, fall out of their ſphere and firmament? What though the Seas roar and make a noiſe? ſhall my impatience be as loud? And if they break their bounds, muſt I forget mine? What though there be a Famine in the land? muſt I make my Soul like unto the ſeaſon, lean and miſerable: What though there be *wars and rumors of wars*? muſt I be at variance with my ſelf, and bid defiance to the Lord of hoſts? What though my friends betray me? muſt I deceive my ſelf? And if the World be ready to ſink, muſt I fall into Hell? Nay rather, when we ſee *theſe things come to paſs, when theſe ſigns come to paſs, let it be that we do as occaſion ſerves us*: *for God is with us* in theſe ſigns: Let them be as Signs to us, perſwading ſigns: Let them have the commanding eloquence of Signs. Let them not be as Shadows, which paſs by us, and we regard them not: but let them be *ſigna ſignificantia*, ſigns that ſignifie ſomething, ſigns to repreſent ſomething to our Underſtanding, and ſo

1 Sam. 10. 7.

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make an impreſſion on our Wills. Let them be as the Voice of God calling us out of Egypt into a land flowing with milk and honey. Let them be as the Finger of God, and let us follow in that way the line is drawn. Let them be as a Hand of God, and let us *humble our ſelves under his mighty hand.* Let them be the great Power of God, and let us fall down and worſhip; that ſo we may *in his ſignis ſignari,* with theſe ſigns be ſigned *and ſealed up to the day of our redemption.* When *the Sun* is *darkned,* think it is to upbraid thy ignorance, and learn to *learn to abound more in knowledge and all judgment.* Phil. 1. 9. When *the Moon ſhall be turned into bloud,* think it is to chide thy Cruelty, and *put on the bowels of mercy and loving kindneſs.* Col. 3. 12. When *the Stars fall from heaven,* the profeſſors of truth ſpeak lyes, do thou *ſtand faſt in the faith.* When *the powers of heaven are ſhaken,* when there be many ſects and diviſions, do thou *keep the unity of the ſpirit in the bond of peace,* Epheſ. 4. 3. every mans brother, if he will; and if he will not, every mans brother. If the Plague break in, do thou purge the plague of thine own heart, and keep *thy ſelf unſpotted of the world.* If there be a Famine in the land, do thou fill thy ſelf with the bread *of life* as with marrow and fatneſs. If *Banners be diſplaid as ſigns,* as the Pſalmiſt ſpeaks, let them be as ſigns to thee to fight againſt thy luſts. When Parents and Brethren and Kinsfolk are falſe, do thou look up to thy Father in heaven, who is truth it ſelf. When the World is ready to ſink, do thou raiſe thy ſelf with expectation of eternal glory. This conſtancy, this reſolution, this behaviour Chriſt requires at our hands: and it will be in vain to plead impoſſibilities. For could theſe men under Nature go ſo far? and cannot we, who are under Grace, do ſo much? Could they think that nothing without them could hurt them? and ſhall fear nothing more then that which is without? Good God! how comes it to paſs that Nature ſhould bear more ſway in a Pagan, then the Grace of the Goſpel in a Chriſtian? Or have we diſputed and trifled Grace out of its power? or hath our abuſe of Grace ſwallowed even Nature and Reaſon it ſelf up in victory? *Tanti vitrum, quanti margaritum?* Were theſe men ſo rich that they could beſtow ſo much upon a trifle, upon a toy of glaſs? and cannot we, who are under Grace, give the ſame price for a rich Jewel. When Themiſtocles was leading forth his army, by chance he paſt by where Cocks were fighting, and ſhewing them to his Souldiers, *Lo,* ſaith he, *theſe have neither altars, nor temples, nor children to fight for; and you ſee how ſtoutly they fight for no other end but who ſhall be the conqueror.* And to this end have I ſhewn unto you the examples of theſe Heathen men, as Themiſtocles did the Cocks to his Army. For theſe men *nec aras habebant, neque focos.* They were *without Chriſt in the world, received not the promiſes,* neither *ſaw* they *them* ſo much as *afar off*; ſaw not ſo much as a glimering of that *Light which lightneth every man that commeth into the world.* Of immortality and eternal life they knew little: What was their hopes? what was their end? As for Heaven and Hell, their knowledge of them was ſmall. Yet their ſtomach and courage was ſuch that we, who are Chriſtians, hear it only as a tale, and can ſcarcely believe it. Beloved, I ſpeak this to our ſhame. For a great ſhame it is that Nature, defamed Nature, ſhould more prevail with them then God and Grace with us; that they by the power of their Reaſon ſhould ſtand the ſtrongeſt aſſault and ſhock of miſery, and we run away affrighted from the very phanſie and ſhadow of it. For *to whom more is given, of them more ſhall be required.* And if we Chriſtians cannot look undauntedly *when we ſee theſe things come to paſs,* how ſhall we behold *the Heavens gathered together as a Scrowl, the Elements melted,* and *the Earth burnt up*? how ſhall we be able to hear the trump and the voice of the Arch-angel? If we cannot *look up, and lift up our heads when we ſee theſe things,* with what face ſhall we meet our Saviour in the clouds? Therefore

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as our Saviour in this Chapter exhorts, v. 19. *let us poſſeſs our ſouls with patience:* Let us withdraw our ſouls from our bodies, our minds from our ſenſual parts; that what is terrible to the eye may have no ſuch aſpect on the mind, and what is dreadful to the ear may be as muſick to the ſpirit, and what wounds and torments the body may not touch the ſoul; that ſo we may be what we ſhould be, our ſelves, our own Lords, in our own poſſeſſion; that Chriſt at his coming may find us not let out to Pleaſure, not ſold to this Vanity, nor in fetters under that fear, nor ſwallowed up in that Calamity, nor buried in the apprehenſion of thoſe evils which ſhall come upon this generation; but free in Chriſt, alive in Chriſt, active, making theſe our adverſaries friends, theſe terrors bleſſings, theſe ſigns miracles; by Chriſts power working light out of darkneſs, plenty out of famine, peace out of theſe wars; that at his ſecond coming he may find us *looking up* upon him, and *lifting up our heads, waiting for the adoption, to wit, the redemption of our body*, that ſo we may *be caught up together in the clouds*, and *be for ever with the Lord* in his everlaſting Habitations.

I have done with the firſt Point, the Poſſibility of the Doctrine, That we muſt arm our ſelves with courage and reſolution againſt common calamities. I proceed now to the ſecond, That it is an argument of great folly not to do ſo. What is Folly but a miſtake of things, a miſtake of their nature, and of their end? Not only a *privative* ignorance, which may be in children and ſimple men; but, as the Hebrew Doctors call it, a *poſſeſſive* ignorance, poſſeſſing us with falſe opinions of things; making us run counter to that light which Wiſdome holdeth forth; placing pleaſure upon that which bringeth no delight, and horror upon that which rightly conſidered hath no terror at all; transforming a Devil into an Angel of light, and turning Light it ſelf into Darkneſs; making the ſigns of Gods favor arguments of his wrath; calling Afflictions and Calamities, which are the inſtructions of a Father, the blows of an Enemy; and if Calamities be whips, making them Scorpions. *An unwiſe man*, ſaith the Pſalmiſt, *knoweth it not, and a fool doth not conſider it:* He doth not conſider either the nature of theſe ſigns, or the end for which they are ſent; but is led by likeneſs and opinion. *The natural man perceiveth not the things of Gods ſpirit, but they are fooliſhneſs unto him*; as the words of fools, which ſignifie nothing: And therefore he puts what ſenſe and meaning he pleaſe upon them, an interpreter the worſt of a thouſand. And ſo he finds not evils, but makes them; makes them the mothers of his ſorrow, which might be the helpers of his joy. When Reaſon and Religion are thruſt out of the chair, the Paſſions full ſoon take their room, and dictate heavy things. Then either Fear ſhakes us, or Hope makes us mad; either Grief pulls us down, or Joy tranſports us. One is *afraid where no fear is*, as the Pſalmiſt ſpeaks: another is ſtruck dead at the ſight of a ſtatue: and to ſome even Joy it ſelf hath been as fatal as a thunderbolt. All is from Opinion, the miſtreſs of fools, which makes the ſhaking of a leaf as terrible as an earth-quake; makes Poverty more ſad, the Plague more infectious, Famine and the Sword more killing then they are. It is not the tooth of Envy, it is my Phanſie bows me. It is not the reproach of an Enemy hurts me: It was but a word, and Opinion hath turned it into a ſtone. It is not an army of Sorrows, it is my own Phanſie overthrows me. What St. Ambroſe ſpeaks of Poverty, is true of all thoſe evils which are ſo terrible to fleſh and bloud; *Non naturæ paupertas, ſed opinionis vis eſt*, Poverty, as men call it, is but a phanſie; there is no ſuch thing indeed. It is but a figment, an Idole: Men firſt framed it, and ſet it up, and trembled before it. As ſome Naturaliſts tell us that the Rainbow is *oculi opus*, a thing framed only by the eye, becauſe there are no ſuch colours on the cloud as we ſee; ſo this difference of Rich and Poor, of Honorable and Diſhonorable,

1 Cor. 2. 14.

norable, of Wars and Peace, of Sorrow and Joy, is but a creature of the Eye. Did we not think the Souldier tremble, we had disarmed him: Did we not think Calamities grievous, we might rejoyce in them: Did not our Folly make these Signs terrible, we might then *look up, and lift up our heads.* We read of Smyndenides the Sybanite, that he was so extreamly dainty that he would grow weary at the sight of another mans labour, and therefore, when he sometimes saw a man labouring and painfully digging, he began to faint and pant, and desired to be removed: *Quàm inclementer fodicat!* saith he, *What a cruel and mercilesse digger is this?* So it is with us. Our delicate and tender education, our familiarity with the vanities of this world, have betrayed our Reason to our Sensual parts, so that we startle at every unusual object, tremble at every apparition, make War and Famine and Persecution more terrible then they are, sink under those signs and warnings from heaven at which we should *look up, and lift up our heads. This our way uttereth our foolishnesse*, as the Psalmist speaks. For is it not a great folly to create evils, to multiply evils? to discolour that which was sent for our good, and make it evil? to make that which speaketh peace and comfort unto us a messenger of Death?

Let us now consider the Lets and Impedimens, or the Reasons why our hearts fail us at such sights as these. I shall at this time only remove a pretended one; having formerly at large upon another Text, *Matth.* 24.25. spoken of Self-love and Want of Faith, which are real and true hindrances of Christian Courage. The main pretense we make for our pusillanimity and cowardise is our natural Weakness, which we derived from our first parents, and brought with us into the world. For thus we lay every burden upon our fore-fathers shoulders, and Adam is arraigned every day as guilty of every defect, of every sin which is committed in the world. *HOMO SUM; I am a man, the child of Adam, born under wrath*, is the common apology of the men of this world, when they fall into those sins which by watching over themselves they might, and which in duty they are bound to avoid. As we fell in Adam, so Adam falls in us, falls under fears and sorrows and calamities, unto the end of the world. And, if we observe it, this is so common a plea, and so stoutly and resolvedly stood to, as if men did rather boast of it then bemoan it; and did rather make use of it as a comfort after sin, then fear it as a burden pressing and inclining to it. For the best excuse they have, the best plea they make, is, *that they are the children of Adam.* I deny not that we drew this Weakness from our first parents: I leave it not after Baptisme as subsistent by it self, but bound to the center of the earth, with the Manichee; nor washt to nothing in the Font, with Pelagius: But yet (and it will be worth your observation) I take it to be a matter of difficulty to judge of what strength it is. I fear we make it stronger then it is; and I am sure a Christian is bound by that religion which he professes to encounter and tame and crucifie it. For take us in our infancy, not altered *à puris naturalibus*, from that which we were made; and then we do not understand our selves, much less the Weakness of our nature. And then take us in our years of discretion; before we can come to discover it, Custome and Education, if good, hath much abated; if evil, hath much improved the force of it, and our Sloth or Cowardise hath made it strong. A strange thing it is to see little children in their tender years prompt and witty to villany, as if they had gone to School to it in their mothers womb: and this we may impute to original Sin. But yet Divines generally consent that this original Sin is alike in all; only it works more or less according to the diversity of mens tempers, as water runs swifter down a Hill then in a Plain. Again, even in children we see many good and gracious qualities, which by good education

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come to excellent effect. *In pueri elucet ſpes plurimorum*, ſaith Quintilian, *quæ cùm emoritur ætate, manifeſtum eſt non defeciſſe naturam, ſed curam*; In children many times there is a beam and hope of Goodneſs, which, if not cheriſht by Diſcipline, is dampt and darkned; a ſign that Nature was not wanting, but our Care. Now from whence this difference ſhould come is not eaſie to diſcern: but this we cannot but obſerve, That be the ſtrength of original Sin what it will, yet there is no man but is more wicked then the ſtrength of any natural Weakneſs or primitive Corruption can conſtrain. For when evil Education, bad Enamples, long Cuſtome, and Continuance in ſin have bred in us a habit of ſinning, *cùm per ſecordiam vires, tempus, ingenium defluxere, naturæ infirmitas accuſatur*, when through ſloth and idleneſs, through luxury and diſtemper our time is loſt, our bodies decayed, our wits dulled, we caſt all the fault upon the Weakneſs of our Nature; and our full growth in ſin we attribute to that Seed of ſin which we ſhould have choaked.

Behold, the Signs in the heaven, the Sun darkned, the Moon turned into bloud; See Poverty coming towards you *as an armed man*, Famine riding upon a pale horſe, killing with Hunger and with Death; Behold the Plague deſtroying, Perſecution raging. I ſay, Behold theſe: for to this thou wert made, for this thou wert ſent into the world, to behold and *look up* upon theſe; to *look up*, and be undaunted; nay, to *look up*, and leap and rejoyce. For thy whole life is but a preparation and Eve to this great Holiday of ſights. If the eye of Nature be too weak, *thou haſt an* 1 John 2. 20. *unction from the Holy one*, the unction of the bleſſed Spirit. For this end Chriſt came into the world, for this end did he pour forth his grace, that he might refreſh thy ſpirits, and clear thy eye-ſight, that thou mayeſt *look up, and lift up thy head.* For tell me; Why were we baptized? why are we Chriſtians? Is it not to mortifie our earthly members and luſts, to dead in our ſelves the bitter root of Sin? Is it not to ſpiritualize, to angelifie, (I had almoſt ſaid to deifie) our Nature? For we are no further Chriſtians *niſi in quantum cæperimus eſſe angeli*, but ſo far forth as we are like unto the Angels; I may add, and St. Peter doth warrant me, ſo far forth as we are made *partakers of the Divine Nature.* Were we not baptized into this faith? I ſpeak to Chriſtians, whoſe life ſhould be a continual warfare, not againſt Beaſts, but our Paſſions, which, if they be not tyed up and held in with bitt and bridle, are as fierce and violent as they: And a ſtrange kind of weakneſs it is to talk of Weakneſs when we are to fight; for this is to yield before we ſtrike a ſtroke; not to be put to flight, but to run away. *Nec mirum, ſi vincantur, qui jam victi ſunt*; and it is no marvail if we fall by conqueſt, who in our own opinion are already overcome. Beloved, are we weak in Adam? Yet are we ſtrong in Chriſt. *I can do all things*, ſaith Paul, and ſuffer all things, *through Chriſt that ſtrengthneth me.* Though many blemiſhes befall us by Adams ſin in our underſtandings and in our wills, yet what we loſt in Adam, that with infinite advantage is ſupplyed in Chriſt. Are we truly Chriſtians? Then *theſe things*, theſe fearful ſights, cannot hurt us. If they hurt us, it is becauſe we are not Chriſtians. There is a fable that paſt amongſt the Heathen, that Vulcan offended with the men of Athens, told them they ſhould be all fools; but Pallas, who favoured them, told them they ſhould indeed be fools, but withall that their folly ſhould not hurt them. Our caſe is not much unlike: For though the Devil hath made us fools and weak, yet Chriſt the Wiſdome of the Father hath given us this gift, that this Weakneſs ſhall never hurt us unleſs we will. Fear not therefore: why ſhould we fear? Chriſt hath ſubdued our enemies, and taken from them every weapon that may hurt us. He hath taken the ſting not only from Sin, but from thoſe evils which are the

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natural iſſues and products of Sin. He hath made Afflictions joyful, Terrors lovely, that thou mayeſt *look up* upon them, and *lift up thy head.* I have done with this pretenſe of natural Weakneſs, and with my ſecond part; and I come now to the third and laſt, the encouragement our Saviour giveth; *For your redemption draweth nigh.*

And *when theſe things come to paſs*, when ſuch terrible ſigns appear, this news is very ſeaſonable. *As cold waters to a thirſty ſoul*, ſo is the promiſe of liberty to thoſe *who have been in bondage all their life long*, under the fear of thoſe evils which ſhew themſelves unto us, and lead us captive, and keep us in priſon, ſo that we cannot look up. When we are ſold under Sin, and by that ſold under fears of Calamities, of Death, of Hell; when the Heaven loures upon us, and Hell opens its mouth; then a meſſage of Redemption is *a word fitly ſpoken*, a word upon its wheels, guided and directed by art, and is as delightful *as apples of Gold with pictures of ſilver.* It is that Peny in the evening which makes the Labourer bear the burden all the day. How will that Souldier fight who heareth of a reſerve and party at hand to aid him? How will the Priſoner even ſing in his chains, when news is brought that his ranſome is paid, and his redemption near at hand? It is a liberty to be told we ſhall be free: And it is not eaſie to determine whither it more affect us when it is come, or when it is but in the approach, drawing nigh; when we are free, or when we are but told that ſhortly we ſhall be ſo. And indeed our Redemption is *actus individuus*, one entire act; and we are redeemed at once from all; though the full accompliſhment of it be by degrees. When we are redeemed from Sin, we are redeemed from the Grave, redeemed from the fear of Death; redeemed from all fear of theſe fearful Signs and Apparitions, redeemed by our Captain, who beſides the ranſome he paid down, hath taught us to handle the weapons of our warfare, hath propoſed a crown, hath taught us to ſhake off our fetters and break our bonds aſunder. For to this end, he paid down the ranſome: and, if we do it not, we are not redeemed, no not when we are redeemed. It is enough for him to open the priſon-doors: Certainly it is our duty to come out, and not ſtill to love our fetters, becauſe our Redeemer hath led Captivity captive. But we may ſay truly of this firſt Redemption what ſome in St. Paul ſaid falſly of the ſecond Reſurrection, *This Redemption is paſt already*, paſt on our Redeemers ſide, nothing left undone by him: only it remains on ours to ſue out our pardon, and make our Redemption ſure. Nor is it any derogation from our Saviours merit that we have a part in this work. For would we have our Saviour redeem them from priſon who will not go out? free them from ſin who are reſolved to *continue in ſin* becauſe this *grace hath abounded*, and will be more ſlaves becauſe they had leave to be free? or ſeal up their Redemption who will not ſue it out? But now this is but *redemptio elevans*, as the Schools ſpeak, a Redemption which lifts us up from our former low condition, and puts us in a fair poſſibility of enlargement; nay in a certainty, if we our ſelves hinder not. But yet when it hath its proper and natural working, when we do not *ponire obicem*, when we hinder it not, it works according to the capacity of the ſubject. It works out Sin, yet leaves us ſinners; it regulates our Paſſions, let leaves us ſubject to them; it works out Fear, yet leaves us fearful. The Old man is crucified, but not yet dead; the Paſſions are ſubdued, but not quite extinguiſhed. The Inward man dare look Death and all the terrors of the world in the face, but the Outward man turns away from ſuch ſight. And therefore there is another Redemption that they call *præſervantem*, which ſettles and eſtabliſhes us, preſerves us in an Angelical ſtate, free from Sin, from Paſſions, from Fear. And when this comes, we ſhall ſin no more, hope no more, fear no more: All ſins ſhall be purged out, all hope ſhall be fulfilled, all tears ſhall be wiped from

Prov. 25. 25. Heb. 2. 15.

our eyes, and all trembling from our hearts. And this is the Redemption here meant, the only truſt of the Chriſtian, the expectation of the faithful, the water of life to refreſh them in this valley of tears, the only cordial for the paſſion of the Heart, the only rock for Hope to anchor at, the true fountain from which the waters of Comfort and Salvation are to be drawn. But then I muſt tell you, this Fountain of comfort is like the pool of Betheſda; it is not medicinable till an Angel hath ſtirred it. For our own carnal Imaginations, may be as ſo many evil Angels to trouble it; and then we draw bitterneſs and poyſon inſtead of comfort. For, a little to change St. Paul's words, *Why ſhould it be thought a thing incredible*, why ſhould it be thought a thing deſirable with ſome men that the world and all that is in the world ſhould have an end? Why ſhould they deſire the coming of Chriſt? Should he come to meet the Hypocrite with his form of Religion, his feigned ſighs and cheating grones, as he is acting his part, and playing Judas in the ſhape of Peter? Should he meet Balaam when he is not ſo wiſe as his Aſs? or Jonah, when he runs from Niniveh to Tarſus? Should he come to us at midnight, when we are in our beds of luſt and ſenſuality? Can there be any comfort to the wicked in that *fire* which *devours before him*, or in that *tempeſt* which is *round about him?* But if we be qualified as we ought to be, if we repent of our ſins, and bring forth fruits worthy of amendment of life; if we keep our loins girt, and our lamps burning; if we be doing our Maſters will, and waiting for his coming; then the ſigns of his coming, that fill the hearts of others with dread, will fill ours with joy. Then when the ungodly ſhall cry to the mountains to cover them, we ſhall *look up* with confidence, *and lift up our heads: for our redemption draweth nigh.*

THE

The Twelfth

SERMON,

Preached before the

HONORABLE JUDGES

AT AN

ASSIZES

HELD AT

Northampton.

ROM. XIII. 4.

He beareth not the ſword in vain.

THE words are St. Pauls. And it ſounds well when an Apoſtle blows the trumpet before the Magiſtrate, and proclaims his power. But as the ſound was good, ſo was it now high time it ſhould be heard. Chriſtianity was at the bar, and the Goſpel arraigned of high Treaſon. Chriſt and Cæſar were ſet at odds; and, as if his Diſciples had forſaken him to follow Judas the Galilæan; and of Chriſtians were turned Gaulenites, the rumor was, that this new doctrine endangered the State, and one Kingdome was ſet up to ruin another; and the knitting of a Church was the untying of civil Society. This was one of the Devils firſt aſſaults againſt the Church: And he made it not but upon advantage. For a ſect of people there were, who as Joſephus ſaith, would have μόνον ἡγεμόνα καὶ δεσπότην τὸν Θεὸν, no Lord but God, no King but the King of Kings; and all this under the fair pretenſe of maintaining their priviledge and freedom. They would have heard with delight St. Paul ſpeak of *a quiet and peaceable life*: but his ὑποτασσέσθω, *Be ſubject*, was a word which bored their ears, and changed their countenance. What? ſell their freedom to buy their peace, and after an entail of Liberty yield their neck to the yoke of Subjection? This was not for the honor of a Galilæan, or a Jew, of thoſe who had Abraham to their father. This goat of Diſobedience you ſee wasmade up by Act. 5.

others; but ſome ſaid Chriſtianity did wear it. Therefore the Apoſtle here preſents her in an humble poſture, upon the knee, bowing to the Sword, and kneeling to Autority. And he proceeds like a perfect Methodiſt. In the former Chapter he laid open and unfolded τὴν πολλὴν φιλοσοφίαν, that large body of Philoſophy, thoſe numerous precepts of mutual converſation. He levelled the hills, and raiſed the valleys; he diſarmed men of all inſtruments of private revenge; and he points in this Chapter to *the higher Powers*, and enjoyeth Loyalty and Obedience. And having laid his ground work, and drawn that firſt and fundamental axiome, *That all Power and Juriſdiction is from God*, he brings in the Magiſtrate καθάπερ τινὰ στρατώτην, *a ſouldier*, with a Sword in his hand; and the *motto* is, *NON FRUSTRA: For he beareth not the ſword in vain.*

We no ſooner hear of a Sword, but we think of Power. When the Angel held one at the Eaſt-ſide of Paradiſe, it was *to keep the way of the tree of life.* When Abraham drew one for recovery of his Nephew Lot, he had *jus gladii*, the power of the Sword; and ſo had David, when he *ſmote his enemies on the hinder parts*: Do we hear *the Word* called *a ſword.* It is ἐνεργὴς, *mighty in operation.* Is the Spirit a ſword? That Sword is power. So ſaith St. Ambroſe, *Spiritus, gladius verbi*; *verbum, gladius Spiritûs*, The Word is the ſword of the Spirit, and the Spirit the ſword of the Word; both are Swords, both powerful. The Sword was *inſigne magiſtratûs*, an enſign and badge of autority, put into the hand of Kings and Emperours when they put on their robes, their purple, ἐνδύματα βασιλικὰ, thoſe *Princely* and peculiar *veſtiments*, to work obedience in the people, and to win reverence from the ſubject, *ne crederentur eſſe privati*, ſaith Aquinas, leſt the people ſhould miſtake them, and *eſteem them as private men*, as fit to feel a ſword as to bear one.

Not to be too anxious in cutting out our way and making our paſſage; the Civilians will enform us that the word *Sword* is not taken meerly *pro telo*, for a material ſword, but that it includes *merum imperium*, the Right of drawing the ſword, that vindicative and coactive Power, preſſing on, and breaking through the ſtrongeſt oppoſition, battering down tumults, ſedition, diſorders, and making way to the peace of the weal-publick.

Well then, we ſee, a coercive and reſtraining power, a Sword there is. For the Almighty teacheth not Man only by his immediate Wiſdome, nor guideth him alone by his inviſible finger, but with a finger hath drawn out many viſible copies of his words and works, that Man may even ſee and feel and handle thoſe inſtructions which may make him wiſe; ſo neither doth he govern the world alone by his immediate unapprehenſible Power, by that fulneſs and infiniteneſs which he is, but he alſo derives a power, conveys an inſtrument, lets fall a Sword, to be employed in the very eyes of men. But, in the next place, a Sword is but a dead inſtrument, able of it ſelf to produce no effect: all you find in it is an aptneſs and diſpoſition to obey the force and virtue of the agent. Goliah's ſword, if Abimeleck wrap it up in a linnen cloth behind the Ephod, what is it? what doth it? But let David take it to purſue the Philiſtines, *there is none to that.* Therefore St. Paul not only ſhews the Sword, but alſo points out to the hand that bears it; ὁ ἄρχων, and ὁ λειτουργὸς τοῦ Θεοῦ, the Prince, the Judge, the Magiſtrate, he is the Swords-man.

But now the Sword is in the Hand, what muſt our expectation wait for? Doth it come forth againſt an adverſary? or will it ſtrike at randome? *Omne inſtrumentum diſponitur ad virtutem agentis*, ſay the Schoolmen, The inſtrument obeys the agent. A Sword it is, and there is much in the Hand that bears it. He may latch it in the ſide of Innocency, and wound Juſtice her ſelf: Naboth may loſe his vineyard, and life too, John Baptiſts head go off,

off, and St. Paul be ſmitten againſt the law. I ſay, the Sword neither hurts nor helps: It is the Hand that doth it. We muſt then, in the next place, fix up the *Motto*, engrave St. Pauls *NON FRUSTRA* upon *the Sword*; and then ſtrike he muſt, or elſe he doth but *bear*; and in the right place too, and our fear is vaniſht.

We may now behold the Magiſtrate placed as he ſhould be, in his proper place, in the midſt between the Offender and the Innocent, looking upon both. To the good the word is μὴ φοβοῦ, It is a Sword, but fear not: thy innocency hath made him that beareth it both thy friend and champion: But if thou haſt done evil, the dialect is altered, and he ſpeaks in thunder, φοβοῦ, *Fear*, it is a ſword, and terrible. So then we have here wrapt up the Power and the Subject; the Inſtrument, the Agent, and the End; Autority granted, confined, and directed; a Sword committed, born, and uſed. The parts then are theſe, and by theſe lines we are to paſs. Firſt, we muſt place the Sword, and faſten it too, in its proper place, the hand of the Magiſtrate; Secondly, we muſt joyn the *NON FRUSTRA* to the Sword: and that will bring us in the Third place to the moſt proper and peculiar work of the Magiſtrate, to his prime care, That *he beareth it not in vain*. Of theſe in their order.

He beareth the ſword: That is his Autority, his Commiſſion. For of God it cannot in ſtrict terms and properly be ſaid that *He beareth a ſword*. God is Omnipotency, and Æternity, and Power; πέλαγος τ τῆς οὐσίας, *a ſea of eſſence*, ſaith Nazianzene, and πέλαγος τ τῆς ἐξουσίας, *a ſea of power*; but the Magiſtrate is the channel and conveyance of the rivulet. God giveth the Power, the Magiſtrate hath it; God lendeth the *Sword*, the Magiſtrate *bears it*. *Autoritas dicitur de diplomate principis manu obſignato*; Autority preſumes a Commiſſion. And though Ambition (as one obſerveth) hath preſented this Power under divers forms and complexions, of Popularity, Ariſtocraſy and Monarchy, which is the faireſt and compleateſt piece, yet the Commiſſion and ſeal is ſtill the ſame. For behold him who *beareth* this *Sword*, and is inveſted with this power, and you ſhall ſee him ſealed, and that *Divinâ manu*, with the very finger of God. The Kings broad Seal, what is it. The matter is wax; a ſmall piece of money will buy a greater quantity: But having the image and ſuperſcription of my Prince, it is either my Pardon, or my Liberty, or my Charter, or my Poſſeſſions. So the Magiſtrate, what is he? Behold the Man, my fellow, duſt and aſhes, of as near alliance to the Worm and Corruption as my ſelf: Nay, behold a ſinful man, of as near kin to Adam as my ſelf: And yet he awes me, and he bounds me, and he keeps me in on every ſide. One monoſyllable of his turneth me about, and is my motion. If he ſay, *Go*, I go: If he ſay, *Come*, I come: If he ſay, *Do this*, I do it. For he is ſealed, and hath the image and ſuperſcription of the Deity. And as we ſay that Laws are *numiſmata reipublicæ*, the Coin, the Money, in which we may behold the face and the livelyhood of a Common-wealth: ſo is the Magiſtrate *numiſma Dei*, a piece of Coin taken out of Gods Mint. We need not ask whoſe image or ſuperſcription he hath; for he hath Gods: And though *he bear the Sword*, yet he had it from Him who is ſaid *to bear all things*. And Heb. 1. 3. being thus armed, like to God himſelf, he keeps every wheel in its due motion, every man in his right place; the maſter on horſback, and the ſervant on the ground: and where Impudence encreaſeth, he checks it with a, *Friend, ſit down lower*. He keeps the hands of the ungodly from the white hairs of the aged, and the teeth of the oppreſſor from the face of the widows. He lays his hand upon the orb of that Common-wealth, μὴ ἀτάκτως φέρεσθαι, *that it move not incompoſedly and unſteddily*. And in this he doth *give unto God thoſe things which are Gods*, his own coin, his own image, not clipt, not daſht, not defaced; a powerful Juſt man, the faireſt picture and repreſentation of his Maſter.

But

But though God hath conveyed his Power, and given his *Sword*, yet he hath not done it to every man upon the ſame terms; not to Joab the Captain of the Hoſt as to David the King; not to Shaphan the Chancellour as to Joſiah on the throne; not to Gallio the Deputy as to Cæſar the Emperour; not to the under Officers as to the lower Juſtices; not to the Juſtices as to the Judge; not to the Judge as to the King. *Non variatur prærogativa autoritatis aut differentiæ numero illorum quibus eſt concredita poteſtas*, That the prerogative of Authority is the ſame in all, that a Burgomaſter of Amſterdam ſhall ſtand in competition with the greateſt Monarch for Right and Soveraignty, is a doctrine which trips at the very chair of Majeſty, and calls for Parity and Popularity. But let it dy, and be buried with the Author, that man of contention; or if not, let it breathe in its own coaſt, and be a beyond-ſea-doctrine ſtill. Here is no ſuch equalizing of Powers, no print or foot-ſtep thereof in the Apoſtle. For ſee here even an order of Order, τάξιν and διάταξιν. Theſe *Powers* are *ordinatæ*, not permitted, but ordained; 2. ὑπὸ Θεῷ, ſubordinate, *under God*; 3. τεταγμέναι, *Marſhalled*, *ſet in order*; conſtituted, decreed, ſubordinate, ordained. Here *rota in rota*, a wheele within a wheele, and a ſphere within a ſphere. God, the firſt Orbe, the great compaſſing Wheele; the Kings is *abſolutum Dominium*, abſolute under God; yours, *concreditum & delegatum*, dependant, and by way of delegation. *Mutuato ſplendetis lumine*, you ſpangle in your ſpheres like ſtars, but it is with a borrowed light: and he who holds you now in his right hand, may let you fall, and fix up others. For he it is who by you conveyeth and lets forth himſelf to his ſubjects, his houſe is the tribunal while you are ſitting. When you beſpeak the Jury, the Charge is his; and when you give ſentence, he condemns the guilty. Therefore Nazianzene, where he tells us that *Magiſtrates are the very image of God*, thus ſorteth he; the King, a complete peece; the middle ſort, but half-pictures; the loweſt like thoſe εἰδώλια, drawn but to the ſhoulders.

But yet again, all carry the image of God, and every one *beareth the ſword*, though delivered ſome at the ſecond or third hand, as they ſay. And God hath both appropriated and faſtned it. No private man may be a ſwords-man. If Peter will be drawing to lop off an eare, *Chriſti patientia in Malcho vulneratur*, Saint Tertullian; Chriſts Patience is wounded by Peters impatience, and he muſt hear, *Put up thy ſword into its place, for he that draws the ſword ſhall periſh by the ſword.* God puts the ſword out of our reach. For Revenge is ἀνθρωπικώτερον, an imbred deſire, kindled in the very heart of Man by Nature. And to that leſſon and dictate of our firſt Mother, *Vim vi repellere*, To defend our ſelves, and to drive back force by violence, we have added δικαίαν ἀνταπόδομα, *the Thirſt and purſuit of retaliation.* And this Leſſon the World hath long ſince taken out and digeſted, and reads it in its own corrupt edition, and calls it Juſtice. Eſau *will kill his brother Jacob*; for ſhould he have my birth-right? Every male of the Shechemites muſt fall under the ſword; for *ſhould Shechim abuſe our ſiſter as a whore?* But our later and more gallant times have commented, and gloſſed upon this Leſſon, have drawn out *leges μονομαχίας*, a method of Quarrelling, and an art of Murder. And they proceed *ſub formata*, under a ſet form; as legally as you uſe to do in your Courts of Juſtice. Every hand with them is fit for a ſword; every arm, an arm of Juſtice; the right Sword is not thought on, till they feel it. Further yet; as God hath appropriated the Sword, to make it the Magiſtrates, ſo hath he faſtend it, to keep it in his hand. No diſcontent ſhall move it, no argument ſtir it, no murmuring ſheath it; no time, no calling, no liberty free or priviledge from the power of it. It may be drawn at Jeruſalem as well as at Athens, in the Land of Jewry as well as in ſtreets of Aſhkelon, amongſt the faithfull as well as amongſt unbelievers:

Matth. 26.

Let

Let them accuſe one another, may be the voice of a Chriſtian as well as of the Town-Clerk of Epheſus. Acts 19.

A Generation there are that would long ſince have wrencht the Sword out of the Magiſtrates hand, and broke it. A Generation that had raiſed themſelves to ſuch a pitch of Perfection that they could be wicked, and not guilty; to ſuch a health of ſpiritual goodneſs, that ſickneſs it ſelf might be their health; to ſuch a conſtitution and temper of Holineſs, that no airaſie, no diſtemper could alter it: like thoſe *Begunie* in the Hiſtorian, or thoſe Indian Gymnoſophiſts, who by a few years auſterity had purchaſed an age of licentiouſneſs and luxury. They were now become νόμου νομιμώτεροι, *more regular then the Rule, more exact than the Law*, more bright then Light, above the Command. Will you hear them in their own Dialect? *A Hezekias is no better than a Sennacherib; a Conſtantine as unſufferable as a Julian; every Magiſtrate a tyrant, and every tyrant a Divel. What need of other guide then the Spirit? of other Court than Heaven? of other laſh than that of Conſcience?* Speak we of Tribulation? It is their portion. Injurie is a benefit. Take away their cloak, they puniſh it with the gift of a coat; *Meum* and *Tuum* are harſh words in the Church. They are almoſt of the mind of the Corpocraliars in Clement, who becauſe the Ayre was common, would have their Wives ſo too. Ridiculous men! who not onely miſtake their God, but would teach him. It is true; rather than thou ſhouldſt take the Sword into thy own hand, let thy Eye go out, thy Coat be loſt, and thy right Hand be cut off: But let the Magiſtrate ſtrike, and the blow is not a blow of Revenge, but of Juſtice. Morality teacheth us to do no wrong: That which Religion addeth is no more but this, to keep our mind in an habitual preparation of Suffering it. And thus the Schoolmen and Caſuiſts out of Auguſtine interpret thoſe precepts of our Saviour, That we ought then to retain the heart of a friend when we have taken upon us the name of an adverſary, and ſo compoſe our ſelves that we ſhould chuſe rather to looſe our Right than our Charity. But *Charity ſeeketh not her own.* A good Argument not onely to keep me from the Tribunal, but to drive me alſo from the Church. And yet he who bid me *caſt my bread upon the waters*, hath preſcrib'd me alſo that form of prayer, *Give us this day our dayly bread.* It is true; *Regulæ Caritatis latiùs patent quàm juris*, The rules of Charity are of a larger extent than thoſe of the Law. If thou *oweſt a hundred meaſures of oyle*, Charity *takes the bill, and ſets down quickly, and writes Fifty*: And if thy veſſels be quite empty, ſhe cancels the bill, and teareth the Indenture. But it is as true too, that *Charity begins at home*, and *he that provides not for his own family is worſe than an Infidel.* Theſe precepts of our Saviour *non conſiſtunt in puncto*, are not to be read in that narrow compaſs they lye, but have their certain latitude. Let my Charity ſhine forth like the Day, but not to darken the luſtre of Juſtice. Let her ſtretch out her hand to the furtheſt, but not to reach at the Sword of the Magiſtrate. And as they miſtake our Saviour, ſo would they take upon them to teach him. A trick the world hath long ſince got, To be angry with Gods Providence, To teach his Wiſdom, To guide his Hand, and as he in Photius, *To put their own ſhape upon the Deity*, and to confine and limit God to their own phanſie. If that be thwarted, the moſt bleſſed Peace is but tumult, the moſt gracious Government tyranny, and Order it ſelf diſorderly. *Why ſhould Chriſt become man?* ſay ſome. *He might have ſatisfied* ῥυπῷ τῇ Θεότητι, *with his bare naked Divinity. If he will take fleſh, and redeem, he may do that, and not ſatisfie*, ſay others. And ſaith the Cardinal, *God had not dealt diſcreetly, if he had not eſtabliſh'd a viſible and infallible, a univerſal Catholick, and yet particular, Church.* And if God be Judge of all men and *Deus ultionum*, what need then βουλυτήρια and δικαστήρια, theſe *counſel-tables* and *ſeats of judgment*, and the dread and horror of an earthly tribunal? What uſe of a *Sword* in the hand of a Magiſtrate.

I have

I have grappled, you ſee, with a mean adverſary; but I found him in my way, and could not well balk him; I leave him to that cenſure of the Philoſophers on thoſe who ſhould deny either Worſhip to God or Love to Parents, Κολάσεως ἅξιοι, He ſhould ſmart under the Authority he denies, and be confuted with the edge of that Sword he queſtions.

But we ſhall meet with Gyants indeed. Not a Sword you ſee but they ſnatch at. If they meet with two at once, *Ecce duo gladij*, both theirs: And they take them, and put them into the hand of that Man of pride; and he fights againſt Authority, Sword and Bearer, King and Cæſar, Chriſt and all. They read theſe words as we do: And this *Sword* is ſecular Power with them too. But then this Power is a ſubordinate and dependent Power; this Sword is a ſword at will, as we ſay; a ſword which like Joſephs brethrens ſheaves to his ſheaf, muſt bow and make obeyſance to the high Prieſts Sword. And the Magiſtrate is left palſy-ſtrucken, and the Sword tottering in his hand: a breath, a frown of the ſupreme Head diſarms him. But oh the artifice and ſlight of Satan! The Concluſion is, *He muſt be diſarmed*; but the firſt Propoſition is, *He beareth his ſword.* For by theſe degrees and approaches they reach at it. The Firſt ſtep is, *He beareth the ſword*; and *therefore he muſt be able to wield it*; and *therefore he muſt have ſome Maſter of defence*, the Pope forſooth, *to inſtruct him*; and *therefore he muſt guide his arme by his direction, and ſtrike as he preſcribes*: *If he miſplace his blow, he muſt be corrected*; *if he be incorrigible, he muſt be diſarmed.* There is the laſt, *Syllogiſmus verè deſtructivus*, a bloudy deſtructive Syllogiſme. Inauguration is the *Medium*, & Depoſition inferred. This is a Chain to bind Kings in, and the firſt link is Power. Here is a Building ruin'd by the Foundation which ſhould ſuſtain it, and the Magiſtrate diſabled by his Commiſſion. Thus hath the yielding Devotion and forward Piety of ſome Chriſtian Emperours warmed and animated the Biſhops of *Rome*, and made them active to queſtion that Power which once did ſhelter them; and then the Sword became their port and argument which was before their terror. For look back, and behold them *temporibus malis*, when perſecution raged; they were no Sword-men then. You might ſee them in another poſture; a borer in their eyes, a whip on their backs: no Sword, but what was drencht in their own bloud, and their Crown was Martyrdom. Or look and behold S. Paul here pleading the right of this Magiſtrate, upholding that Sword which he was to feel, adoring that Power he ſunk under, and bowing to Majeſty when the throne was Nero's. It is the gloſs of a Jeſuite upon the Apoſtle; but he gloſſeth too upon that Gloſs: *Eccleſia non ſubvertit Regna*; The Ephod and the Robe ſuit well: The Church thwarts not ſecular Power, nor is one ſword drawn to break another; but both together glitter in the face of Diſobedience, to ſtrengthen the pillars of a Kingdom. Let then both ſwords
Luke 35. 2. be drawn together, the one *to pierce through the heart*, the other, *to drink the*
Deut. 32. *bloud of the wicked*, the one, to cut out thoſe *cauſarias partes animæ*, thoſe maims and bruiſes of the ſoul; the other, to cut off the ungodly from the earth: the one, to hang over ἐργαστήριον τῆς ψυχῆς, *that laboratory and workhouſe of the ſoul*, that no Babel be erected there, no curious piece of guile ſhap'd there, no refuſe ſilver come there, no works of iniquity ſet up there; but then Vengeance lying at the door, and the other ſword ready, if they come forth and appear, to aboliſh them, to pull down that Babel, to break thoſe carved pieces, to daſh thoſe plots, to demoliſh theſe works: The one, to guide us ἐν τοῖς πρὸς τὸν Θεὸν, *in things pertaining to God*; the other, ἐν τοῖς βιωτικοῖς, *in matters of this preſent life.*

We have now put *the Sword* into the Magiſtrates hand. It is now time to proceed, and place the *NON FRUSTRA* upon the ſword. Having ſetled Authority in its proper ſubject, our next task muſt make good, that it is not there *in vain.* Our ſecond part. Thoſe

Thoſe actions which are irregular, and ſwarve from the rule, the Philoſopher calls μωρὰ καὶ φαῦλα, *odious*, *frivolous* actions, to no purpoſe: *Nec quid, nec quare*; No reaſon can be given why they ſhould be done. Adultery to night is pleaſure; to morrow, my diſeaſe. Murder is now my thirſt; anon, my melancholy. Here is a *Fruſtrà* indeed: I am more vain than Vanity it ſelf. But the *Quare?* the *Wherefore?* to me, and you have ſilenced me. But thoſe things which are laid and driven to a right end will admit a *Quare?* Wherefore the ſword? Wherefore Authority? The Apoſtle is ready, and meets you with an anſwer, *That we may lead a quiet and peaceable life in all godlineſs and honeſty*; That *every man may ſit under his own vine, and under his own fig-tree*; that the poor man may keep his lamb, and the jawbone of the oppreſſor be broken; that Peace may ſhadow the Common-wealth, and Plenty crown it. There is ſcarce one *Quare?* reſolved with ſo many Anſwers. Οὐ παιδιὰ τὸ πρᾶγμα, ſaith Baſil, *This is not a matter of jeſt*, but earneſt. For would you have divers Families drawn into one body politick? This is συνεκτικὸν τῆς ἁπάσης κοινωνίας, *the very bond and tye of Society*. Would have the Laws kept? This is νομοφύλαξ, *a watch, a guard ſet upon the Laws*. Nay, would you have any Laws at all? This is νομοθέτης, *the Law-giver*. For, as Julian calls the Law ἔκγονον τῆς δίκης, *the Child of Juſtice*, ſo may we call it the child of Authority. For as Authority nurſeth and defendeth and ſtrengthneth it, ſo it was the Midwife which brought it forth, and the Mother too which conceived it. When it was *in ſemine*, *in principiis*, when it lay hid in the lap of the Law natural, Authority framed and ſhaped and limb'd it; gave it voice, and taught it to ſpeak its own language, but more audibly; declared, expounded, amplified it, and was its interpreter. Will you have a Church? Authority gathers it. Would you have the Church continue ſo, a Church ſtill, and not fall aſunder into Schiſms, nor moulder into Sects, nor crumble into Conventicles? Authority is the juncture, the cement, the Contignation, Θρίγκος τῆς ἐκκλησίας, *the pale, the fence, the wall of the Church* keeping it ſo, that neither the Wolf break in, nor the Sheep get out; that neither Hereſie undermine the bulwarks without, nor Schiſme raiſe a mutinie within. Such an accord and ſympathy there is between the Secular and Spiritual Sword, between the Church and body Politick, that if the one be ſick, the other complains αὐτῷ τῷ χρόνῳ, ſaith Socrates, *at the ſame time*. If the Common-wealth ſwell into tumors and ſeditions, you may ſee the marks and impreſſions thereof in the Church: and if the Church be ulcerous and impoſtumate, you may ſee the ſymptomes and indications in the body Politick. So that now we may well render οὐκ εἰκῇ, *non ſine cauſa*: There is good cauſe, good reaſon, that a Sword ſhould be held up, that Authority be eſtabliſhed. And to this *Non fruſtrà* we may add τὸ χρήσιμον. Authority is not onely *not in vain*, but *profitable*. And we may now ask not onely *Quare*; but, Τίς ἡ ὠφέλεια; not onely, *Wherefore?* but, *What profit is there?* And we can anſwer and reſolve with the Apoſtle, Πολὺ κατὰ πάντα τρόπον, *Much every manner of way*. For let Cities talk of Charters, and Tradeſmen of gain; let Scholars ſpeak of learning, and Noble-men of honour; let the Church ſing of peace to the Common-wealth, and the Common-wealth echo it back again to the Church. Attribute theſe to what you will; this is τὰ πάντα, this is *all*. This is Iſaiahs *nayle in a ſure place*, on which hand both Laws, and Church, and Common-wealth. If you but ſtir it, you endanger; if you pluck it out and remove it, you batter all. And this argument *ab utili*, quite ſhuts up *Fruſtrà*. Τὸ συμφέρον, ἀγαθὸν, *That which is profitable is good*: and that which is good *is not in vain*. But to ſtep one degree further; To this τὸ χρήσιμον we may add τὸ ἀναγκαῖον, *Neceſſity* to *Profit*. Profit may lead me, Neceſſity chaineth me. I run and meet with Profit, but I am forced and

1 Tim. 2. 2.

pluckt by Neceſſity. And if it be not onely well it ſhould be ſo, but be ſo as that it cannot be otherwiſe, then is it *not in vain.* It not Profit, yet Neceſſity excludes *Fruſtrà.* And neceſſary Authority is, not ſo much on Gods part as on ours. For, as Aquinas ſpeaks of the natural Temple, *Propter Deum non oportuit Templum fieri*, God had no need of a Temple made with hands, but Man had need that God ſhould have one: ſo God could have redeemed us by his own immediate abſolute Soveraignty; he could have govern'd us without a Sword; but it was not good for Man to be ſo govern'd. We were gone away from God, and ſet our ſelves at ſuch a diſtance that it was not good he ſhould come too nigh us. And therefore St. Baſil calls it φιλανθρωπίαν, his *love to Man*, that as he had drawn Heaven as a curtain, and made it παραπέτασμα τῆς θεότητος, *the veile of his Divine Majeſty*, ſo in all his operations and proceedings upon Man he is ſtill *Deus ſub velo*, God under a veile; hidden, but yet ſeen; in dark characters, but read; ſilent, and yet heard; not toucht, but felt; ſtill creating the world by conſerving it. I ſay, Neceſſity hath put the Sword into the hand. For God appears through other veils, by other *Mediums*, but we hide the face, and will not ſee that light which flaſheth in our eyes. He is firſt *ſub velo naturæ*, under the veile of natural impreſſions, ſpeaking to us by that Law which Tertullian calls *legem naturalem*, and *naturam legalem*, and ſpeaking in us, but at a diſtance, preventing us with anticipations, dropping on us, and leaving in us, ἐννοίας καινὰς καὶ ἐμφύτους, thoſe *common notions*, and practick principles. *To love God, hate evil, To worſhip God*, and the like, *domi naſcuntur. To do as I would be done to*, ἀρχαία ἐνοικεῖ καὶ ἡμῶν ὁμόκοιτον, *it is my contemporary, my domeſtick*, born and bred with me. I received it with my firſt breath; and it will live in me, though I attempt to ſtrangle it; it will live with me, though I would chaſe it away. *Non iniquitas delebit*, ſaith Auguſtine: Theſe things are written with the finger of God, and *Sin it ſelf cannot blot them out.* But though I cannot blot them out, I may enterline them with falſe gloſſes, though I cannot race them out, I may deface them. My Envy may drop on them, my Malice blur them, and my Self-love miſplace them. On this foundation of Innocence I may build in bloud; on this ground-work of Juſtice I may ſet up Oppreſſion. I may draw falſe conſequences from theſe true principles: *I muſt do good*; I do ſo to my ſelf when I wrong my neighbour: *I muſt ſhun evil*; I think I have done that when I run from goodneſs. Like thoſe δύσκολοι in Ariſtotle thoſe *ſtiff and ſtubborn defendants*, to what is firſt propoſed, we eaſily yield aſſent; but at laſt περιδρόμῳ, *we hunt-out tricks and evaſions*: We are all Sophiſters, but it is to cheat and delude our ſelves. And now if we read theſe principles in the worlds corrupt edition, if unjuſt man may be the Scholiaſt, thus they lye: ſee, and read them: *INJURIAM FECISSE, VIRTUTIS EST*; to do injury is vertue; To oppreſs is power; Craft is police; Murder is valour, Theft is frugality; The greateſt Wiſdom is, not to be wiſe to ſalvation.

And therefore, in the ſecond place, God preſents himſelf again under another *Medium, ſub velo legis ſcriptæ.* He would be read as it were in tables of ſtone. And in theſe tables he writes and promulges his Law Moral. Will this prevaile? No, he muſt back and ſtrengthen it with the Judicial. Sin muſt be brought forth, and ſeen in its own ſhape, Murder wallowing in the bloud ſhe ſpilt, Fornication in a whiteſheet with ſhame upon her forehead, Blaſphemy with its brains daſht out, Idleneſs ſtarved, Theft *ſub haſta*, brought to publick ſale, and condemned to ſlavery. But under the Goſpel Hell it ſelf is unlockt, her mouth open'd, and all her terrors diſplaied. Who would now think that this were not enough to ſtay our fliting humour, to quell our raging temper, to bind our unlimited deſires?

Who

Who would not think that this two-edged ſword of the Word would fruſtrate and annihilate all other ſwords? If I had ſet my face to Deſtruction, this ſhould turn me, if I were ruſhing forward, this ſhould ſtay me.

But, alaſs! we break through theſe *repagula*, we run over theſe *ſufflamina*. God ſpeaks in us by the Law of Nature, but we hear him not. He writes to us by way of Letter and Epiſtle in his Divine Law, but we anſwer him not. Beſides this, we too often reject and reverberate his gracious inſtructions and incitements by the wiſe counſel and examples of good men. In both God beckneth to us. It is now high time he ſpeak to us through a vaile of Bloud, that he put the bridle into our mouths. If Hell will not fright us, then we muſt hear thoſe more formidable words, as S. Auguſtine ſaith, more formidable to humane ears, *Occido*, *Proſcribo*, *Mitto in exilium*, Death, Proſcription, Baniſhment. *Tribuno opus*, *& carcere*: Lay the whip upon the fools back. For to be thus queſtion'd many times prevails more then a Catechiſme.

Therefore Theodorete calls this *Sword*, this Power, ἀλεξικακον φάρμακον, *a moſt catholick and ſoveraign remedy*; and Luther, *neceſſarium corruptæ naturæ remedium*, a neceſſary remedy for weak decayed nature. When the Fear of God boundeth us not, *imponit timorem humanum*, ſaith Irenæus, he aws us with the Sword and humane Authority. When the deſtillation of his dew and ſmall rain will not ſoften us, down came his hailſtones and coals of fire to break us. A remedy it is our diſpoſition and temper looks for and requires. For we are led for the moſt part by the Senſe. We love and fear at a diſtance. And as the object is either nigh or remote, ſo it either affects or frights us. Μάλιστα κακὰ, πόρρω ἀγαθὰ, *The greateſt evils*, and ſo the greateſt goods too, *are leaſt ſenſible. Villam malumus quam cælum*, ſaith Auguſtine, We had rather have a Farme, a Cottage, than Paradiſe, and three lives in that than eternity in Heaven. We had rather be rich than good, mighty then juſt. Saint Ambroſe gives the reaſon; For, ſaith he, *quis unquam juſtitiam contrectavit?* Who ever ſaw Virtue, or felt and handled Juſtice? And as our Love, ſo ſtands our Fear: *Cæſarem magis timemus quam Jovem*; We fear Man more than God, and the ſhaking of his whip than the ſcorpions of a Deity, A Dag at hand frights more than great Ordinance from the Mount, and a Squib than a crack of Thunder. He that could jeſt at a Deity trembled at a Thunder-bolt. *The Adulterer* ſaith Job, *watcheth for his twilight*; as if God had his night. And, *The ungodly lyeth in wait to ſpoil the poor*, ſaith David. He ſeeketh a day and an opportunity, as if God had not one every moment; and *he doth it ſecretly*, as if that ἰδιον ὄμμα, that *revenging Eye*, were put out. And though he ſtand as a butt for Gods Vengeance, and a mark for his arrow, and fuel for his fire, the very centre wherein all Gods curſes may meet, yet he cleaves to his ſin, he hugs and embraces it. Would you have a ſeparation and divorce made? It is more probable a Whip ſhould do it then a Sermon, an Officer then a Preacher, a Warrant then an Anathema. You muſt ſue for it in the Court of Juſtice, not in the Church. So ſenſual, ſo ſenſeleſs many are. Therefore the Holy Ghoſt in Scripture preſents and faſhions himſelf to the natural affections of men. And that we may not turn bankrupts, and ſport or ſell away our livelihood and eſtate in Heaven, and ſo come to a ſpiritual nothing, to bring us to the other world, he tells us of ſomething which we moſt fear in this. To thoſe who love liberty, he ſpeaks of a priſon, a jaylor, an arreſt. Thoſe who dare not ſtep into the houſe of mourning, he tells of *weeping and gnaſhing of teeth*; and to thoſe tender conſtitutions who can endure no ſmart, he threatens *many ſtripes*. *NON SINE CAUSA GLADIUM*, is the ſervants and hirelings argument; and many times it convinces and confutes him, it dulls and deads the edge of his affection. It deſtroys Murder in anger, quenches

Adultery in the deſire, ſinks Pride in the riſing, binds Theft in the very purpoſe; and, *ut ſeta filum*, as the briſtle draweth the thread, it fits and prepares a way for Charity and Religion it ſelf.

We may now then engrave this *NON FRUSTRA* upon *the Sword*, and ſettle it as an undoubted concluſion, That Autority was not granted *in vain*. Unleſs you will ſay that the Law was in vain, and Reaſon in vain, and Man in vain: unleſs you will Put the *FRUSTRA* upon the Church, the World, Hell, Heaven it ſelf. And if *the Sword* be *not in vain*, then in the next place, by an eaſie illation the Duty of the Magiſtrate will follow, which is, *Operam fortem & diligentem dare*, as the form runs, Strenuouſly to contend μάτως εἶναι, *nè fruſtrà*, that *he bear not the Sword in vain*. My third and laſt part.

There is no danger of a *fruſtrà* but here. For *poteſtas habet ſe indifferenter ad bonum & malum*, ſaith Aquinas; Autority, though directed and ordained to good alone, yet ſtands in an even aſpect and indifferency to both good and evil. In it is the life of the innocent, and in it is the deſtruction of the wicked; and it may be the flouriſhing of the wicked, and the death of the innocent. The Magiſtrate may (as the Devil is ſaid to do) ἀνιπρόσωπον τὴν τάξιν τῶν πραγμάτων, *invert the order of things*, put ſhame upon Integrity, and ſecurity upon Sin. The Sword is an inſtrument; and he may uſe it as he will: and ſo of a fiery and ſharp ſword he may make it *gladium ficulneum*, a wooden and unprofitable ſword; and then the drunkard may reel in the ſtreets, and injury may rage at noon-day for all that; or *pictum gladium*, no better then a Sword in a painted cloth, only to be lookt upon. He may uſe it, not like a Sword, but like David's raſour, to cut deceitfully: or he may let it ruſt in his hands, that, as that Lawyer complained of the Sword in his time, it may be fit for nothing but to cut a purſe, let out a bribe.

Thus it may be. But our task is to keep off this *Fruſtrà* from the Magiſtrate. And ſee in my Text they are ſeverd and diametrically oppoſed; *Fruſtrà* is placed *è regione*, point blanck to the Magiſtrate. For the Apoſtle lays it down σπουδῶς and ὑποφαντικῶς, he puts a *Non*, a negation, between them. He ſpeaks it poſitively, and he ſpeaks it deſtructively, οὐ φέρει, *he beareth not the ſword in vain*. The τὸ πρᾶγμα and the τὸ τί ἦν εἶναι, the Duty and the Power, the Office and the Definition the ſame. *That which ſhould be ſo is ſo, and it is impoſſible it ſhould be otherwiſe*, ſay the Civilians. For at this diſtance theſe tearms naturally ſtand. But when we read a corrupt Judge, a perjured Jurer, a falſe Witneſs, we have conciliated them, and made up the contradiction.

Theſe terms naturally ſtand at a diſtance: we muſt then find out ſomething to keep them ſo, to exclude this *Fruſtrà*, to ſafeguard the Magiſtrate, that *he bear not the ſword in vain*. And we need not look far. For it is the firſt thing we ſhould look upon; and the Philoſopher pointeth it out to us, τὸ σκοπὸν ἔχειν, *to propoſe an end*. *Non agitur officium, niſi intendatur finis*, ſay the Schools. I ſtir not in my duty, if this move me not; and I faint and ſink under my duty, if this Continue not that motion. And down falls the Sword with a *Fruſtrà* upon it, if this uphold it not; I am but Man, and my actions muſt look out of themſelves and beyond themſelves. I have not my compleatneſs, my perfection, my beatitude within my ſelf; and therefore I muſt take aim at ſomething without my ſelf to enfeoff and entitle me to it.

Now the Magiſtrate hath divers ends laid before him; Firſt, that firſt and architectonical end, the Glory of God; and then, that which leads to that, the Peace of the Church; and that which procures that, the Preſervation of Juſtice; and that which begins that, the proper work of Juſtice

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it ſelf, to ſtand in the midſt between two oppoſite ſides till he have drawn them together and made them one; to keep an equality even in inequality; to uſe the Sword not only *reſcindendo peccatori*, to cut off the wicked, but *communi dividendo*, to give Mephiboſheth his own lands to divide to every man his own poſſeſſions. Then the *NON FRUSTRA* is upon the Magiſtrate as well as upon the Sword, when the Law is not only the edge of this Sword, but *flabellum juſtitiæ*, a fan to blow and kindle up Juſtice in the breaſt of the Magiſtrate, that it may warm and comfort the oppreſſed, but to the wicked become πῦρ καταναλίσκον, *a conſuming fire*: When he layeth not theſe ends aſide, and inſtead thereof placeth others; for the Glory of God, ſome acceſſion and addition of Honor to himſelf; for the good of the Commonwealth, the filling of his Coffers; for the Peace of the Church, the avoiding of a frown: for the right of the oppreſſed, his own private conveniencies; and for the Truth, Mammon. There are many ends, you ſee; but that is moſt pertinent to our preſent purpoſe which the Apoſtle ſets down in this Chapter; Terror to the wicked, Security of the good, Juſtice on both ſides.

And firſt, the Magiſtrate, like God himſelf, παιδεύει δι' ἐναντίων, *governs us by that which is adverſe to us*, curbeth the tranſgreſſor by the execution of pœnal laws; which St. Baſil calls πῦρ τινὸς ἑτέρου καθαρτήριον, *a purging, cleanſing, refining fire, even of that other fire*, which when it breaks forth is Luſt, Adultery, Murder, Sedition, Theft, or what elſe may ſet the Church and Commonwealth in a combuſtion.

And, in the next place, this end hath its end too. For no Magiſtrate doth ſimply will the affliction and torture of the offender, or puniſh only to ſhew his autority, but ἵνακαὶ τὸ ἦθος. He hath an end for that too. His Power reſts not in the evil of puniſhment, but looks further, to the good of amendment, and to the good of example; not to the taking off heads, but piercing of hearts; not to binding of hands, but limiting of wills; not to the trouble of the ſinner, but the peace of the Commonwealth. This is the very end of Puniſhment, to deſtroy that proclivity and proneneſs to ſin which every evil action begets in the very committing of it. Lay the whip upon the fools back, and ſlumber is not ſo pleaſant; bring him to the poſt, and he unfolds his arms. Set up the Gibbet, the Gallants ſword ſticks in his ſcabberd; exact the mulct, and he hath loſt the grace of his ſpeech and half his Gentility. Let the ſword be brandiſht, and Sin is not ſo impudent, but croucheth and mantleth her ſelf, and dares not ſtep forth before the Sun and the people.

Gird then *the ſword upon the thigh, O moſt mighty.* You who are inveſted with this power, remember the end. Remember you were placed with a Sword, *hoſtire iniquitatem*, in a hoſtile manner to purſue the wicked; to run after the oppreſſor, and break his jaw, and take the prey out of his mouth; to deſtroy this Wolf; to chaſe away the Aſp, the poiſonous heretick; to cut off the hands of Sacriledge; to pierce through the ſpotted Leopard. And in doing this you perform the other part; You defend and ſafegard the innocent. The death of one murderer may ſave a thouſand lives; and the deſtruction of one traiterous Jeſuite as many ſouls. *Qui malos punit, bonos laudat*; The Correction of the evil is the Commendation, nay, it is the buckler, the caſtle, the defenſe, of the good. And it may prove too the Converſion of the wicked. The bloud of one Wolf may work an alteration and change of another; the Leopard may come to dwell with the Kid, the Wolf may feed quietly with the Lamb, the Lion may eat ſtraw like an Ox, and the Aſp play with a Child. Iſa. 11.

The pœnal Statutes are παραδείγματα, *copies and ſamplers*: and a Judge muſt do as a Painter doth, ſaith Plato, follow and imitate his forms and draughts.

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Where the Law is drawn in lines of bloud, he muſt not lay on colours of oyl: Where the Law ſhews the offender in chains, he muſt not preſent him at liberty: Where it frowns, he muſt not draw a ſmile, nor, Timanthes like, draw a veil, as not able to expreſs that frown. No; he muſt take his proportions and poſtures from the Law, Oppreſſion muſt be portrayed with its teeth out; Murder, pale, and wounded to death; Idleneſs, whipt; the common Barretter, with papers in his hat. He muſt *ſimilem pingere*, not a Man for a Beaſt, not a Dog for a Lion, not a Fox for a Wolf, not Man-ſlaughter for Murder, not Uſury for Extorſion, not Deceit for Oppreſſion, not a ſum of daily incurſion for *a devouring one*. He muſt not depoſe and degrade a gallant boyſtrous ſin, and put it in a lower rank, to eſcape unpuniſhed with a multitude. The neglect hereof brings in not only a *fruſtrà* but a *nocivum* with it. It is hurtful and injurious. It heaps injury upon injury: And the firſt lights upon God himſelf, of whoſe Divine Power this Power is a very beam; which falling upon a miniſter of Juſtice, falls as the rayes of the Sun upon a ſtill quiet cloud: the reflexion is equal and glorious: But falling upon a corrupt unjuſt man, it falls as upon St. Jude's *cloud without water*, or St. James his *wave of the ſea, toſt with the wind, and carried about*: the impreſſion is flitting and vaniſhing, and the reflexion unſtedfaſt and unequal. That this beam from heaven ſhould be caſt away upon an empty cloud or a wave, is a piece of injuſtice. Beſides it is contumelious to God. For by injuſtice men undervalue him, and put him below his vaſſal, as if his Omnipotency were weaker then Man, his Honor cheaper then a Fee, Heaven at a lower price then a Bribe, and Chriſt himſelf not worth forty pieces of ſilver.

From God the injury deſcends to the Commonwealth. It brings in that which it ſhould caſt out. Sin unpuniſhed makes a greater breach then Sin committed. For Adultery and Murder, Drunkenneſs and Deceit, may give the blow, but Injuſtice wounds. They may call for the vials of Gods wrath, but this poureth them forth: They may invite his vengeance, but this pulls it down. Talk of thoſe numerous volumes of Sin, but this is all, this doth all. This diſlocates and perverts the courſe of Nature; this changeth it, ſaith Baſil, εἰς ἀλλοκότους κράσεις, *into another temper*. It puts ſupernatural aſpects upon natural effects. If it be a Comet, it makes it ominous; if a vapor, it dampeth it with a plague. Will you have no Sword hang over the Common-wealth? Then uſe that power which is put into your hand. Would you have her of a healthy conſtitution and temper? Then cut off putred and feſter'd members. *Turpis eſt pars quæ toti ſuo non convenit*: It is an ill member for which the whole body is the worſe. *Ut in Sermone literæ*, ſaith St. Auguſtine, As Letters in a word or ſentence, ſo Men are *Elementa civitatis*, the principles, the parts, which concur to make up the *Syntaxis* of a Commonwealth. Ἄνδρες γὰρ πόλις, ſaith he in Thucydides, *for men are the city*. But then each capital and grand offendor is a letter too much, or rather a blur, in the ſentence. Blot it out therefore, wipe him off from the face of the earth, and the compoſition is entire.

Thirdly, many times the injury falls upon the offendor; Who hath loſt his Phyſick, (for Puniſhment is ἰατρικὴ τῆς πονηρίας, *medicinable*, and doth heal) whoſe greateſt puniſhment it is that he is ſo much wrong'd as to be befriended, and ſo much favoured as to be unpuniſhed, to have his wounds exulcerate by a gentle hand, to be poyſoned with oyl, to be chained with liberty, and being freed from priſon to bear about with him the cauſe of his impriſonment.

But the wrong wreſts and dwells in the Magiſtrate; Who in a manner abjures his office, degrades himſelf by his connivence, and makes the Sword leſs terrible by not uſing it; the not executing the Law upon the greateſt work-

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ing a ſecret, and reſerved contempt thereof in the meaneſt. What ſpeak you of the Law? I can have it *in ſudariolo*, in the corner of my handkerchief. What though it be vocal againſt me? I can ſilence it. What fright you me with a Sword? I can play with it. Ὁ ἀφανὴς τύραννος, *That inviſible tyrant, Gold*, as Nazianzene ſpeaks, dominers and kings it over the Magiſtrate himſelf; and it is the Judge, the Advocate, the Law, the Sentence, and the Magiſtrate ſits guilty on the Bench, and the leſſer thief, ſaith Baſil, holds up his hand at the bar.

Here is then the danger of a *Fruſtrà*. And this is the authentick and original *Fruſtrà*. And from the Magiſtrate we tranſcribe this *Fruſtrà*, upon the Law and Autority too: For the Law of it ſelf is *ſurda res*, as the young men in Livy complain'd, *deaf* and *unexorable*, Though thou ſpeak aloud, it hears thee not; and though thou ſpeak it fair, it regards thee not: It is immovable, like a rock; and it keeps its countenance, and ſtares the offender in the face. Thou canſt not complement with it. No riches can batter it, no Power move it, no Bribe alter it. If it ſeem to change countenance, it is not its own face, but the paint and viſard of the Magiſtrate. When Injuſtice drives and beats upon this rock, that falls out which Tertullian obſerves of Infidelity meeting with a convincing Argument, Injuſtice prevaileth, and the Law is vanquiſht, and (which is monſtrous) the Ship is ſafe, and the Rock ſhipwrackt. For the Magiſtrate, as he is the life, ſo may be too the death of the Laws. In the Law there is *vis movens*, and *vis obligans*, ſay the Jeſuites, there is *regula* and *imperium*; and it looks upon two faculties of the ſoul. It is both directive, and coactive; it is a rule, and a command; a rod and a ſtaff. It hath its lightning, and its thunder; it flaſhes upon the Underſtanding, and it thunders upon the Will; it directs and regulates, it obligeth and conſtrains. Theſe be its proper and peculiar functions and operations. But then the Magiſtrate may ſlumber and benum it in all theſe; he may dead its force, and weaken its power, and ſlug its motions. He may beat back this lightning, and drown the noyſe of this thunder; he may put a *Fruſtrà* upon it: that it would be better have no Laws, than to give them life, and then bury them alive; or, if you ſuffer them to live, to rack and torture them; to ſell them to thoſe crimes they frown at; to give them to my wife, my friend, my ſervant, my luſt. Better no Sword, than that a *Fruſtrà* ſhould be upon it, then that Injuſtice ſhould draw it.

Oh then, you that have this Sword put into your hands, as you tender the life of the Laws, the peace of the Common-wealth, the good of your brethren, the glory of God, the dignity of the Sword it ſelf; *bear it not in vain.* Sever not the Duty from the Power; let not the Sword deſtroy the *bearing*, nor one Sword be living and eminent in the Text, and the other ἐξηνθὸν, like a flower in its fading, ready to wither and vaniſhand ſteal away. Think of your Power, but think of your Duty too: think of the Sword, but think of the hand that bears it, and think of that hand that put it into the hand, whoſe every finger is Power. Think then it is a Sword, and draw it againſt the moſt gyant like ſinner, the moſt proud and inſolent offender, and draw it for thoſe graſhoppers, even thoſe who ſeem little and mean in the eye of the world, and thoſe who perhaps looſe in their eſteem to preſerve their honeſty. Draw it πρὸς φόνον, and πρὸς ἄμυναν, to cut off the hand of Violence, and to guard and ſhelter the innocent, and revenge his cauſe. Let Wiſdom direct your hand, and courage ſtrengthen it. With the one pierce thorough to the Truth, even through thoſe black miſts of Trade and Overture, and falſe accuſations and crafty Undermining, and thoſe miſts which either the Lawyer or Witneſs, or Informer ſhall caſt, and thoſe fogs which the corrupt heart of man may ſend up

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of Ambition, Covetouſneſs, Pride, Uxoriouſneſs; and then, like good archers, having found your mark, be men, and draw up your arrow to the head. End not where you began, with a fair intent and good reſolution; but crown it with performance. March forward to the end; go on in that ſtrength, O thou man of Power. Let not a gift out of the boſom ſtay thee, nor a letter divert thee, nor a frown from Greatneſs tyre thee, till thou come *ad terminum*, till thou haſt taken Juſtice, and drawn her out of theſe miſts, and diſperſed theſe fogs, and led her thorough thoſe retardations and incumbrances; till thou haſt cloath'd thy ſelf with her, and canſt ſay thou haſt finiſh'd thy courſe. And to this end give me leave, Right Honourable, by way of concluſion, to be to you *à memoria*, not *à conſiliis* for this time to be your Regiſter, and to reach into your hands the book of Records. And I find therein a Curſe enrol'd for *the ſowering of Juſtice*, for *turning Judgment into wormwood*, by corrupting, and into *vinegar* by delaying it, and I find a Day of Viſitation for *not executing the judgment of the fatherleſs*. But then in this book too I find as many Bleſſings in a fair and legible character, for *executing of judgment*, and *deſtroying the wicked*. Take, read them to your Comfort; For the *Non Fruſtrà* of *bearing the Sword*, many *Non Fruſtrà's*; a *Non Fruſtrà* upon the Church; *peace within her walls, and proſperity within her palaces*: a *Non Fruſtrà* upon the Common-wealth, gold there as ſilver, and ſilver as braſs: a *Non fruſtrà* upon the Laws; they ſhall now be ſeen, and heard; they ſhall lighten, and they ſhall thunder: and a *Non fruſtrà* upon your ſelves. To you that thus *bear the Sword*, it ſhall *not be in vain*: but in life it ſhall be your crown and garland? and in death, when the Sword falls out of your hand, no crys of orphans, no tears of the widdow, no groans of the oppreſſed will diſquiet your peace: but having reſigned your Power, delivered up your Sword *Jovi vindici*, to the the God of Revenge; having, Curtius like, given your ſelves for your Country, ſacrificed your ſelves, all your ſelves, your Covetouſneſs, your Ambition, your Self-love, he will receive his own, his Deputy, his repreſentation; and the *Non fruſtrà* ſhall be ſeated with an *Euge*, not only *Not in vain*, but *Well done*. And for a tribunal on earth you ſhall have a manſion in heaven. Your circuit ſhall be enlarg'd, you ſhall judge not ſome Shire or County, but the world: and be arrayed in whole robes of Innocence, even of that Innocency which you have protected. And for Mortality you ſhall receive Eternity, for Power Glory, for a Sword, a Crown. Which God grant us all for his Son Chriſt Jeſus ſake.

Jer. 5.

THE

The Thirteenth

SERMON.

1 Pet. II. 13, 14, 15, 16.

Submit your ſelves to every ordinance of man for the **Lords** ſake, *whither it be to the King, as Supreme.*
Or unto Governours, as unto them who are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well.
For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men.
As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.

LET *every ſoul be ſubject to the higher Powers*, ſaith St. Paul the Doctor of the Gentiles, *Submit your ſelves* Rom. 13. 1. *to every ordinance of man*, ſaith St. Peter here, the Apoſtle of the Circumciſion. So this precept of Obedience to Governours reacheth home unto all: There is neither Jew nor Gentile, neither bond nor free, but cometh under this Law. We have two Apoſtles (one whereof in another caſe *withſtood* the other *to the face*) Gal. 2. 11. both joyntly ſtanding up for *the higher Powers*, even for that Authority which ſtruck off the head of the one, and nayl'd the other to the croſs. Both deliver what they received from Chriſt: For what they lay down concerning Authority is but an expoſition and Commentary upon Chriſts, *Give unto Cæſar thoſe things which are Cæſars.* Obedience, Submiſſion and Subjection take in all, all even to a penny. Above all we cannot but obſerve how wiſely and fully both the Apoſtles preſs this doctrine, how they fight with the ſame weapons to defend the King on his throne; how they bring the ſame Arguments, Arguments as irreſiſtable as that Power which they defend, ὑποτάσσω, ſaith St. Paul; ὑποτάγητε, ſaith St. Peter: *to the higher Powers*, ſaith the one; *to Kings and to Governours ſent by them*, ſaith the other. And they both walk by the ſame rule, ground their precepts upon the ſame reaſon. *All power as from God*, ſaith St. Paul; and *Submit for the Lords ſake*, ſaith S. Peter. They both hold up the ſame Sword, terrible to *evil doers*, and which ſhall win *praiſe to them that do well.* Again, *not for wrath, but for conſcience ſake*, ſaith the one; for *ſo is the will of God*, ſaith the other. And the Will of God is in a manner the eſſence of every Duty; It brings it home to the inward man, and to the very conſcience, and leaves it not as matter meerly *arbitrary*, but which muſt be performed upon pain of Death and *Damnation.* Hitherto both theſe glorious Apoſtles, as they minded the ſame thing, ſo ſpeak almoſt the ſame words;

ſcarce any difference between them. But St. Peter ſeems to be more particular, and at large to unfold what is more briefly wrapped up by St. Paul. Firſt he ſtrives to take off a foul imputation which was laid upon Chriſtianity, That it made men diſobedient and refractorie to Government, in theſe words, *That by well-doing you may put to ſilence the ignorance of fooliſh men.* Secondly, he taketh away all pretence from the Chriſtian, which might ſhake his Loyalty, or make him caſt a favourable eye on that Diſobedience which might open the mouth of an Infidel, not onely againſt the Chriſtian, but even againſt Chriſtianity it ſelf, in theſe words, *as free, and not uſing your liberty as a cloak of malicioufneſs.* Take the concluſion of the whole matter; Ἀνάγκη ὑποτάσσεσθαι, *We muſt needs be ſubject. The King* is placed in his throne; *his Governours ſet abroad by him*: and we muſt *ſubmit*, 1. *propter Dominum*, becauſe the Lord hath ſo commanded it; 2. *propter nos ipſos*, for our own ſakes, *that we may live a Godly and peaceable life*, whilſt, *the wicked are puniſht*, and *the good praiſed.* 3. *Propter imprudentes*, for thoſe *fools* ſake, *qui hominum vitam rebus aſſignant*, who are very ready to draw an Argument from the Perſon to blemiſh and deface his Calling and Profeſſion. Nor can our Freedom by Chriſt priviledge us: for we muſt ſubmit *quaſi liberi*, as free, and *quia liberi*, becauſe we are free. For to this end we are made free, that we ſhould work all righteouſneſs, and not make *our Freedom* τὸ κάλυμμα τῆς κακίας, *a cloak of malicioufneſs*; that by obeying of *Kings* and *Governours* we may be *the Servants of God.*

This is the ſum of theſe words. In them there be divers circumſtances obſervable, which we cannot handle now. We will therefore confine our meditations, and conſider the Object, which is πᾶσα ἀνθρωπίνη κτίσις, *every humane ordinance*; which hath here its diſtribution into Superior and Inferior, firſt, *the King*, ſecondly, thoſe *Governours* which are *ſent by him*, and are his Vicegerents. 2. What is meant here by *Submiſſion.* 3. The Motives to win us to the performance of this Duty. One is drawn *ab autoritate*, from the Authority of God himſelf, whoſe Deputys, *Kings* and *Governours* are; We muſt ſubmit *for the Lords ſake*; another, *ab utili*, from the Good and Benefit we receive from them, in *the puniſhment of evil doers*, and *the praiſe* and encouragement *of thoſe that do well.* Of theſe in their order; and firſt of the Object, *Submit your ſelves to every ordinance of man.*

What this κτίσις ἀνθρωπίνη, this *ordinance of man*, this *humane creature*, is, there is ſome diſpute, and by divers hands it hath been faſhion'd and ſhaped as it were into divers forms. Some have tender'd it as *a Law*, as *a Conſtitution, made by man*; Others have preſented it as a Man, though not inveſted with Authority; and ſo have made every man both a King and a Subject; a King, to receive honour; and a Subject to give it; every man being bound by Chriſtianity, as by a Law, to eſteem every man his Superior, and better than himſelf. Some take it for the civil Power it ſelf, which though it *be ordained of God*, and ſo is his *creature*, yet it was firſt received and approved of men, and ſo may be ſaid to be *a humane conſtitution*: *à Deo*, ſaith St. Paul, becauſe all power is derived from God; *humana creatura*, ſaith St. Peter, becauſe even Nature it ſelf hath taught men this leſſon, That *two are better than one*, and that every family and every man, is moſt ſafe in a collection and Society, which cannot ſubſiſt but by a mutual dependance, and a friendly ſubordination of parts, where ſome are govern'd, and others bare rule. To reconcile all, we may obſerve that rule in St. Auguſtine, *Turpe eſt diſputantibus in verborum quæſtione immorari, cùm certamen nullum de rebus remanſerit*, It is a thing not ſeemly to dwell long upon the words, and to contend and criticize thereupon, when the ſenſe is plain. Though we cannot ſeparate the Power from the Man whoſe power it is, yet

Eccleſ. 4. 9.

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it is plain by the distribution which follows, that it cannot be meant of the Power, but of the Man upon whose shoulders the Government lyeth. For we cannot properly say of Power, that it is either *King* or his *Deputy*. It is very probable, what a late writer hath observed, that by this phrase the name of *Magistrate* is expreſt in general; and that St. Peter calls him κτίσιν, *a creature*, as the Latines say, *creare consulem*, to make or create a Consul; and that he stiles him a *humane creature*, not that the Magistrate hath his Authority from men, but because Magistrates themselves, who are endowed with this Authority, are men. So that the word ἀνθρωπίνη hath reference, not to the Efficient cause, but to the Subject, to the *Man* in Authority, who is the *creature* of God, from heaven, heavenly. Nor indeed is it much material which sence we take, but that the words will bear this last better then the other. For *as the man is, such is his strength*; and as the Magistrate is, such is his Power. They are ἐν τοῖς αὐτοῖς, and bear so near a relation that they cannot subsist but together: And St. Paul joyns them together, and makes them one. For whom he calls *Rulers* in one place, he calls *the higher Powers* in another. They are *humane creatures*, as being men, and formen; but in respect of their power, *neither of men, nor by men*, further then their consent. No: Ἀνθρώπου ὁ Βασιλεύς, could the Pythagoreans say, *Kings* and *Governours* are creatures of Gods making: And we may say of them as the people spake of Paul and Barnabas, *Gods are come down to us in the likeneſs of men.* Acts 14.

Now this *humane ordinance* or *creature*, if you take it for the Power it self, is still the same: and though it be conveyed by divers subordinations unto divers, yet it differs no more then Water in the chanel doth from what it was in the fountain. For as the King rules *in nomine Dei*, in the name and place of God, so doth the lower Magistrate judge the innocent and punish the offendor, but withall *in nomine Regis*, in the Kings name. But if we take it for the Magistrate himself, then it hath degrees of *Sub* and *Supra*. Ὁ βασιλεύς, *the King*, is ὑπερέχων, *supreme* and *transcendent*: The *Rulers* and *Governours*, which are *sent* and appointed *by him*, move in a lower sphere, and, as the Stars, *differ from one another in glory*. For, as we say in Logique, that the middle *Species* is the *Genus* in respect of a lower, yet but the *Species* in respect of the *Genus*, so Magistrates in comparison of Inferiors are publick persons, and yet again but Private men in respect of him who is *Supreme*. There is indeed a derivation, but no equalizing of power. *Regis absolutum Dominium*, the Kings Dominion is absolute under God; theirs who are sent, *concreditum & delegatum*, dependant, and by way of delegation. For the King is in the Kingdom as the Soul in the Body. And the Philosopher will tell us, *Anima eſt ubi animat*, The Soul is whereſoever it hath its operation. And so is the King whereſoever he ruleth: For he *sends* his *Governours*, and by them conveigheth and lets forth himself into every corner of his Kingdom. His house is the Tent whilst the Captain is a commanding; the Province, whilst the Deputy is a governing; the Tribunal, whilst the Judge is a sitting; the Consistory, whilst the Bishop is a censuring. And there is no place hid from his power, but his power is every where, where his Laws are in force. For these *Governours* are taken in *in partem curarum*, to ease the King of his burden; not *in partem imperij*, to share with him in his Supremacy. The King then, or Emperour, is still ἐν ὑπεροχῇ, *in his sublimity*, in the very Zenith of state, and admits none to be above him, or in the same altitude. He is the first compassing wheel; others are carried about by his motion, moving as the Kings Law moves, and, as he gives charge in the Comedy, *ubi hic reſpicit, illi continuò reſpiciunt*, watching his eye and commanding the execution of his Laws. In a word, the *King* is sent from God, *à quo eſt ſecundus, poſt quem primus*, from whom

he is the ſecond, and after whom the firſt: and the lower *Governours* are *ſent from the King*, who hath power from God thus to ſend them. Their Sheaves muſt ſtand round about and make obeiſance to his Sheave; the Sun, and the Moon, and the Stars muſt yield ſubmiſſion to him, *ut ſupereminenti*, as to one *ſupereminent*; and all men muſt yield obedience to *the Governours* and *Magiſtrates*, as to *God's* indeed (for ſo they are called) but *miſſis ab eo*, as *ſent* and deriving their power *from him* who is *ſupreme*. And in this eminency the King ſtands *pro omnibus, & ſupra omnes*, for all, and above all. Nor can any hand depoſe or draw him lower. None can draw him from that pitch and height where God hath placed him: but he is ſtill *Supreme*, as over the People, ſo over the Prieſt. Nor doth the Water of Baptiſme waſh off his ointment: He is not leſs a King becauſe he is a Chriſtian; but then *Supreme* when he makes himſelf a Servant to all. The Holy Ghoſt hath thus ſtiled him. And it may more truly be ſaid of the words of God then of the words of Conſecration. *Id operantur quod indicant*, They work that which they ſignifie, and make him *Supreme* who they ſtile ſo: *Supreme* in temporal things, to appoint Officers, *to ſend out Governours*; and *Supreme* in ſpiritual, *to puniſh them that do evil, and encourage them that do well*. He is bound indeed *ſceptra ſubjicere Chriſto*, to lay down his Scepter at the foot of Chriſt, to *ſerve him in holineſs and righteouſneſs all the days of his life*, to *puniſh wickedneſs and vice*, and to *maintain Gods true Religion and Virtue*. But all this, I am ſure, cannot amount to this, leaſt he ſhould come down a ſtep lower, and yield to that ſpiritual power of the Pope, who pretends to direct and guide, but will at laſt devoure his temporal, and diſrobe the King becauſe he is a Chriſtian. This were to make his Supremacie not a priviledge, but a bare title, to be play'd withall, and toſſed from Gloſs to Gloſs, from diſtinction to diſtinction; to call him *Supreme* as they did that Pope *Boniface*, who had indeed but a hard and unpleaſing countenance. Therefore though the high Prieſt turn Polititian, and take up two Swords at once, the Spiritual and the Temporal, and by the Word of God will make himſelf a God, to ſet up Kings, and depoſe them at pleaſure, *yet the King* is in his Zenith, in that pitch of Majeſty in which the hand of God hath placed him, and the Nobles and Magiſtrates, which he *ſends forth*, circle and compaſs him about as a ring; uſing his power to defend his Power; holding up his hands as Aaron and Hur did the hands of Moſes; ruling under him, and for him, and keeping him ſtill ἐν ἀρχῇ, *Supreme* above both Prieſt and People. And *to the King, as Supreme*, and *to the Governours, as ſent by him*, we ſtand here commanded to *ſubmit our ſelves*. Which is the Duty, and comes next to be conſidered.

To ſubmit our ſelves is a hard Duty, from which our very nature is averſe. Not to do what we would, and to be ſubject to whom we would not, is a hard ſaying, and few there are can bear it. Such is the perverſneſs of our diſpoſitions that we would do many things which we omit, were they not tendred unto us under the high terms of a command. And this Indiſpoſition of our minds, this Unwillingneſs to be brought under, though many times it hinders our ſubmiſſion, yet, when we ſubdue and maſter it, it crowns our Obedience. We had need therefore of theſe remembrances, which may kill this humour in us, and make us obey, *not grudgingly, but with a willing mind*. For this Submiſſion, how harſh ſoever the name ſounds, is that by which we purchaſe our liberty. And as it is *perfect freedom to ſerve God*, ſo is it no impeachment to our Liberty, *to ſubmit our ſelves to the Magiſtrate*, but we are then moſt highly exalted when we couch and lye down at his feet. *Dementia eſt potiùs trahi quàm ſequi*; It is a kind of madneſs, when Authority ſpeaks, to hold back and withdraw our ſelves, to be drawn

drawn rather then to follow and to ſubmit rather upon the noyſe of the whip than of the Law. We may perhaps think it a gay and pompous thing to ſit in the Throne or Seat of Juſtice, from thence to breath forth words of power, to ſay to one, *Go*, and to another, *Come*, to ſhew what wonders we can work with a frown, to ſend forth Edicts, and promulge Laws. This may fill the minds of thoſe whoſe eyes dazle at the beams of Majeſty. But it is no paradox to ſay that there is as great glory in Obedience. For he who ſubjugates his Will to the lawfull commands of others, hath ſet up a throne within himſelf, and commands that which no King can force; nay, he ſets up a tribunal in his Soul, and paſſeth ſentence upon the Judge himſelf, and ſhews that he is as able to obey as the other is to command. He who is thus *a ſervant* is *the Lords freeman*; and he who can thus obey is his own King and Judge.

Now this *Submiſſion* conſiſts not in the caſting-down of the eye, or in the bend of the Knee onely, but in the yielding up and ſurrendry of the whole man; Of the Hand, not to lift it up againſt that Power which is Gods, and which, if we do not ſubmit, will cruſh us to pieces. To ſay, *Hayle maſter*, to the Magiſtrate, and then to oppoſe him, is but Judas-like to kiſs Authority, and betray it. To ſay with the Church of Rome, *O King, live for ever*, and yet to ſtrike at his Crown and Dignity, is to leave him a Crown indeed, but made of thornes, and to make his Power more irkſome than Subjection. To ſtand up againſt thoſe *Governours* which are *ſent*, and not to give them their due honour becauſe they are not Cæſar, is a breach of the ſame Law, and a flat defiance of the King, onely one removed, and at the ſecond hand.

And as we muſt ſubmit the Hand, and not lift it up, ſo muſt we alſo the Tongue. This member is very apt to ſwell, and lift it ſelf up, and ſpeak proud things. It will ſooner blaſpheme than pray; becauſe Prayers are troubleſome, being to be utter'd with an humble and ſubmiſſive voice; but Rayling and Liberty of language ſeem to place me above my Betters, make me Superior to my Governours, a King of Kings, and a Lord of Lords. Now this liberty of the Tongue is well-near as dangerous as that of the Hand. For no ſooner hath Diſcontent breathed it ſelf forth, but it infects like the Plague, becauſe it commonly meets with thoſe diſpoſitions and tempers which are very apt to take it. No ſooner is the word gone out of the mouth, but it enters the heart of the ſtanders by; *who*, ſaith Mr. Hooker, *are very attentive and favourable hearers, to ſuck in any poyſon which is breathed forth againſt the King or the Governour which are ſent forth; and anon it multiplies, and every valley and obſcure corner is ready to echo it back again.*

Laſtly, as we muſt ſubmit the Tongue and the Hand, ſo the Thought alſo. Elſe the Tongue will be a ſharp ſword ſtill, and the Hand ready to reach at every weapon and inſtrument of cruelty it finds. *Bene ſubactum cor*, a Heart well ſubdued and conquer'd, will nayle the Tongue to the roof of the mouth, and make the Hands hang down as not able to ſtrike. But if the Heart be not hammer'd and ſoftned and kept under, then the Tongue will be looſe, and run through the earth, and the Hand will be lifted up to pull the King and his Governours on the ground, and lay their honour in the duſt. That Diſobedience which at laſt is talkative and proves as violent as a tempeſt, was at firſt but a whiſper in the heart: and an army drawn out in the field was at firſt muſter'd up *in cogitatorio*, as Tertullian ſpeaks, in the Phanſy, which is the ſhop and elaboratory of the Thoughts, and ſets up a whole family of them in the Soul. Kingdoms have been ruin'd, Magiſtrates have been ſlain, States have been diſtracted, ſeditions raiſed; and all theſe had no more ſolid foundation at the firſt than a Thought; That we may

therefore

therefore truly *ſubmit to the King and his Governours*, we muſt κοιμίζειν τῶν ἀτόπων λόγων τὰ πάθη, as Chryſoſtom ſpeaketh, *Slumber all vain and abſurd imaginations*, leſt that pleaſure, which we do not repreſs in the Phanſy, do at laſt break forth and domineer in action; leſt that which is now but a diſcontented thought, may gather ſtrength by degrees, and at laſt break forth into open impatience and diſobedience. And if our own Safety and Security, if the Peace of the Common-wealth, if Plenty and Proſperity, be not of force enough to ſhackle our Hands, to ſhut up our Lips, and to keep down our Thoughts from riſing in our hearts; if theſe be weak motives, let him that ſhakes the heaven and the earth move us, and let us *ſubmit to at leaſt Governours for the Lords ſake.* Which is the firſt Motive, drawn from the Authority of God himſelf, and comes now to be handled.

And this is a Motive indeed, τὸ μέγιστον καὶ κυριώτατον, the greateſt and moſt winning Motive. For the Will of God is the rule of all our actions. Man, who is a reaſonable creature, made after Gods own image, muſt hearken to Gods voice, bow down to his Authority, and amongſt all his attributes eſpecially look upon his Will. If he had no Eye to ſee us, no Hand to ſtrike us, no thunder to deſtroy us, yet what he willeth we muſt do, becauſe we are his creatures and the work of his hands. Hath Diſcontent drawn thy Sword? Let the will of God ſheath it. Do thoughts ariſe in thy heart? Let the remembrance of this ſlumber them. Art thou now ready to ſmite the Magiſtrate, and thoſe who are in authority, with the tongue? Seal up thy lips, *for the Lords ſake*: not for fear of the whip, or the keen edge of Authority, which commonly cuts through the heart of thoſe who riſe up; not becauſe the Magiſtrates hand is too heavy for thee and keeps thee under; *but ſubmit for the Lords ſake.* Now we may be ſure it is to be done *for the Lords ſake*: For, *all power is from God*, ſaith the Apoſtle; all Authority is his. *Ille regna diſpenſat cujus eſt orbis qui regnatur, & homo qui regnat*; He diſpoſeth of Kingdoms who made the world which is govern'd, and the men that govern. *Indè Imperator unde homo antequam Imperator.* The King receives his power, from that Hand which made him, and his Commiſſion from that mouth which firſt breath'd into him the breath of life. For the Emperor to ſay, *mihi hoc Imperium peperi*, This Sword hath gained me the Crown, is foul ingratitude. And for the Pope to ſay, *Mihi data eſt poteſtas.* All power is given to me to root up and plant as I pleaſe, is high treaſon againſt the Majeſty of Heaven and Earth. Indeed St. Peter calls the King *the ordinance, or creature, of man*: and ſo he may be, and yet the creature of God alſo. For though this power be communicated by the conſent of men, yet notwithſtanding it is alſo from God; as water is from the fountain, in what channel ſoever it is carried along.

Behold then, It is Gods power; and if thou look'ſt upon the Man, who is thy fellow, duſt and aſhes, if thou look'ſt upon his Weakneſs and infirmities, which peradventure thou mayſt diſcover in the midſt of all his Glory and Majeſty, and thereupon art unwilling to ſubmit for the Mans ſake, who is of like frailty and paſſions with thee; or for the Kings ſake, who is but a man; or for Authorities ſake, which hath no pleaſing aſpect; yet do it *for the Lords ſake*, and becauſe the Authority is his. For his ſake do it, though it be to a Man; though it be to a Man of infirmities; though it be to Authority, which ſometimes ſpeaks better things. It may peradventure be a ſin for thee to obey; but it ſhall never be laid to thy charge, if thou *ſubmit.* This, I ſay, is a ſtrong motive. And indeed that is true Submiſſion which draws *à Jove principium*, its beginning from God, which is from heaven heavenly, which is brought about by Religion and Conſcience. That Obedience is a Sacrifice which I offer up *for the Lords ſake.* That Obedience more reſembles God and his Eternity, becauſe it is conſtant and

laſting,

lasting: but that Submission which like Pharaoh's, is driven on with an East-wind, passeth away with that wind, or moves like the wheels in a Clock, no longer then the plummets are on, no longer than Fear or Hope, or other humane considerations stirr it about: When these are taken off, or fall to the ground, *PROPTER DOMINUM, for the Lords sake*, will little avail: though God speak once and again, yet we lift up our heads, and stand stiff against Authority. And therefore though this be a Motive one of a thousand, one that may stand alone by it self, our Apostle here backs it with another, not so powerfull in it self indeed, but to flesh and bloud, more perswasive which he draws *ab utili*, from the Good and Benefit we receive from *Kings* and *Governours*, in *the punishment of evil doers, and praise of them that do well.* With which we will conclude.

These two, Reward and Punishment, are as two pillars to uphold the body politique. For though we ought, as the Orator speaks, *virtutes propter seipsas gratis deligere*, to love every Virtue for it self, and for that native beauty which the eye of reason doth soon discover, and though *interest omnium rectè facere*, it concerns every man, though there were no cord of Love to draw him, to do that which is right and just; yet if the Sword be not as ready to protect the innocent as to devoure the wicked, if there be not *Praise* for the one as well as *Punishment* for the other, the best will soon fail in their duty, and sink and fall in the performance, wanting that Spirit which should cheer them up, and keep them in life and action. *The King* and his *Governours*, as they *scatter* and fan *away evil with their eyes*, so do they derive a kind of influence on Goodness, to make it grow and flourish. Prov. 20. 8.

Authority is both a Sword and a Buckler, a Buckler for the innocent, and a Sword to cut off the wicked from the earth. And in this respect Synesius in his 12. Epistle tells us that this δημόσιον ξίφος, this publick Sword of Justice, is as necessary for the purging of a City, for the scouring of all mischief out of it, as the great Basons which were wont to be set at the entrance of Temples were for the cleansing of their hands who were to enter. And therefore it is an axiome in Policy subscribed to long since, That it is better to live *sub durâ lege quàm sub nullâ*, under the hardest Law then under none at all, to live in a State where the least apparency of offence is punisht with rigour, than under such an one where every man may do what is pleasing in his own eyes without restraint. For Severity or Tyranny (as one observeth) is but like a Tempest or Whirle-wind, that throweth down here and there a fruitfull tree, and here and there peradventure a tall Cedar; but Confusion and Anarchie, like a Deluge, sweepeth away all before it, all the fatness of the earth, all the increase of Cattel, beats down Towns and Countrys, and makes of walled Cities a Wilderness. Whilst Justice and Authority prevails, *He that soweth, soweth in hope*; *and he that threshеth, threshеth in hope, that he may be partaker of his hope*, as the Apostle speaks: but in Confusion, the proverb is fulfilled: *One soweth, another reapeth*; and as it is said of that community of the first Christians, *No man can say that that which he possesseth is his own.* Joh. 4.

Now the proper work of the Magistrate is not onely to cut off the wicked from the earth, but to divide to every man his own possessions; to *break the jaw of the ungodly*, and to *take the prey out of his mouth*; to be a wall of brass to the innocent, and terror to the wicked. And this will usher in a myriad of blessings, and make up that Hymne, that Angelical Antheme, *Peace on earth, good will towards men, and glory to God in the highest heaven.* For to punish evil persons, is to do a cure upon those who have broke the Laws, and upon others also, that they may not break them. And the Magistrate, like God himself, doth *de perverso sanare*, govern us by that which is adverse to us; and in the way of the transgressour he placeth *contrarium aliquid*

aliquid & impedicus, ſets up ſomething to ſtop his courſe, to check his violence, to curb him in his full carreere, to wit, the execution of penal Laws, which is the execution of the very anger of God. Nor doth he βέλεσθαι ἁπλῶς, *ſimply will*, the affliction and torture of the offendor, nor reſts in the evil of Puniſhment; but he looks forward to the good of Amendment. For this is the very end of Puniſhment, To deſtroy that proclivity and proneneſs which is in evil men to break their bounds, To take off the *illecebræ*, the inticement and allurement of Sin, To waſh off its paint, To pull the hony-comb from the lips of the Harlot, To wipe the oyle from off her mouth, To ſowre the ſweetneſs of ſtoln waters, and by the ſharpneſs of external terror to take away the ſavour and complacency of ſome habitual delightfull Sin; that ſo *every man may ſit under his own vine, and under his own fig-tree, and drink waters out of his own ciſtern*; that Peace may ſhadow the Common-wealth, and Plenty crown it; that Oppreſſion grind not the face of the poor, nor Luſt climb up to an unlawfull bed, nor Deceit remove the landmark, nor Sacriledge deſtroy the Temple; *ut peccare non liceat*, that evil-minded men may not be ſo miſerable as to carry a Licence about with them to commit ſin, nor a Protection in their boſom from the ſtroke of puniſhment.

Thus doth not onely the Hand, but the Eye, the Counſel and Wiſdom of *the King, who is ſupreme, and of the Governours, which he ſends, ſcatter away all evil*; fight againſt corruption in Religion, in Manners, in Doctrine, that *Truth and Peace may kiſs each other.* Thus are they ſent out to watch over us for our good. This they do for us: And we cannot do leſs than *ſubmit unto* them, if not *for the Lords ſake*, yet for our own, whoſe affairs they manage, whoſe eſtates they ſecure, whoſe ſleep they make ſweet, and labour fruitfull; by whoſe means we enjoy much peace. *Parce tibi, ſi non Carthagini*; if we will not *ſubmit unto* them for the Common-wealths ſake, yet let us *do it* for our own; if not *ſubmit unto* them, yet at leaſt to our own Good, to that which is our Wealth, our Safety, our Happineſs. And let us not only *ſubmit unto them*, but bow the knee and fall down before that God *by whom Kings reign, and Governours decree juſtice*; and offer up ſtrong cries & ſupplications to him, that he would preſerve our moſt pious and religious King Charles, and *bind up his Soul in the bundle of life*; that he would *give his judgments to the King, and his righteouſneſs to thoſe Governours which are ſent by him*; that ſo the Lord may ſpeak peace unto us, and and to our Land; that we be not led into captivity, and that the enemy be never able to ſhoot an arrow amongſt us; that whatſoever the King doth may pleaſe the people, and whatſoever the people do may be for the ſafety of the King; that God would bleſs and protect both King and Nobles, and the *Governours which are ſent*, and the People for evermore.

THE

The Fourteenth

SERMON.

Pſalm. LXVIII. 1, 2.

Let God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him:
As ſmoke is driven away, ſo drive them away; as wax melteth before the fire, ſo let the wicked periſh at the preſence of God.

I Will not ſtand to reconcile opinions which may ariſe concerning the title and occaſion of this Pſalm; whither it be לדוד or מזמור לדוד, *A Pſalm of Davids* compoſing; or, *A Pſalm made for him*, and delivered *per manum David*, by the hand of David, *to him that excelleth*, or the Maſter of Muſick. Whoſoever compoſed it, at the firſt hearing of the words you cannot but apply it to our preſent occaſion. For *enemies* God hath who are gather'd together, and our prayer is they may *be ſcattered*; *enemies ſhall hate him*, and defie him to his face; and theſe who ſhould be glad to ſee to *fly from his face*. Our hope is they are but *ſmoke*, and may *be driven away*; but *wax*, in appearance a hard and ſolid body, ſtrongly united and compact together by the devils art, but yet as wax will *melt before the fire* of his wrath, and when it ſhall pleaſe *God to ariſe*, ſhall *periſh at the preſence of God*. You may, if you pleaſe, take the words either as a Prayer or as a *Propheſy*; *as a Prayer*, that they *may*; or as a Propheſy, that they *ſhall be ſcatter'd*. Or you may read it, *SURGENTE DOMINO*, *As ſoon as the Lord ſhall ariſe, his enemies ſhall be ſcatter'd*, and ſo make it a Theological axiome: and ſo it is a propoſition *æternæ veritatis*, everlaſtingly true, true in the firſt age of the world, and true in the laſt age of the world, and will be true to the worlds end. We may make it our prayer, that they may be deſtroyed; and we may propheſy that they ſhall be deſtroyed. *Summa votorum eſt, non ex incerto poſcentis, ſed ex cognitione, ſcientiâque ſperantis*, ſaith Hilary; It is a prayer, not proceeding from a doubting and wavering heart, as if God did at ſometimes deliver his Church, and at others fail and leave her to the will of her enemies; but grounded upon certain knowledge and infallible aſſurance that he will *ariſe, and not keep ſilence*, and avenge himſelf of his enemy. For there is a kind of preſage and propheſy in Prayer: If we pray as we ſhould, he hath promiſed to grant our requeſt: Which is a fairer aſſurance than any Prophet can give us. *Let God ariſe*, and *God will ariſe*, is but the difference of a Tenſe, and the Hebrews commonly uſe the one for the other.

Whoever compiled this Pſalm, moſt plain it is that he borrowed it from Moſes, who when the Ark ſet forward uſed this very form, *Riſe up, O Lord,*

and let thine enemies be ſcatter'd; and *let them that hate thee fly before thee*;
Numb. 10,35. and, when it reſted, *Return, O Lord, to the many Thouſands of Iſrael.* Now
36. the occaſion of this Pſalm is diverſly given. The Jews refer it to the overthrow of the army of Senacherib, when the Angel of the Lord ſmote in one night a hundred fourſcore and five thouſand of the Aſſyrians. Others to Davids victories over his neighbouring enemies, the Ammonites,
2 Kings 19. Moabites, Syrians, and Idumæans. Others to the pomp and triumph in
35. which the Ark was removed by David from Kiniathaarim to the houſe of Obed-Edom; and from thence to Sion its reſting-place: The Fathers moſt of them, apply it unto Chriſt, who moſt gloriouſly triumphed over the Devil and the powers of this world, and *ſhewed them openly*, who *led captivity captive* and *gave gifts unto men*, as S. Paul himſelf borroweth the words out
Eph. 4. 8. of this Pſalm. Take the Cliff how you pleaſe, the Notes will follow, and we may take them up. No Aſſyrian ſo cruel, no Rabſhakeh ſo loud, no Ammonite, no Moabite, no Philiſtine ſo bloudy as a Jeſuite, or a Jeſuited Papiſt. Take in the Devil himſelf, and then you have a parallel, the wicked one indeed πανοῖας κακίας δημιουργὸς, as Baſil terms him, *the wonderfull miſchief*, who like the Tyrant in the Story, if all men in the world had but one neck, would ſtrike it off at a blow; as his inſtruments at this day would ruine three Kingdoms by ſhaking of one. Or, if you pleaſe, ſuppoſe now you ſaw the children of Iſrael moving their tents, and the Ark, which was the pledge and teſtimony of Gods preſence, on the Levites ſhoulders; and the ſame thought almoſt will apply it to the Church, where we may be ſure God is as preſent as he was in the Ark. Indeed wicked perſons, as wicked as the Amalekites, have a long time endeavoured, and do now ſtrive, to throw it down from the ſhoulders of thoſe that bear it, and cannot endure to hear that God ſhould be worſhipped in ſpirit and truth. But no Amalekite, no Ammonite, no Jebuſite, no Philiſtine did overthrow the one; no Jeſuite, no Devil ſhall prevail againſt the other; but the Ark ſhall be brought to its reſting-place, and the Church, which is *the pillar of truth*, ſhall be upheld by the Truth, and after many removals, after many perſecutions, after many oppoſitions, though the Devil rage, and wicked men take counſel together, ſhall be brought in triumph to its reſting place, and appear before God in Sion. God will never fail his Church, Though his enemies gather themſelves together, they ſhall be *ſcatter'd*; though they fight againſt him with hatred and malice; they ſhall fly *before him*; They are but *ſmoke* and they ſhall *vaniſh*, they are but *wax*, and they ſhall *melt away*. Upon an *Exſurgit* follows a *diſſipabuntur*. If God ariſe, all the plots and machinations of his enemies ſhall be but as ſmoke. You may pray for it; you may conclude upon it. *Let God ariſe, and let his enemies be ſcatter'd*; *or, God will ariſe, and his enemies ſhall be ſcatter'd*; *they alſo that hate him ſhall fly before him*, &c.

In which Prayer, or Propheſy, or Concluſion, you may as in a glaſs, behold the providence of God over his people, and the deſtiny and fatal deſtruction of wicked men. Or you may conceive God ſitting in heaven, and looking down upon the children of men, and laughing to ſcorn all the deſigns of his enemies, his *Exſurgat*, his Riſing, as a tempeſt to ſcatter them, and as a fire to melt them. And theſe two, *Exſurgat*, and *Diſſipabuntur*, the Riſing of God, and the Deſtruction of his enemies, divide the Text, and preſent before our eyes two parties, or ſides as it were, in main oppoſition. Now though the *Exſurgat* be before the *Diſſipabuntur*, God's Riſing before the Scattering, yet there muſt be ſome perſons to rowſe God up and awake him before he will riſe to deſtroy. We will therefore, as the very order of nature requir'd, conſider firſt the perſons which are noted out unto us by three ſeveral appellations, as by ſo many marks and brands in their forehead; They are 1. *enemies*, 2. *haters of God*, 3. *wicked men*. But God *Ri-*

ſing

ſing in this manner is more eſpecially againſt the Fact than the Perſon, and againſt the Perſon but for the Fact: We muſt therefore ſearch and enquire after that; and we find it wrapt up and ſecretly lurking in the *Diſſipabuntur*, in their puniſhment. For Scattering ſuppoſeth a gathering together, as Corruption doth Generation. That then which moved God to riſe was this; His *enemies*, they that *hated him*, the *wicked*, were gathered together, and conſulted againſt God and his Church. As we ſee it this day; and ſeeing it, are here meet together to fall down before God in all humility, that he may ariſe and ſcatter them. This is *Nunc opportunitatis*, the very time, and appointed time, *for* God to *ariſe*. In which Phraſe is implyed a kind of pauſe and deliberation, as if God were not alwayes up, and ready to execute judgement. And hereby he manifeſteth 1. his Patience to the wicked; He is not alwayes up, as it were, to deſtroy his enemies: 2. his Juſtice, which cometh at length, though it come not ſo ſoon as men in miſery expect: 3. his Mercy to his children; Though for a while he ſeem to ſleep, and not to hearken to the voice of their complaints, yet at laſt he riſes up and helps them. Laſtly, we ſhall take notice of the Effect or End of this Riſing; and that is the Deſtruction of his enemies, here drawn out to our view in four ſeveral expreſſions, as in ſo many colours. 1. *DISSIPABUNTUR, they ſhall be ſcatter'd*; 2. *FUGIENT, they ſhall fly*; 3. *DEFICIENT, they ſhall vaniſh like ſmoke*; 4. *LIQUEFIENT, they ſhall be melted as wax*: Which all meet and are concentred in *PERIBUNT, they ſhall periſh at the preſence of God.* And of theſe in their order.

We are to find out firſt the Parties here to be ſcatter'd; and they are termed the *enemies* of God. And we may conceive it a very hard matter to find out any at jar and oppoſition with God, whoſe very Eſſence is Goodneſs; whoſe Power is irreſiſtible, whoſe Juſtice is impartial, whoſe *eye is ten thouſand times brighter then the Sun*, whoſe *Word runneth very ſwiftly*, and whoſe Word did make, and whoſe Word can diſſolve the world. *I know*, ſaith Job, *That thou canſt do every thing, and that no thought can be with-holden from thee.* And from this knowledge of his he draws this concluſion and reſolution, to *abhor himſelf, and repent in duſt and aſhes.* Behold the Angels, they are raviſht with his infinite beauty, and fall down at his feet; the Creature keeps it ſelf in a natural and conſtant league and friendſhip with him. He commands the Sea and it obeys; the Moon knoweth her ſeaſons, and the Sun his going down. All the Creatures obſerve that courſe which he hath eſtabliſht, not guilty of *ſacriledge*, as Tertullian calls it, or rebellion againſt the Lord their Maker, which is their concord and ſympathie, with his eternal Goodneſs. Look on the whole Univerſe, and you find no enemies to God but the Devil and thoſe *quos perditus cupit perdere*, whom, being deſtroyed himſelf, he deſires to bring into the ſame deſtruction. Here then we may find God's enemies, even amongſt thoſe whom he created after his own image, whom he made capable of eternal happineſs, whom he was willing to call his *friends*. *The Oxe knoweth his owner, and the Aſs his maſter's crib.* Every creature is at his beck, and bows down in an humble ſubmiſſion unto his will: Onely Man doth not conſider the wonderfull beauty and love and goodneſs of his Maker; but embraceth Vanity, and makes leagues with Death it ſelf, and for the love of every trifle that flatters his phanſie is preſently at odds and oppoſition with his Creator.

Job. 42. 2. v. 6.

Amongſt Men then are Gods *enemies*, nay στυγητοὶ, as St. Paul calls them, and as they are here termed in the Text, *Haters of God*; not onely *odio inimicitiæ*, by being at odds and variance with him, and by the neglect of his commands, but *odio abominationis & fugæ*, by running back from him in all their wayes, being angry with his Providence, ready to teach his Wiſdom, controlling his Precepts, loathing his Ordinances, which is in effect to wiſh

there were no God at all. Conſider God in himſelf, as he is τὸ χρηστὸν, as the Philoſophers call him, *the perfection of Goodneſs*; as he is ἀρχέτυπον κάλλος, *that infinit and exemplary Beauty*; as he is φιλάνθρωπος, *the Lover of mankind* (for ſo he delights to be called) and in this perfection and beauty and love we cannot more hate him than we can be ignorant of him who filleth all things. But then conſider and behold him in thoſe beams & radiations which flow from him, in the effects of his providence and juſtice, which though they alwayes fall even in a right line where they ſhould, yet many times they thwart and fall croſs to our inordinate wills and affections, and ſo the world is full of *enemies* and *haters of God*; men who are angry with the commands of Goodneſs, becauſe they will be evil, men who repine at his inſtructions, becauſe they will not obey; men who murmure at his threatnings, becauſe they deſerve his judgments; men who would, if it were in their power, pull him out of Heaven, becauſe he ſitteth there to fling them down to Hell. We have a common ſaying, but it is not ſo true as common, *That all men are naturally enemies to God.* This cannot hold of that nature in which we were created. For no man doth or can hate God till he have firſt given God a juſt occaſion to hate him; no man can be his enemy till he offend him. *For to keep God's commandments* is to *love* him. But then *when Luſt hath conceived, and hath brought forth Sin*, as St. James ſpeaks, *and when Sin is finiſhed, and hath brought forth Death*; then when men fear the heat of God's diſpleaſure, and look upon his hailſtones and coals of fire now ready to fall upon them, there ariſeth that diſſonancie and diſaffection which is the cauſe of Hatred between God and Man. *Odium timor ſpirat*, ſaith Tertullian, Hatred is a kind of exhalation, and breatheth from Fear. And as it is amongſt Men, ſo is it here; *Proprium eſt humanæ infirmitatis odiſſe quem læſeris*, It is proper and peculiar unto us to hate thoſe whom we have wrong'd. So here, when we have drawn God's Sword againſt us, and tremble at the blow which is ready to be given, then we turn countenance againſt God, and are not onely *inimici*, enemies, but *oſores*, Haters of God: then the very common notions with which we were born begin to be ſlurr'd and blemiſht in us; our Envy drops on them, our Malice diſcolors them, and our Luſt polluteth and defaceth them. As for God, the thought of him is not in all our ways. And now when God ſaith, *Thou ſhalt not commit adultery*, no bed is pleaſant, but that of the Harlot; and when he ſays, *Thou ſhalt not ſteal*, no bread is ſweet but the ſtollen; and though he ſay, *Thou ſhalt not lye*, yet we make lying as common as our Language; and we break the two tables of the Law, not in zeal, with Moſes, but in oppoſition, with a heart full of rancor and malice againſt God himſelf. And this is it, I conceive, which Aquinas meaneth when he tells us, *Prius eſt odium proximi quàm Dei*, We firſt wrong our neighbour, and then God. Firſt we oppoſe thoſe decrees which God hath paſt to bound and limit us in our converſation, and ſo by conſequence bid defiance to the eternal Law-giver. For he that ſlanders his neighbour, will be as ready to blaſpheme God; nay, in ſlandring his brother he doth blaſpheme his Father which is in Heaven. He that taketh his brother by the throat rather then his humour ſhould be croſſed, if God were within reach, would pluck him out of heaven. And thus we grind him in our Oppreſſion, we rob him by our Sacriledge, we wound him by our Cruelty, we pollute him with our Luſt. If he make Laws, we make it our ſtrength to break them. If he raiſe one to the pinnacle of ſtate, and leave us in the duſt, we quarrel at his Juſtice. If he eſtabliſh Government, we deſire change. And though he build his Church and found it upon himſelf, yet we are ready with axes and hammers, and all the power we have to demoliſh it. When he hath a controverſy with us, we hold a controverſy with him, and nothing pleaſeth us but the work of our

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own hands. Men never fight againſt God till the thunderbolt is in his hand, ready to fall on them.

And now we may deſcry thoſe peculiar *Enemies* and *Haters of God* whom the Prophet here prays againſt, even thoſe who are enemies to the Truth and the peace of the Church. I told you that this prayer was uttered by Moſes at the removing of the Ark. When the Ark was lifted up on the Levites ſhoulders, the voice and acclamamation was, *EXSURGAT DOMINUS, Let the Lord ariſe.* And therefore we may obſerve, that Moſes and David did call the very Ark it ſelf *God*; not that they were ſo idolatrous as to make a wooden God, but that they knew the Ark to be the ſureſt teſtimony of Gods preſence here on earth. So that *God's enemies* are thoſe who are enemies to the Ark, to the Church of God, and to the peace of the Church. And let men flatter themſelves as they pleaſe with this or that fair pretence they ſhall, certainly learn this leſſon in the end, That they may as well fight againſt God himſelf as againſt the Church, That neither they nor the gates of Hell can prevail againſt it. To draw this yet cloſer to our purpoſe; the Ark was a type of the Church; nay, by the Apoſtles quotation of this Pſalm, the words, though they are verified in both, yet are more applyable to the Church then the Ark. And though we do not call the Church *God*, yet we ſhall find that God is married unto her; that he is ready to hide her under his wing; that he is jealous of the leaſt touch, the leaſt breath that comes toward her to hurt her; that he that toucheth her toucheth the apple of his eye. When the Church complains to God of her enemies, God alſo complains as if he himſelf ſuffered perſecution. When *Saul breathed forth threatnings and ſlaughters againſt the Diſciples of the Lord*, he preſently hears a voice, *Saul Saul, why perſecuteſt thou me?* And that voice was the voice of God, which ſtruck him to the ground. When St. Stephen tells the *ſtiff-necked* Jews, that *they alwayes reſiſted the Holy Ghoſt*; he preſently in the next verſe gives the reaſon, *Which of the Prophets have not your fathers perſecuted?* So that to perſecute the Prophets, that bleſſed Protomartyr may make the Commentary, is *toreſiſt, συμπίπτειν, to fall croſs with, the Holy Ghoſt*, with God himſelf. *Touch not mine anointed,* ſaith God, *and do my Prophets no harm.* Touch them not, for they are mine: And *whatſoever you do unto one of them is done unto me*, is true in the bad ſenſe as well as in the good. For certainly God cannot be toucht any other way. Our Blaſphemys, our Uncleanneſs, or Rebellions, though they fight againſt him, yet touch him not: but when wicked men conſpire againſt the Truth and the profeſſors of it; when their Swords are drawn not onely to touch, but to ſtrike them through; then up God *riſeth*, and beſtirs himſelf, as if he were in danger to be toucht and hurt. We know all that the Devil worketh againſt mankind is done out of malice to God himſelf. *Prius votum Dæmonis fuit Deum eſſe; alterum, nè Deus eſſet:* His firſt attempt was to be God; his ſecond, that there ſhould be no God at all, to deſtroy that Majeſty which he could not atchieve. Which ſince it is impoſſible for him to compaſs, all his deviſes and machinations are, *nullum ſinere ex portione Dei eſſe*, as the Father ſpeaks, to rob God of his inheritance; to ſtrike at his heart whoſe knee bows unto him, to perſecute them that ſincerely worſhip him, and to make all men like unto himſelf, enemies to God. To this end he ſets upon the Ark, he levels his forces againſt the Church of Chriſt, he ſends forth his emiſſaries, his inſtruments, his Apoſtles, as Syneſius calls them, to undermine it without, and raiſes mutinies within. Not a hereſie, but he hammers it; not a ſchiſme, but he raiſeth it; not a ſword, but he draws it; not a rebellion, but he beats up the drum. *INIMICI EJUS, Gods enemies*, are the Devil and his complices, who ſay of Jeruſalem, the place of his reſt and delight, *down with it, down with it, even to the very ground.*

Num. 10.

Acts 9. and Acts 7. 51.

Pſal. 105. 15.

Pſal. 137 7.

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We know now where to rank his diſciples, our enemies this day, who have already ſhaken the pillars of one Kingdom, and if God, riſe not up, will ruine all: Whoſe religion is rebellion, and whoſe faith is faction: whom nothing can quiet, but a *Deſunt vires*, a want of ſtrength. Poor ſouls! they are willing to ſuffer for the holy cauſe; they are obedient to Government, loyal to their Prince, true to their Country; that is, They are very willing to ſuffer any thing when they can do nothing. They will not ſtrike a ſtroke, not they; not indeed when Authority is too ſtrong for them, and hath bound them hand and foot: But if ſome wiſhed opportunity unſhackle them, if theſe cords fall from them, and they are once looſe, then theſe *dead men* ariſe, and *ſtand up upon their feet*, and make up *an exceeding great army*. They were before as Ezekiels dry Bones, *very dry*; but when ſome fair opportunity, as a gale of wind, hath breathed upon them, behold, they *live*; *Live*? I, and come to the field, and fight againſt that Authority under which they lay before as quietly as if they had been dead. And where can we rank theſe but amongſt the *enemies of God*? They ſaw the Ark in its reſting place, the Church reformed and flouriſhing, ſetled and eſtabliſht by the religious care of three glorious Princes; They beheld their holy Father the Pope every day more and more in diſgrace amongſt us; and I am half perſwaded, had it not been for the turbulent and irregular zeal of ſome few amongſt us, who think they never love Religion till they toy and play the wantons with it, his Honour had ere this lain in the duſt; For when were the skirts of that Church more diſcover'd, when was her ſhame more laid open to the world by many amongſt us, who for their great pains have no better reward then to be called his *Shavelings*? This they ſaw, and their heart waxt hot within them, and at laſt this fire kindled which is now ready to conſume us. Before they whiſper'd in ſecret; now they ſpeak it on the houſe-top: before they huſht up their malice in ſilence; now they noiſe it out by the drum; Enemies to the Ark, enemies to the Church, enemies to Government and Order, enemies to Peace; which particulars make up this entire ſum, *INIMICI DEI*, *enemies to God*.

Ezek. 37. 2.

But now what if we ſee *RELIGIONIS ERGO* written upon their deſigns: and that this Rebellion was raiſed, and is upheld, for the cauſe of God and Religion? ſhall we then call them *Gods enemies*, who fight his battels, who venture their lives for the common cauſe, for Chriſts Vicar, for Religion, for the Church, for God himſelf? Πάντ' ἀγαθά, ὡς ἔφη Κιλίκων, All they intend is good. *Nihil male, ſed rem ſacram facio.* So ſaid Cillicon; *I do no evil; I do but ſacrifice*, when he betrayed a City. Let us riſe up in arms let us cut the heretiques throats, let us deſtroy them that they be no more a Nation: It is no harm at all, but an acceptable ſacrifice to God, *Sed quid verba audio, cùm facta videam?* what are words, when we feel the ſmart of their blows? All this will not change their title, nor blot their names out of the Devils Kalender, out of the number of thoſe that *hate God*. For a man may be an enemy to God, and yet do ſome things for Gods ſake. And it is too common a thing in the world *ſub religionis titulo evertere religionem*, to cry up Religion when we beat it down. The Father well ſaid. Many good intentions are burning in Hell, *Multa non illicita vitiat animus*; It is true indeed: The mind and intention may make a lawfull action evil, but it cannot make an evil action good. Propoſe what end you pleaſe, ſet up Religion, the Church and God himſelf, yet Treaſon and Rebellion are ſins which ſtrike at his Majeſty. No enemies to thoſe who ſtroke us with one hand, and ſtrike us with the other; who dig down the foundation, and then paint the walls. We may obſerve, when Reaſon and Scripture fail them, they bring in the Church at a dead lift; and when they are putto ſilence by the evidence of the Truth, then they urge the Au-

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thority of the Church, and make this word to be like Anaxagoras his *Mene* in Ariſtotle, to anſwer all Arguments. The Church is their ſcarre-ſun by which they fright poor ſilly ſouls from their faith. The Church muſt make good Purgatory, Tranſubſtantiation, Invocation of Saints, &c. And indeed this is the beſt and worſt Argument they have. And as they make it an Argument for their groſſeſt errors, ſo they have learnt to make it an excuſe for Treaſon, for Rebellion, for Murder. And to the Church they are enemies, becauſe they love the Church.

Tantum Religio potuit ſuadere malorum;

Such heart and life and blood doth the fair pretence of the Church and Religion put into wicked men: ſo deſperately do they fight againſt God under his own colours; No ſin, I will not ſay venial, but meritorious, drawn on for the advantage of the Catholick cauſe.

But for all theſe glorious pretences, *enemies* they are, and *Haters of God*, and, to bring in the third appellation, *wicked* perſons, not ſinners of an ordinary rank, but gyant-like ſinners, who fight againſt God with a high hand. Now there is a great difference, ſaith Hilary, *inter impium & peccatorem*, betwen a Sinner and a Wicked man: For every wicked man is a ſinner, but every ſinner is not a wicked man; *Et carent impietate, qui non carent crimine*, and they may be guilty of ſin who are not guilty of Impiety. *The juſteſt man* alive *falls ſeven times a day*; but this fall is not a riſing againſt God, not contumelious to his Majeſty. But the wicked make ſin their trade; nay, their Religion, *Deum non ex Dei ipſius profeſſione, ſed ex arbitrij ſui voluntate metiuntur*, ſaith the ſame Father; They meaſure God, not by thoſe lines by which he is pleaſed to manifeſt himſelf, but by their own perverſe will. They entitle his Wiſdom to their fraud, his Juſtice to their rebellion, his Truth to their treaſon. He could not have given us a better mark and character of theſe men. What pretend they the Holy cauſe, the Honour of God, the Liberty of Conſcience, the promoting of Religion; and theſe pretences make the fact fouler, and their rebellion more abominable, becauſe they thwart the plain definitions, and the evident commands of God, and break his Law under colour of doing his will. *Nec minoris eſt impietatis, Deum fingere quam negare*; It is as great impiety and wickedneſs to frame a God unto our ſelves as to deny him, to feign a God who will applaud ſin, countenance murder, reward rebellion, and crown treaſon. So that, to conclude this, theſe men may well bear all theſe titles of *Enemies*, *of Haters of God*, *of wicked perſons*; If there were ever any ſuch in the world, theſe are they.

But to drive it yet a little more home; There is not the like danger of enemies when they are ſever'd and aſunder as when they are collected as it were into one maſs and body, not ſo much danger in a rout as in a well-drawn army. *Vis unita fortior.* Let them keep at diſtance one from another, and their malice will not reach to the hurt of any but themſelves; but being gathered and knit together in one band, their malice is ſtrong to do miſchief to others. *The rulers were gathered together againſt the Lord and againſt his anointed.* Paquine renders it *fundati ſunt*, were founded: Before they were but as pieces ſcatter'd here and there, but being gather'd gather'd together they have a foundation to build on. While the vapours are here and there diſperſed upon the earth, they preſent no appearance of evil; but when they are drawn up into the ayr, and are compact, they become a Comet, and are ominous and portend ſhipwracks and ſeditions, and the ruine of Kings and Common-wealths. And ſuch a Comet hangs over us at this day in which we ſee many thouſands are drawn together, not by virtue Pſal. 2

tue of the ſtars or any kindly heat from heaven, but by an irregular zeal and a falſe perſwaſion that they can do God no better ſervice than to deſtroy us. Before they were gathered together in mind and reſolution; but that was but as the gathering together of a heap of ſtones in a field: now they are knit together as in a building: And now we may cry out with the Prophet: *Thou ſhalt ariſe, and have mercy upon Sion: for the time to have mercy upon her, yea, the appointed time, is come.* When God's *enemies*, when they who *hate him*, when *the wicked* are gathered together, then is the time for *God* to *ariſe*. And ſo I paſs from their part, which is to gather themſelves, to God's, which is *to ariſe and ſcatter them.* *EXSURGAT DEUS, Let God ariſe.*

Pſal. 102. 13.

By this *Riſing of God* we may perhaps be induced to conceive that God doth ſometimes ſit down and ſleep, and not regard us; that he is willing his people ſhould ſuffer, and that his enemies ſhould waſh their feet in their bloud; that he lets looſe the raines to the wicked too long, and maketh not that haſte which he promiſeth to help the oppreſſed. But this were to make him like the heathen Gods, who did *meridiari*, ſleep at noon. Which was the reaſon the Gentiles never enter'd their Temples at that hour of the day, for fear of waking them. No; *He that keepeth Iſrael doth neither ſlumber nor ſleep*, but is awake at all times and hours and moments unto all the world. And the reaſon is manifeſt; *Non habet in ſe diverſitatem ſui quicquid eſt ſimplex*, ſaith Novatian well; God is a moſt pure and uncompounded Eſſence, and therefore not capable of any diverſity in himſelf; not awake to day and aſleep to morrow; not ſitting now, and riſing anon; but everlaſtingly preſent to all the world. From him no cloud or darkneſs can ſhadow us, no ſecret grot or cave hide us. He hath ἀνύπνιστον ὄμμα, as the Greek Father ſpeaks, *an eye which cannot ſleep.* He ſeeth all things *ad undum & lucidum*, naked and plain, even when they are vailed over with the darkeſt night. Why then is God ſaid to *ariſe?* St. Hilary gives the reaſon, *Per corporalem ſignificationem ſpiritualis inſtruitur.* We muſt upon this corporal and ſenſible expreſſion, build up a Spiritual ſenſe, and not ſo much conſider God as our ſelves. He doth neither ſleep nor ariſe, nor forget nor remember, nor depart nor draw near, but *ſecundum noſtrorum meritorum differentiam*, but fits himſelf to the different quality of our works. When our enemies conſult together againſt us, and are ready to prevail, then to us he is aſleep: When he breaks them to pieces like a potters veſſel, then he is riſen. When we offend him he is abſent; and when we repent, and fulfill his will, he is preſent with us. Whilſt we are his ſervants, and obey him, his friends and love him, *nemo officioſior Deo*, none more officious and more active to help us than God; but when we diſſemble with him, and call him Father, but honour him not, *non eſt prævaricator ſuæ perſpicaciæ*; Though his forbearance makes us believe he ſees us not, yet he is no doubter and prevaricator, nor will he betray his omniſcience. His ſleep is his patience, which he ſhews both toward the righteous and the wicked. For *God is not ſlack* in riſing, *as ſome count ſlackneſs*; not ſlack to the wicked, for vengeance hangs over their head; not ſlack to the righteous, for ſalvation is at hand. To the one he is as aſleep to heap coals of fire upon his head, to leave him without excuſe: to the other he ſeems not to be riſen, that being exerciſed under the croſs they may awake him, and long and cry for deliverance. *Hoc eſt paululum unde pendet æternitas*; On this little ſpace of his ſeeming reſt depend eternity of puniſhment to the one, and eternity of peace to the other. God hath theſe pauſes and intervals in all his proceedings, in his puniſhments, and in his deliverances; and he uſeth a kind of deliberation, and works as it were by the rule. When God would build up Jeruſalem, he promiſeth that *a line ſhould be ſtretched forth upon her*:

Zech. 1. 16.

And

And when he would deſtroy the Idumæans; he threatens, *Extendetur ſuper eam menſura*, that he would *ſtretch out upon it the line of confuſion.* When he will deſtroy, and when he will build, he ſtretcheth out a line. Which is a metaphor taken from Building: And it ſhews that he doth not ſuddenly lift up his hand to ſtrike, nor ſtretch it forth to help, but applys the lines, prepareth his inſtruments, works by line and meaſure, and takes as much leaſure time in deſtroying, as artificers do in building; he waits and expects that his Patience may make way for his Juſtice on the one, and magnifie his Mercy and Goodneſs on the other. How long did the Lord endure the old world, even *an hundred and twenty years, while the Ark was a preparing.* The Amorites? till their *wickedneſs* was *full?* How long did he bear with his own people, firſt the ten Tribes, then the other two; even till there was no hope of amendment, till the Prophets cried out, NOAH *It is deſperate.* Now the reaſon of this his delay, of this his not riſing at that inſtant we expect, is to make it manifeſt to the world that his wayes are not as our wayes. Therefore many times he preſents himſelf in a ſhape contrary to our expectation, and doth thoſe things which bear a reſemblance of ſome repudiancie to his known and declared will, as it were on purpoſe to put our Faith and Conſtancy to a tryal, whether we will take him to be our God or no, and worſhip him as well in his thunder as in his ſtill voice; or elſe to beſiege and compaſs-in the wicked and obſtinate offendors, to ſhut them up in their own net, to bury them in the pit which they have made, to ſtrike them through with their own ſword, and as they have trifled with his judgments, ſo to deal with them as that they ſhall not eaſily know how or when they are led to deſtruction, or not know it till it be too late. For many times *the wrath of God comes upon them*, as the Pſalmiſt ſpeaks, *when the meat is yet in their mouthes*, when they feed ſweetly upon their hopes and dream of victory and triumph. Thus he who promiſes to love and defend his children as with a ſhield, ſometimes he handles them as if he never loved them, or had left off to love them, or would not hear and help them; and he ſtands as it were at a diſtance from them, though even at this diſtance he is nigh to them that fear him. Again, though he have threatned to raine fire and brimſtone upon the wicked, yet many times he delays, and makes as if he would not puniſh them; nay, he ſeems to caſt a look of favour upon them, delayes not the blow onely that it may fall the heavier, but many times gives them thoſe rewards which are promiſed to godlineſs, fills their garners, makes them mighty in power, crowneth them with happineſs, and gives them their hearts deſire; but then, in this great ſecurity: upon the ſudden, when their proſperity hath befooled them, when they are ready to conclude they are therefore good becauſe they are temporally happy, he falls upon them, and makes that which was their triumph their ruine: and now he ſtrikes them at once for all; ſtrikes the tabret out of their hand, infatuates their counſels; makes them ſee that they are the poorer for their riches, the weaker for their power, the baſer for their honour; and leaves them to their captain the Devil, who alwayes leads in the forefront of a rebellion; and then how fearfully and horribly are they conſum'd and brought to utter deſolation? *Yet a little while, and the wicked ſhall not be.* Nor is this unjuſt with God. For he doth not tell the wicked that this *little while* is theirs, and that they may do what they pleaſe without fear of puniſhment. But the wicked abuſe this his long-ſuffering and indulgence, ſport in this *little while*, though the end be death: Which ſhould have been looked upon as an invitation to repentance. Therefore this ſtay, *yet a little while*, before God ariſe, this his Patience; hath its effect anſwerable to the diſpoſition and temper of thoſe on whom it is ſhewed; a bad on the repentant, and a good on the penitent-ſinner. For as God is ſaid in

Iſa. 34. 11.

Pſal. 37 10.

Scripture to laugh at the deſtruction of thoſe who run on in their evil wayes, ſo he may ſeem in a manner to mock their ſecurity with his proceedings, and to uſe the ſame method in puniſhing which they do in offending. They defer their repentance, and he defers his puniſhment. He hath them in a line, and when they are run on to the end of it, he pulls them on their backs. It is the nature of Delay in other things to keep back and hinder proceedings which fail many times and ſink to the ground in the very pauſe; For not to do a thing ſeaſonably is to rob our ſelves of the faculty and power of doing it at all: But in Gods puniſhing of the wicked it is otherwiſe; *Gravitate ſupplicii moram penſat*, He ſupplies and makes up the delay in puniſhing with the ſmart of the blow when it lights. His wrath like wind, ſhut up long in the caverns of the earth, at laſt breaks forth in a tempeſt. His Patience makes way for his Juſtice. Though he ſeem to be aſleep, and not to ſee what is done by his enemies, yet at the appointed time he will not fail an inch. *Plures idcirco Domino non credunt, quia ſæculo iratum tamdiu neſciunt*, Many men think that God obſerves not what they do, becauſe he preſently thunders not from heaven, nor ſends into the world what the Tyrant wiſhed for in his days, ſome ſtrange and unheard of calamity. Many men run on in their ſin, becauſe God ſends not a fire into their bones to make them ſenſible of his diſpleaſure. But *de artifice non niſi artifex*. Ignorance of God is the cauſe why we judge ſo corruptly of his Providence and Juſtice. Sometimes he diſplays it before the ſun and the people, in the open deſtruction of the wicked; ſometimes it works inviſibly; and we can no more find it out then the way of an arrow in the air or of a ſhip in the ſea: And this peradventure we may eſteem a ſleep: but whether ſecretly or openly, he doth at laſt make it evident that he hath ſet banks and prefixed a time which his enemies ſhall not paſs. Though they work never ſo ſecretly, though they make Religion a veil to cover and mantle their deſigns, yet he will find them out, and ſtrike them to the ground, even in thoſe Meanders and Labyrinths which they made to hide themſelves in. And when they are riſen, and think they ſtand ſtrong, and can never be moved, in an hour when they think not on him, nay in an hour when they think he hath been with them in their armies and fought their battels, and been their Lord of Hoſts, he will ariſe as a man out of ſleep, and make his ſword drunk in the bloud of his enemies. We may pray for it, we may propheſy it; *EXSURGAT DEUS*, &c. *Let God ariſe, and his enemies ſhall be ſcatter'd, they alſo that hate him ſhall flee before him.* And ſo I paſs to the effect or end of Gods Ariſing, *DISSIPABUNTUR INIMICI*, *His enemies ſhall be ſcatter'd*, &c.

And we need not doubt of event. For when God ariſeth, there ariſeth Power and Wiſdom, in reſpect of which all the ſtrength in the world is but weakneſs, and all the wiſdom in the world but fooliſhneſs. A look of his is able to diſperſe all the Nations of the earth: What then is his Riſing? In St. Hieromes time the Sun was darkned by a Tempeſt, and men preſently thought the world was at an end; and ſo it is with the wicked. When God begins to look up, they dive under water like ducks at every pibble that is thrown. What then will they do when he ſhall ſpeak in thunders and rain down hailſtones and coals of fire upon them? Look forward, and you ſhall ſee their end; *They ſhall be ſcatter'd*; *They ſhall flee*; *They ſhall vaniſh*; *They ſhall melt away.* What did Sennacherib get by advancing his banner againſt the City of the Lord? Even this, to preach by his ſtatue, *Let him that looketh upon me, learn to fear God.* What did Herod get by caſting Peter into priſon? He was ſmitten by an Angel, and eaten up of worms. What did Pharaoh gain by flinging the children of Iſrael into the river? He brought him into his Court who deprived him of his

Acts 12. 23.

crown

crown and life. *The wicked are inſnared in the work of their own hands*, ſaith David. For *this*, ſaith Baſil, *is not onely inflicted as a puniſhment, but it is the very nature of Sin, to make a net and dig a pit for it ſelf.* Pſal. 9. 16.

What gained thoſe helliſh Traytors in the time of the Virgin Queen, and in the time of that King of peace, King James? I am almoſt aſhamed in this place to tell you: Nothing but an halter and everlaſting ignominy and ſhame. Let the wicked be never ſo wiſe, yet there is a wiſer than they; and let them be never ſo ſtrong, yet there is a ſtronger than they. Do you yet doubt whether God's Riſing be viſible in the execution of his wrath upon his enemies? Behold then his creature up in arms with him. There is a ſpiritual writ of outlawry gone out againſt them; and every man they meet, every ſtone in the ſtreets, every beaſt of the field is ready to become their executioners. When *God riſeth up*, every creature is a ſouldier; an Angel overcomes the Aſſyrians, an army of Frogs and Lice over-run Ægypt, Haylſtones from Heaven deſtroy the Canaanites. The pouder flaſheth in the faces of the traiterous pioners. *Infelix exitus Hæreticorum*, The unhappy end of Heretiques is not ſo good a note of the Church as the Cardinal would make it; but ſure it is an evident mark that God is *riſen up*, and ſhews the *EXSURGAT* in Capital letters. Many glorious examples we have of God's Riſing of old in Humane and Divine Hiſtories. As the Apoſtle ſpeaks, *the time would fail me to ſpeak* of his leading his people out of Ægypt, his bringing them again from captivity, and the like. How many millions of his ſervants hath he delivered, how many of his enemies hath he deſtroyed, whoſe names notwithſtanding are no where recorded? It was an obſervation of the Junior Pliny, *Facta, dictáque illuſtrium virorum alia majora, alia clariora.* All men have not gained credit in the world according to their deſert. Some things of no great worth are very famous in the world, when as many things of better worth are leſs ſpoken of, and perchance lie altogether buried in obſcurity, *caruerunt quia vate ſacro*, becauſe they lighted not on ſuch who would tranſmit them to poſterity. But God *is the ſame yeſterday, and to day and for ever*; the ſame in the preſervation of his people Iſrael then, and the ſame in the preſervation of his ſervants now; the ſame in theſe his Riſings which have left no mark or impreſſion behind them, and the ſame in thoſe which are writ in the bloud of his enemies; *Adjutor in opportunitatibus*, an helper in time of need; a God who when we are fallen loweſt, and when our enemies are even treading us down under their feet, if we truſt in him, will up and ariſe. For, in the next place, if we weigh it well, it cannot be otherwiſe, the parties being ſo oppoſite, *God* and *the wicked*, that they cannot both ſubſiſt together. Either God muſt be diſarmed, or his enemies be ſcatter'd. If then God ariſeth, the diſperſion of the wicked is a kind of emanation from him. For they cannot ſtand in his ſight. And you may obſerve it; They ſeldom gather together till they are half perſwaded there is no God at all. Again, the ſtrength of the whole is not onely from the union, but from the parts, and ſuch parts there may be as you can never collect and draw together ſo as to make the collection ſtrong, but at laſt, though it hath been artificially wound together, it will fly to pieces: And therefore, when a greater power appears, it muſt needs be broken and ſcatter'd. What parts have ſmoke? But thin, and vaniſhing ones. *Vides magnam molem: habes quod videas, non habes quod teneas*, ſaith the Father: We may ſee as it were a mountain of ſmoke: we may ſee it, but we cannot hold it: It may be terrible to the eye, but we cannot graſp it in our hand. And commonly ſuch are the congregations and collections of the wicked. They are but as Wax, hard in ſhew, but inclinable, in reſpect of the materials it is made of, to melt: They are like ſmoke, *humidâ,*

midâ, non ſolidâ magnitudine, of ſome bulk, but of no ſolidity, ready to vaniſh and fly aſunder. Their very conſultations are but as ſmoke, the parts of them we ſee will ſcarce hang together. Laſtly, their very gathering together is one cauſe of their Scattering; as plants naturally breed that worm which deſtroyeth them. Do the wicked gather together againſt God and his Church? This collection is one degree and approach to ſcattering and diſſolution. For when their thought is as high as the Crown, their Head deſerves to be as high as the Gallows. It is now but a lump of Wax? anon, having felt the heat, you cannot diſcern the form that it had. It is but ſmoke; and its very elevation is its diſſolution: *Quantò ſit ſuperior, tantò facilius diſperit*; The higher it is raiſed, the thinner it grows, and the ſooner it vaniſheth: You ſee it lifted up, and anon you ſee it not at all. So then, to conclude all; *Gods enemies* may gather themſelves together, but *they ſhall be ſcattered*: they may ſtand out againſt him in ſome ſhew of oppoſition, but at laſt they ſhall *flee*: like *Wax*, their conſultations may have ſome form and ſhape but *at the fire* of *God's Exſurgat*, at his Riſing who is *a conſuming fire*, they ſhall *melt* and be ſpread abroad and dilated, amd receive no other Impreſſion but that of God's wrath. And we may make it our Prayer, or we may propheſy; *Thus let God ariſe*; *and ſo let thine enemies periſh, O Lord: but let them that love him, be as the ſun when he goeth forth in his might.*

That we may propheſy, it is moſt certain. For *Prophetia vox Domini*, ſaith Tertullian, *Propheſy is the voice of God.* Nay, without any Divine inſpiration we may foretell the deſtruction of the wicked, as a thing as certain as if it were done before our eyes. They have their deſtiny in their name. If *enemies* to God, they muſt *be ſcatter'd* and *periſh. If this counſell or this work be of men, it will ſurely come to nought*, ſaid Gamaliel that great Doctor of the Law. 'Tis true, *Gods enemies ſhall periſh*, but not whilſt they are ours, unleſs we make it a Prayer as well as a Propheſy. For God many times raiſeth up thoſe whom himſelf will at laſt riſe againſt, to puniſh their ſins who profeſs his name. *O Aſſyrian, the rod of mine Anger, and the ſtaffe in their hand is mine indignation. I will ſend him againſt an Hypocriticall Nation, and againſt the people of my wrath will I give him a charge, to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets*, As if he had ſaid, *I will ſend the Heathen, that know me not, to puniſh my people in Jewry, who call upon my name. I will ſend the ſuperſtitious Papiſt to whip the hypocritical Proteſtant. I will make a rod to whip my people; and when that is done, I will burn it.* And therefore, that God may ſcatter the wicked whilſt they are our enemies, we muſt not be too bold to propheſie till we have fallen on our faces before God, and tendred theſe words as a prayer for our ſelves, and for our diſtreſſed bretheren in Ireland. And this is our duty as we are brethren, and members of that body which is one, this God commands, that we do good unto, and pray for all ſorts of men, but *eſpecially thoſe of the houſhold of faith.* Ὑπὲρ νοσούντων καὶ δικαιουμένων, was in the Ancients συναπλῆ, part of their Letany, as it is of ours. They prayed *for men diſeaſed, for priſoners and captives, for men in perſecution.* And they prayed μετὰ καρτερήσεως, *with great earneſtneſs and intention. Pete, quære, inſta: petendo & quærendo creſcis ut capias.* Let us put up our petitions, let us renew them, and preſs them again and again, let us multiply them every moment, till we come to the growth to be fit to receive that which till we pray for, till we and our diſtreſſed brethren be rid both of our enemies and of our fears. And are our Prayers of ſuch force as to chaſe away our enemies? Yes. St. James ſaith they will *prevail much, if they be fervent.* For as our enemies are only *noſtris vitiis fortes*, made ſtrong by our ſins, and arm'd as it were againſt us with our iniquity; as they fight againſt a

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nation, not ſo much with their own ſword, as with the luxury and pride and wantonneſs of that nation, (all which are our ſins and our enemies weapons) ſo *non gladiis pugnamus, ſed orationibus; non telis, ſed meritis*, ſaith Ambroſe; we fight againſt them not with ſharp ſwords, but with ſtrong ſupplications; not with weapons, but with alms and faſting, with ſighs and groans. And as when we ſin we put deadly weapons into their hands, ſo when we repent we ſhall diſarm them. And indeed it is Repentance which kindles this heat, and makes our prayers fervent: which otherwiſe will be but ſo many ſins to help our enemies. Without Repentance our Prayers are indeed but *the ſacrifice of fools*. For what more fooliſh and ridiculous *quàm quod voto volumus actu nolle?* then to pray for that which we will not have? to cry for help againſt our enemies, by our continuance in ſin to increaſe their number? cry, *Help, Lord; how long ſhall the wicked prevail?* and yet to help them more by our tranſgreſſion, then we do God by our contribution: to call upon God to fight for us, when we fight againſt him: to deſire peace, when we are the only incendiaries? to fight it out, and pray for a bleſſed Commonwealth, and yet not be willing to reach forth ſo much as the little finger to uphold it? Certainly this noiſe will never awake God; nor can we think he will be raiſed up with words, with empty, flattering, deceitful words; with *words*, as Job ſpeaks, *without counſel*. No: If we will have our prayers make a noiſe to awake God, we muſt drop our tears upon our prayers, which we drop *out of our own ſubſtance, as it were the bloud of Martyrs*, ſaith Anaſtaſius. And Bloud, we know, will cry and be loud. *Non ſileat pupilla oculi tui. Let not the apple of thine eye ceaſe* or *be ſilent*. And then we muſt feed our prayers with faſting. This doth nouriſh our Devotion, as a woman doth her child with the teat. God hath an ear to harken to our Faſting. *Oſtendit ſe Moſi jejunii collegæ*, ſaith Tertullian, *He ſhews himſelf preſently to Moſes his copartner in faſting*. And after this we muſt adorn them with our Alms, our free-will offering, our Contribution to the work. For can we pray for that which we will not forward? And then as our *prayers are heard*, ſo ſhall our *alms come up before God*, and with an holy importunity urge and provoke him to ariſe; for in the midſt of ſo many Prayers, of ſo many Sighs and Groans, of ſo many Tears, and when our Charity ſpeaks, whoſe voyce is ſhriller than the tongues of Men and Angels, God cannot reſt, but will *hear from the Heavens our prayer and ſupplication, and maintain our cauſe*. He will cloath us with Salvation, and our enemies with ſhame; that we may *enter his Houſe with joy, and his Courts with Praiſe; that we may ſit every man under his own vine and under his own fig-tree*, and may make our lives a continual holyday, ſinging praiſes to the God of our deliverance. This duty let us ſo perform here that after we ſhall have finiſhed our courſe we may be admitted unto the quire of Angels, with them to praiſe God for evermore

We will add but one word to bring it home to our preſent occaſion, And it will apply it ſelf. This is a day of Thankſgiving, and here is a feaſt of Thankſgiving; A day of Thankſgiving for our deliverance from our outward fraud; A *feaſt* of Thanſgiving for our redemption from our ſpiritual enemies. Let us offer up therefore *ſacrificium euchariſticum*, a pay-offring, or ſacrifice of payment; let us pay to God Confeſſion and Thanks for our deliverance and for his mercies in both. Let us, as Jacob exhorts his Sons Gen. 43.11. *take of the beſt fruits of the land, of the Muſick and Melody of the land*, as the word ſignifieth; let us bring with us *the fruits of the ſpirit*, Gal. 5.22. *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith*; let us *bring forth fruits meet for Repentance*, meet for theſe bleſſed myſteries, which will be as Muſicks, even thoſe ſongs of Sion which God is moſt delighted with. For if there be *a bleſſing* even in a cluſter of grapes; what

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ſongs of praiſe are due to him who is the true Vine, and hath given us *Wine to make our hearts glad*, preſſed bloud out of his very Heart, that we might drink, and be nouriſht up unto everlaſting Life? Let us then praiſe him for our deliverance this day; praiſe him, and not be like them out of whoſe ſnare we have eſcaped; not imitate their actions whoſe ruine we tremble at; but praiſe him by our Meekneſs and Gentleneſs, by our Patience and Obedience to lawful Autority. For what praiſe is that which is breathed out of the mouth of a Traytor? If we be as ready to ſpoyl others as our enemies were to devour us, our Harp is but ill ſtrung, and our ſongs of Thanksgiving will be quite out of tune. Let us double our praiſes, and magnifie God for that which is preſented to us in the Sacrament, our deliverance out of Hell, the deſtruction of our worſt enemy, Sin, and our laſt enemy, Death. Here is that Red Sea in which that ſpiritual Pharaoh and his Hoſt were overthrown. And what is our Praiſe? To ſpeak good of his name; This is not enough: we may do this, and crucify him: We muſt prayſe him by obedience, by love, by ſincerity, and by a lively faith; This is indeed *to eat of his Body which was broken for us*, and *to drink of that Bloud which was ſhed for remiſſion of Sins*. For he that truly believes and repents, as he is ſick of ſin, ſo he is ſick of love, even of that love which in this Sacrament is ſealed and confirmed to us. He is ever bowing to Chriſts ſceptre; he is ſincere, and like himſelf in all his wayes; he makes his Faith appear in the outward man, in Godly lips and in liberal Hands; he breaths forth nothing but devotion, but *Hallelujahs*, Glory and Honour and Prayſe for this great love: And ſo he becoms *Peniel*, Gen. 32. 30. as *the face of God*, as the ſhape of Chriſt, repreſenting all his Favours and Graces back upon Him, a pillar engraven, with the bowels of Chriſt a memorial of his love Thankfully ſet up for ever. It is uſual with the Fathers to make the Ark a Type of Chriſt, his Word as the two Tables, his Diſcipline as Aarons Rod, and the Sacrament of his Supper as the Pot of Manna. *EXSURGAT CHRISTUS, Let Chriſt ariſe*, who is a brighter image of God then ever the Ark was. Let us take him up, but not upon prophane Shoulders, leſt we dy. Firſt, let us be Prieſts unto the Lord, without blemiſh, not blinded by the Prince of this world, not halting between God and the World, but perfect men in Chriſt Jeſus, to offer up Sacrifices to the King of Heaven. When we receive him by a lively Faith, we may ſay he is riſen. To this end he lifted up himſelf upon his croſs, that we might lift up our Hearts, and ſo lift him up again, and preſent him to his Father: Who for his ſake, when he ſees him, as the Ark, lifted up, will bring mighty things to paſs; will ſcatter our Sins, which are our greateſt enemies, and ſeparate them from us *as far as the Eaſt is from the Weſt*. And though they be as the *Smoke* of the bottomleſs pit he will *drive them away*; and though they be complicated and bound together as *wax* into a kind of body, he will *melt* them, and *deliver us from this body of Death*. For what Sin of ours dares ſhew it ſelf when this Captaine of ours ſhall ariſe? *Let God ariſe*; that is the firſt verſe of this Pſalm; that is our Prayer: And let us conclude with the Pſalm; in Thankſgiving and *aſcribe the ſtrength unto God*, ſaying, *His excellency is over* his *Iſrael*, to deliver them from their Enemies, and to deliver them from their Sins, *and his Strength is in the clouds. O God, thou art terrible in thy holy places. The God of Iſrael is he that giveth ſtrength and power to his people*, againſt the machinations of Men, and againſt the wills of the Devil; againſt ſinful Men, and againſt Sin it ſelf. *Bleſſed be God. And let all the people ſay, AMEN.*

THE

The Fifteenth

SERMON.

Gen. III. 12.

And the man ſaid, The Woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.

WE have here the antiquity of Apologies: we find them almoſt as ancient as the World it ſelf. For no ſooner had Adam ſinned, but he runneth behind the buſh. No ſooner had our firſt parents broken that *primordial Law*, as Tertullian calleth it, which was the womb and matrix of all after-laws, but they *hide themſelves amongſt the trees of the Garden*; and, as if they had made a covenant and agreement, they joyntly frame excuſes. Verſ. 8. The Man caſteth it off upon the Woman, and in effect upon God himſelf; *The Woman gave it me*, and *Thou gaveſt me the Woman*; and thus he lyeth down, and ſleepeth, and is at reſt. The Woman removeth it from herſelf upon the Serpent, *The Serpent beguiled me, and I did eat.* Verſ. 13. So that now, God having made inquiſition for the fact, neither Adam nor Eve are returned, but the Serpent; nay indeed God himſelf, who maketh the Inquiry, is charged as a party and acceſſory; The Man did eat becauſe the Woman gave, and God gave the Woman: and Adam thinketh himſelf ſafe behind this buſh. And therefore as Adam hideth himſelf from God, ſo doth God return his folly upon his own head, and ſeemeth to ſeek him as if he were hid indeed, *Adam where art thou*? in a kind of ironie he acteth the part of an ignorant perſon, he calleth as at a diſtance, and ſeemeth not to know him who was ſo unwilling to be known. Or, if we take Tertullian's interpretation, we muſt not read it *ſimplici modo, id eſt, interrogatorio ſono, UBI ES, ADAM*? as a plain and eaſy and kind interrogation, WHERE ART THOU, ADAM? *ſed impreſſo, & incuſſo, & imputative, ADAM, UBI ES?* but as a ſharp and ſmart demand, as a demand with an imputation, ADAM, WHERE ART THOU? that is, *jam non hic es*, Thou art not here, not where thou waſt, not in paradiſe, not in a ſtate of immortality, but in a ſtate of perdition, in a ſtate of corruption, never more open and naked then in the thicket and behind the buſh. This was not *quæſtio*, but *vagulatio*, as it is called in the XII Tables. All the thick trees in the Garden could not conceal Adam, and keep him from the eyes of his God; but thus God was pleaſed to queſtion his folly with ſome bitterneſs and ſcorn. It is the firſt queſtion that was ever put to Man. And we may be ſure all is not well when God asketh queſtions. His Laws, his Precepts, his Counſels, yea, his Comminations, are all delivered *per rectam orationem*, by a plain and poſitive declaration of his mind: *HOC FAC, ET VIVES, Do this and live*; Adv. Marcion. l. 2. Luk. 10. 28.

If

Gen. 2. 17. If thou *eateſt* of the forbidden fruit, *thou ſhalt die the death.* What he commandeth to be done he ſuppoſeth will be done, and never beginneth to ask queſtions till our Diſobedience queſtioneth his Law: Then he proceedeth againſt us *ex formula*, in a kind of legal and judiciarie way. When the Angels fall, he calleth after them, *How art thou fallen from heaven, O Lucifer, ſon of the morning?* and when Adam is in the thicket, he ſeeketh him, *Adam, where art thou?* A queſtion, one would think, of force to plow up his heart, and to rend it in pieces, that ſo his ſin might evaporate and let it ſelf out by an humble confeſſion; a queſtion ſufficient, one would think, to fill his ſoul with ſorrow, horrour and amazement. But though Adam were now out of the thicket, he was behind the buſh ſtill, He ſtriveth to hide himſelf from God when he is moſt naked, and ſpeaketh of his Fear, and of his Nakedneſs, but not at all of his Sin, *I heard thy voice*, ſaith he, *in the garden, and I was afraid, becauſe I was naked; and I hid my ſelf.* He was ſenſible, not of the breach of the Law, but of his nakedneſs: It was the voice of God that frighted him, not his tranſgreſſion. We commonly ſay, *Suam quiſque homo rem bene meminit*, that every man hath a good memorie for that which concerneth him. Only Sin, which is properly ours, and whereof we are the proprietaries, to which we can entitle neither God, nor the Devil, nor any other creature but our ſelves, we are unwilling to own and to call ours. Ours it is whilſt it is in committing; on it we ſpend and exhauſt our ſelves; we proſtitute our wills, we give up our affections, we ſell our ſelves, all the faculties of our ſouls and all the parts of our bodies; we woe it, we wait for it, we purchaſe it: But when it is committed, we caſt it from us, we look upon it as upon a baſtard iſſue, we ſtrive to raize it out of our memories; we are afraid when we are deprehended, we deny when we are accuſed; when we are queſtioned our to anſwer is an excuſe, *Nolumus eſſe noſtrum, quia malum agnoſcimus*, Ours we will not call it becauſe we know it to be evil. One would think that Excuſe were the natural offspring of Sin; or rather, that Sin and Excuſe were twins. *Omne malum pudore naturæ ſuffundit*; No ſooner hath Sin ſtained the ſoul, but ſhame dieth the face with a bluſh. The Philoſopher will tell us that, ſhame is nothing elſe but φόβος δόξης ψόγου, *fear of juſt reprehenſion*; which to avoid we ſeek out many inventions: We run behind the buſh; and when the voice of God calleth us from thence, we make a thicket of our own, a multitude of excuſes, where we think our ſelves more ſafe then amongſt all the trees of the Garden. Behold here the firſt ſin that ever was committed, and behold our firſt Father Adam ready with an excuſe as ſoon as it was committed. God came unto him, not in *a fire devouring before him*, nor in *a mighty tempeſt round about him*, but *in the cool of the day* he cometh not with *a rod*, but with *meekneſs*: he inviteth him to mercy, and prompteth him to repentance; he asketh him, *Adam, where art thou?* not out of ignorance, as if he ſaw him not; but as a remembrance, that he might ſee himſelf. And when he cannot extort from him ſo much as a bare mention of his ſin, but only of his *fear* and his *nakedneſs*, which were indeed the bitter effects of it, he cometh nearer to him, and is inſtant with him, as if he would dictate to him, and beſpeak him to confeſs, and put a form of words into his mouth; *Haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eat?* A queſtion ſo plain, ſo keen, of ſuch an edge, that it was able to have cleft his heart in twain, and let his ſin out at his mouth by an humble confeſſion. What was it but as the *Hand writing upon the wall?* and ſure now it cannot be but Adam's *countenance* is *changed*, his *thoughts troubled*, *his joynts looſed*, and his *knees ſmiting each other.* Againſt this battery what hold can prevail? But oh the Sinfulneſs of Sin! oh the mighty power of ſin; which ſo ſtupifieth the heart,

Pſal. 51. 3. Gen. 3. 8. 1 Cor. 4. 21.

v. 11.

Dan. 5. 5.

and

and ſo filleth it with it ſelf, that it feeleth it not, which transformeth an heart of fleſh into braſs or marble, that no hammer can malleate it, no ſword can pierce it, no influence from God himſelf can mollifie it! *In ipſo peccato impudentiam diſcimus, & ab ipſo*, In ſin it ſelf we learn a kind of impudent remorſeleſsneſs, and we learn it from it. *Theſe two are contrary*, ſaith St. Chryſoſtom, *Sin and Repentance. In Sin we ſee ſhame and confuſion; in Repentance, hope and confidence: but the devil hath changed and inverted this order, and hath placed upon Sin boldneſs and confidence, and ſhame upon Repentance.* Adam here was not aſhamed to commit ſin, but he is aſhamed to confeſs it; and therefore he maketh an apron for his ſin, as he had done for his body; but he was never more naked then in his fig-leaves: *And the man ſaid, The VVoman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.*

My Text then, ye ſee, is not an Anſwer, but an Excuſe, and therefore will not ſo eaſily admit a methodical diviſion. For in theſe *ambages* in the turnings and windings, in the mazes and labyrinths of Excuſes, what order can we find? But though we cannot orderly divide this excuſe, we will diſſect and anatomize it, and make ſome uſe of our Father's ſin. God may ſeem ſometimes to have been more ready to diſcredit his Saints then to honour them, in that he ſetteth down oftentimes and recordeth their faults, but wrappeth up their repentance in ſilence. The ſtory of Noah is ſhut up with his drunkenneſs. Gen. 9. After the relation of Lots's inceſt we hear no more of him. Gen. 19. After the ſtorie of Solomon's idolatry, it followeth immediately, *And Solomon ſlept with his Fathers.* 1 Kings 11. 43 Adam no doubt did repent; yet we ſee his ſtorie concluded with his puniſhment. Nor may we think that this was done by chance, but, as the Apoſtle ſpeaketh, *all theſe things are written for our admonition, upon whom the ends of the world are come.* 1 Cor. 10. 11 As therefore they who come to ſee dead bodies cut up, although they purpoſe not to learn Anatomie, yet by that ſight go away informed, what manner of ſubſtance the Heart, the Spleen, the Liver are of; ſo by diſſection of this Excuſe of Adams, and by view and inſpection as it were of the very entralls of our Progenitors, we may read our own diſeaſe, we may learn to ſearch and examine our own hearts, and find that our κρᾶσις, and conſtitution is the very ſame with theirs, that we reſemble them not only in their fall, but alſo in their excuſe, and that we are as skilful artificers to ſew fig-leaves together, to apologize for our ſins and to extenuate them, as ever our firſt father was. The lines then by which we are to paſs are theſe. Firſt we will anatomize and diſect this excuſe of Adam's: Next, we will look into our ſelves, take ſome notice of our own hearts, and of thoſe excuſes which we commonly frame; and then, to make an exact Anatomie-lecture, we will lay open the danger of the diſeaſe, that we may learn to avoid what was fatal to our Parents, and though we ſin with Adam, yet not with Adam to excuſe our ſin. Of theſe in their order.

And the Man ſaid, The VVoman, &c.] I told you this was no Anſwer, but an Excuſe; For indeed an Excuſe is no Anſwer. An anſwer muſt be fitted to the queſtion which is asked; but this is quite beſides it. We find indeed *ambages*, a circuit of words, which the Philoſopher calleth περὶ κύκλον, becauſe they run round as it were in a circle, and never point in a direct line to the matter in hand, never preſent it with what the Queſtion expecteth, but ſomething elſe in ſtead of it. The Queſtion here is, *Haſt thou eaten of the forbidden tree?* The Anſwer is wide from the purpoſe, an accuſation of the Woman, yea of God himſelf; *The VVoman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.* In civil Courts *Patronus negat, defendit, tranſfert, minuit, deprecatur*, ſaith the Orator; It is

uſual and commendable for him who taketh upon himſelf to be an Advocate either to deny the fact, or defend it, or tranſlate it, or extenuate it, or put it off; and he who falleth ſhort of this act, deſerveth not the name of a Patron. But in the court of Conſcience there is no room for this act: Here every man muſt be not his own advocate but accuſer and judge. For when God asketh the queſtion, maketh inquiſition for bloud or any other ſin, to extenuate the offenſe is to aggravate it, to put it off is to draw it cloſer on, to defend it is to augment it. There is no anſwering of God, when he queſtioneth us, but by acknowledgment.

But to proceed orderly in our Diſſection; We find the Man doth not deny, but in plain terms confeſs that he did eat. And *COMEDI, I have eaten*, by it ſelf, had been a wiſe anſwer: but it is *COMEDI*, with, *MULIER DEDIT, I did eat it, but the Woman gave it*, a confeſſion with an extenuation: And ſuch a confeſſion is far worſe than a flat denyal. *I did eat* were words that might have proved as ſweet as the rivers of paradiſe, had it not been for the poiſon of the excuſe. But Adam's laſt words are loſt in the former, as the lean and ill-favoured Kine in Pharaoh's dream ate up the fat ones. Deny indeed the fact he could not. For as God had built him up in his own image and likeneſs, ſo he had raiſed up within him φυσικὸν κριτήριον, *a natural tribunal*, his Conſcience, and made him thus far a God unto himſelf, as not only to diſcern evil from good, but alſo to ſearch the very inwards of his own heart, Πάντες ἄνθρωποι, κἂν μὴ θρόνον ἔχωσι, μηδὲ δημίους, μηδὲ ξύλον, &c. ſaith St. Chryſoſtome; all men, of what rank ſoever, though they ſit not in the throne of juſtice, though they be not Judges and Magiſtrates, though they have no executioners, nor priſoners, nor gives, nor bolts, yet they judge and condemn Sin in themſelves and others, and that by the common principles of Diſcourſe and Reaſon, and by that ſecret verdict and ſentence which every man carrieth in his own breaſt. The firſt man that condemneth a Sinner is a Sinner himſelf; *Se judice nemo nocens abſolvitur*; in himſelf he beareth about him a Court and Seat of juſtice from which no appeal lieth. His reaſon is his judge, his Conſcience is his accuſer, himſelf his own priſoner: The terrours of an afflicted Conſcience hang him up and crucifie him every day, though no forreign autority arreſt him. For *as the ſhadow followeth the body*, ſaith Baſil, *ſo doth Sin the Soul*; and whitherſoever we go, it preſenteth it ſelf before us. No ſooner do we reach out our hand to the Apple; no ſooner is our *eye full of the adultereſs*, no ſooner hath *Luſt conceived* and *brought forth Sin*, but preſently *verberamur tacito cogitationis noſtræ opprobrio*, as St Ambroſe ſpeaketh; our own thoughts are as whips and ſcorpions to ſcourge us; our conſcience ſtriketh us with amazement and horrour when no man purſueth us, ſhe plougheth up our ſoul, and maketh deep furrows there, *laniatus & ictus*, as the Hiſtorian ſpeaketh, ſtripes and wounds, when no other hand is lift up againſt us. But as Judges would ſee more clearly and judge more uprightly if they were not blinded with a bribe, ſo would the Conſcience ſpeak more plainly, if we did not teach her broken and imperfect language, to pronounce *Sibboleth* for *Shibboleth*, to leave out ſome letter, ſome aſpiration, ſome circumſtance in ſin. But to ſpeak truth, the Conſcience cannot but ſpeak out to the offender, and tell him roundly that he hath broken God's law. But as we will not hearken to Reaſon when ſhe would reſtrain us from ſin, ſo we ſlight her when ſhe checketh us for committing it; we neither give ear to her counſel before we eat, nor to her reproof after we have eaten; we obſerve her neither as a friend nor as an enemy. Adam's conſcience told him he had broken the command, had eaten of the forbidden fruit and muſt die; but the ſhame of what he had done, and the fear of what would follow, made him as deaf to his conſcience after his fall as he was before

Gen. 41. 4.

2 Pet. 2. 14. Jam. 1. 15.

Judg. 12. 6.

before, as unwilling to acknowledg his ſin as to prevent it; and therefore he ſeeketh to palliate and colour over what he could not deny, he faltreth in his language, and inſtead of a confeſſion rendreth nothing but an excuſe, an excuſe which indeed is nothing.

Now to diſſect and examine the Excuſe; We ſhall find that Adam dealeth like an unskilful Phiſitian, *qui pro morbo extinguit hominem*; He removeth not the diſeaſe, but deſtroyeth himſelf, and by applying a remedy worſe than the diſeaſe maketh the diſeaſe incurable. His Apologie upbraideth him, and he condemneth himſelf with his excuſe. For firſt, *MULIER DEDIT, The woman gave it me*, weigh it as we pleaſe, is an aggravation of his ſin. We may meaſure Sin by the tentation: It is alway the greateſt when the tentation is leaſt. A great ſin it would have been to have eaten of the forbidden fruit, though an Angel had given it, what is it then when it is the Woman that giveth it? Why ſhould the Woman prevail over the Man? the weaker over the ſtronger veſſel? He was made her head, and was to rule over her. His Duty ſaith St. Chryſoſtome, was not only to have refuſed the woman's offer, but alſo, to have ſhewed her the greatneſs of the ſin, and to have kept her from eating; not only to have ſaved himſelf, but to have plucked her alſo out of the fire. But for Strength to yield to Weakneſs, for the Head to be directed by the Body, for him to put himſelf in ſubjection who ought to command, for him to follow to evil who ſhould lead to good, was to invert the order which God had conſtituted. What a ſhame do we count it for a man of perfect limbs to be beaten by a criple? for a ſon of Anak to be chaſed by a graſhopper? for Xerxes's army which drank up the ſea, to be beaten out of Greece by three hundred Spartains? Certainly he deſerveth not power who betrayeth it to Weakneſs. *The VVoman gave it me*, then, was a deep aggravation of the Man's tranſgreſſion.

Again, it is but, *The VVoman gave it.* And a gift, as we commonly ſay, may be either taken or refuſed; and ſo it is in our power whether it ſhall be a gift or no. Had the man been unwilling to have received, the Woman could have given him nothing. *Nunquid obſecravit? num diſſeruit? num decepit?* ſaith the Father. Did ſhe beſiege him with her intreaties? did ſhe uſe the battery of diſcourſe? did ſhe cunningly undermine him with a fallacie? No, it is but *dedit*; ſhe only gave it him. The Orator will tell us, *Neceſſitas eſt magnum humanæ infirmitatis patrocinium*, that Neceſſity is the beſt Plea that humane weakneſs hath for the miſery that befalleth us: But it is too common a thing, as Tertulian ſaith, *licentiam uſurpare prætextu neceſſitatis*, to make Neceſſity a pretenſe for our liberty and licentiouſneſs in ſinning. At this door enter-in Covetouſneſs, Intemperance, Revenge, Pride, which we might eaſily keep out, even with one of our fingers. *Nuſquam eſt neceſſitas, nuſquam violentia, ſed electio & voluntas*: Here was no neceſſity, no violence. It is but *DEDIT, ſhe gave it him*, and he was willing to receive it. Oh *how are the mighty fallen* in the midſt of the battel! how is Adam fallen in the midſt of his ſtrength! He who had the Graces of God encompaſſing him about as a ring, who had his Underſtanding richly adorn'd, and his Will obedient to his Underſtanding, who had an harmonie in his Affections, and an Heaven in his Soul, who had the Angels for his guardians, and God for his ſtrength, who was himſelf a kind of God upon earth, and had dominion over all the creatures ſurrendreth up all at the ſight of a gift, a gift which he might have refuſed, and which he was bound to refuſe. Ἀνάγκη οὐδὲ θεοὶ μάχονται, ſaith the proverb, *The Gods themſelves have not ſtrength enough to ſtrive againſt Neceſſity*; but he is weaker than a man who yieldeth where there is no neceſſity: *The VVoman gave it me*, then, is but a weak apology. Plato de Leg. 5.

Further yet, What was the gift? was it of ſo rich a value as to countervail the loſs of Paradiſe? No: it was *DE FRUCTU ARBORIS*, *the fruit of the tree.* We call it an Apple. Some would have it to be an Indian Fig. The Holy Ghoſt vouchſafeth not once to name it, or to tell us what it was. Whatſoever it was, it was but fruit, and of that tree of which Gen. 2. 17. Man was forbidden to eat upon penalty of death. *Quaſi vero rationis aliquid haberet hæc defenſio*, ſaith a Father; As if this defenſe had any ſhew of reaſon in it, when he confeſſeth that he preferred this apple, this ſlight gift of the Woman, before the command of God, *The Woman gave me of the tree, and I did eat.* Here are two, God, and the Woman; the Gift, and the Command; the Apple, and Obedience. To hearken to the Woman, and to be deaf to God; to forſake the command for the gift; to fling off obedience at the ſight of an apple, is that which ſheweth Adam's ſin in its full magnitude, and yet is taken-in here for an apologie. But perhaps this fruit may be of high price, this apple may be an apple of God, with this glorious inſcription upon it, *ERITIS SICUT DII*, *if ye eat it, ye ſhall be as Gods*: Who would not venture then to touch upon ſuch hopes? who would not eat an Apple to become a God? It is true, if this had not been the Devil's inſcription, whoſe every letter is a lie, and whoſe greateſt gift is not worth an apple, whoſe *kingdoms of the world and glorie of them* are overbought with a thought. Mat. 4. 8. *Mala emtio*, ſaith the Oratour, *ſemper ingrata eſt, quia ſemper exprobrare videtur domino ſtultitiam*; An evil bargain is an ey-ſore, becauſe it alwayes upbraideth him with folly who made it. And ſuch a bargain here had our firſt father made. He had bought gravel for bread, wind for treaſure, *ſpem pretio*, hope for a certainty, a lie for truth; an apple for paradiſe. The Woman, the Gift, the gift of an Apple, theſe are brought-in for an excuſe, but are indeed a libel.

Further ſtill, to aggrandize Adam's fault, conſider how the reaſon of his excuſe doth render it moſt unreaſonable. Why doth he make ſo buiſy a defenſe? why doth he ſhift all the blame from himſelf upon the woman? Here was no juſt deteſtation of the offence, but only fear of puniſhment. The fruit of the tree had been *pleaſant to the eyes* and taſt, but *MORTE MORIERIS*, *Thou ſhalt ſurely die*, was bitter as gall. He would offend Gen. 3. 6. Gen. 2. 17. with the woman, but with the woman he would not be puniſhed. For love of her he did eat; but now he hath eaten, ſee how he loveth her. Behold, the Lord cometh with a fiery ſword to take vengeance for his ſin! Doth he oppoſe himſelf to the danger? doth he ſtand between the ſword and his wife? doth he urge her weakneſs? doth he plead for her? doth he call for the blow on himſelf? No: She *gave*, and let the blow light upon her. *Pernitioſè miſericors*, *& pernitioſiùs crudelis*, ſaith Bernard; He had been too pliant and kind to ſin with his wife, but now moſt cruel when he ſhould be merciful. It was too much mercy to joyn with her in the ſin, but cruelty without mercy to leave her in the Puniſhment. And here is a ſign that Adam is fallen indeed, even fallen from the high degree of a Lord to the low condition of a Servant; who feareth not to offend, but to be puniſhed; would break the command at pleaſure but that Death is the beſt reward that followeth. To a good man Puniſhment appeareth not in ſo horrid a ſhape as ſin: for puniſhment is but the evil of paſſion inflicted for the evil of action, and of the two the evil of action is far the worſe. The lips of an harlot are far worſe then the biting of a cockatrice: Theft is far worſe then the whip: Yea, to ſin, as Anſelm ſaith, is far worſe then to be damned. For there is a kind of juſtice in puniſhment which is not ſin. Οὐδὶς ὔτι Θεῶν, οὔτ' Ἀνθρώπων, *Neither God nor Man* will deny but that it is moſt juſt that he who ſinneth ſhould ſuffer for his ſin. *Omnis pœna, ſi juſta*

eſt

eſt, peccati pœna eſt, ſaith Auguſtine. But for ſin puniſhment were not juſt. We may beſpeak Adam in the ſtile of the imperial Law, *ipſe te ſubdediſti pœnæ*; thou haſt brought thy ſelf under puniſhment, and deſerveſt to have it doubled for ſhifting it off to thy wife. He had taken poſſeſſion of Paradiſe upon condition, and had made a contract with God: And the Scholiaſt on the fifth of Ariſtotle's Ethicks will tell us, Γίγνεται τρόπον τινὰ δόσις καὶ λῆψις ἐν ταῖς κολάσεσι, *There is in puniſhment a kind of giving and receiving*; in which the nature of all contracts doth conſiſt. He who receiveth by theft, δίδωσι ἀντ' ἐκείνων ἐυδόνας. The Latine phraſe is, *dabit pœnas*, he muſt give puniſhment. Adam receiveth an apple, and he muſt give paradiſe, yea his life, for it. We have ſaid enough to ſhew that Adam did but *pavimentare peccatum*, as St. Auguſtin ſpeaketh, *parget and plaiſter over his ſin*, and did ἀγαίνον ἀπάδασθαι, alleage that for a cauſe of his tranſgreſſion which in truth was none. But,

In the laſt place, that which maketh his apologie worſe than a lie; and rendreth his excuſe inexcuſable, is, that he removeth the fault from the Woman on God himſelf; Not *the Woman* alone is brought in, but *MULIER QUAM TU DEDISTI, The Woman whom thou gaveſt me, ſhe gave me of the tree, and I did eat.* Which indeed is a plain ſophiſm *non cauſa pro cauſa*: That is made a cauſe which is not a cauſe, but an occaſion only. It is a common axiome, *Cauſa cauſæ eſt cauſa cauſati*, That which produceth the cauſe, produceth alſo the effect of that cauſe: And it is true in Cauſes and effects eſſentially coordinate. But here it is not ſo, God indeed gave Adam the Woman: but he gave him not the Woman to give him the Apple *Dedit ſociam, non tentatricem*; He gave her for a companion, not for a tempter: He gave her not to do that which he had ſo plainly forbidden. The true cauſe of Adam's ſin was in himſelf and in his own will. It was not the Woman, which God gave him, but the Woman which he gave himſelf, who gave him the fruit: God gave him a Woman to be obedient to him, not to command him. God gave him a Will to incline to his command, but not to break it. Whatſoever God gave him was good: The Woman was good, the Fruit was good, his Will was good, the Command was good; but he gave himſelf a Woman who was a ſeducer, fruit which was poiſon, a will which was irregular, and the command he made his ruine. And now he who affected to become like unto God, doth deſire alſo to make God like to himſelf; he who would be made a God, maketh God a man, and bringeth him in as guilty of the tranſgreſſion: And ſo he added to his guilt by defending it, *ut culpa ejus atrocior fieret diſcuſſa, quàm fuit perpetrata*, ſaith the Father: His ſin was greater being excuſed than it was when firſt committed. To exalt it to the higheſt, we may well call it Blaſphemy. For as we may blaſpheme by giving that to the Creature which is proper to God, ſo may we alſo by attributing that to God which is the Creatures only. To worſhip an Angel, or a Saint, is contumelious to God; to make God an Angel is blaſphemy; what is it then to make him a Man? what is it to make him a Sinner? I know nothing that Adam could call his own but the tranſgreſſion. There is ſome truth in the *TU DEDISTI*; for his Wife God had given him: So Paradiſe was God's gift, and his Body God had created him. But if we bring-in his Sin, then *TU DEDISTI* is blaſphemy: For God gave him not that, nay God could not give it him; but he muſt father it who was the father of us all.

To recollect all, and lay before you theſe *bella tectoriola*, theſe excuſes, in brief. What if *the Woman gave it?* The Man was ſtronger then the Woman, and Lord over her. What though it were a *Gift?* He had will to refuſe it, his hands were not bound, nor his feet put into fetters; there was no chain of neceſſity to force him. But then it was but an Apple: and what

was

was all the fruit in Paradiſe to the loſs of his obedience? What was the Devil's promiſe to God's threatning? how unjuſt and cruel was he to his wife, in transferring the fault upon her? Laſtly, how blaſphemous was he againſt God, in imputing his very gift unto him as the only cauſe of his ſin? If the Woman ſeduce him, muſt it be with a Gift? If a Gift will prevail, muſt it be no more then an Apple? Muſt an Inſcription, a Promiſe, a Lie deceive him? and muſt he buy the falſe hope of eternity with the certain loſs of Paradiſe? If he ſin with Eve, why is he unwilling to be puniſhed with Eve? And why doth he diſpute with God, and *darken counſel by words without knowledg*? We may well cry out, *Adam, where art thou*? In a thicket amongſt the trees, nay, amongſt the leaves. For all excuſes are ſo, even leaves, nay, not ſo good ſhelter as leaves: for they do not cover, but betray us. Adam increaſeth his ſhame by endeavouring to hide it. *Mulier quam dediſti*, is not an excuſe, but an accuſation.

Job 38. 2.

And now I wiſh that the leaves of thoſe trees among which Adam hid himſelf had caſt their ſhadow only upon him. But we may ſay as St. Ambroſe doth of the ſtorie of Naboth and Ahab, *Adami hiſtoria tempore vetus eſt, uſu quotidiana*; This hiſtorie of Adam is as antient as the World; but is freſh in practice, and ſtill revived by the ſons of Adam. We may therefore be as bold to diſcover our own nakedneſs as we have been to pluck our firſt father from behind the buſh. We have all ſinned *after the ſimilitude of Adam's tranſgreſſion*, and we are as ready to excuſe ſin as to commit it; that we may ſeem to take this at leaſt from Adam, as Pelagius thought we do all other defects, only by imitation. Do we only excuſe our ſin? No; Many times we defend it by the Goſpel, and even ſanctifie it by the doctrine of Chriſt himſelf. Superſtition we commend for Reverence, prophaneneſs for Chriſtian liberty, indiſcretion for Zeal, will-worſhip for Obedience: Nay, doth not Rebellion come towards us under the grave habit of Religion, with a Sword in one hand, and a Bible in the other; as if God himſelf had decreed to ſet up theſe men of Belial againſt his own ordinance, and the word of God were powerful not to demoliſh imaginations, but Kingdoms. The Oratour telleth us, that *honeſta verba moribus perdidimus*, by our evil manners we have loſt the proper and native ſignification of many good and honeſt words, ſo have we alſo almoſt loſt the knowledg of our Sins in words, in borrowed titles, and aſſumptitious names. And hence it cometh to paſs that neither our Virtues are as they appear; nor our Vices appear to us as they are, but we look upon our defects without grief, and applaud our falſe virtues with joy, our feigned Temperance, our adulterate Charity, our mock-Faſts, our ſuperficial Mortification, our ſpurious Humility, our irregular Devotion, our Phariſaical Zele, our Obedience with a ſword drawn and ready to ſtrike: Nor are we content alone to be deceived, but we affect it, *& ſub nomine religionis famulamur errori*, we talk of God, but worſhip our own imaginations, *& ſub velamento nominis Chriſti adverſus nomen Chriſti militamus*, we fight againſt Chriſt even under his own colours. This diſeaſe of Adam's runs through each vein and paſſage of our ſoul, by which we are ſtill unlike ourſelves, like Adam indeed in Paradiſe, but then when he was in the thicket, and like unto him out of the thicket, but with an excuſe in his mouth. We may obſerve, that many things in themſelves not commendable do yet help to make up our defects, and one vice ſerveth to ſet out another. Impudence promoteth Ignorance. For do we not ſee many whoſe boldneſs is the greateſt part of their learning, and whoſe confidence is taken for judgment and wiſdome? Good God! what cannot a brow of braſs, a ſad countenance and a forced deportment do? This Quintilian maketh one reaſon why amongſt the vulgar ſort Ignorance many times beareth the bell, and is more

amiable

amiable and gratious than Knowledg. And may we not in like manner think that that peace and quietneſs we have at home in our own breaſts, and that approbation we gain abroad, is due; not alwaies to our virtue, but oft-times to our whoriſh and impudent looks, not to that conſtant tenour and equality of life which Reaſon preſcribeth, but to this art of apologizing, to our manifold evaſions and excuſes; which, if we look nearer upon them, are of a fouler aſpect then thoſe ſins they colour and commend.

To come cloſe home therefore, we will ſtay a little, and draw the parallel, and ſhew the ſimilitude that is betwixt Adam and his ſons. We ſhall ſtill find a *Mulier dedit* to be our plea as well as his. Some *Woman*, ſomething weaker then our ſelves, overthroweth us, and then is taken in for an excuſe. *Omnes homines vitiis noſtris favemus; & quod propriâ facimus voluntate, ad naturæ referimus neceſſitatem.* ſaith Hierom to Amandus, We all favour our ſelves, and our vices too; and what we do willingly, we account as done out of neceſſity of nature. If we taſte the forbidden fruit, we are ready to ſay, *The Woman gave it us.* Again, it is ſome *gift*, ſome profer, that prevaileth with us, ſomething *pleaſant to the eye*, ſomething that flattereth the body and tickleth the phanſie, ſomething that inſinuateth it ſelf through our ſenſes, and ſo by degrees worketh upward, and at laſt gaineth power over that which is ἀυτεξούσιος, and ſhould command, our Reaſon and Underſtanding. Whatſoever it is, it is but a Gift, and may be refuſed. *Homo poteſt peccare; ſed, ſi nolit, non facit*, ſaith St. Auguſtine; Man may fall into ſin; but if he will not, he doth not. What though it be *pleaſant?* I may diſtaſt it. What though it flatter? I may frown upon it. What though it be Honour? I may look down upon it. What though it be Wealth? I may *caſt it upon the waters*, or fling it into the ſea. What if the Devil ſay, *All theſe things will I give thee*? If we will not reach out the hand, they are not a gift. No inſinuation, no flattery, no ſmiling tentation, no argument, no rhetorick is of more power and activity then the Will, which may either take or refuſe the gift as it pleaſe. Further, as it is ſomething preſented in the manner of a gift which overcometh us, ſo commonly it is but an Apple, ſomething that cannot make us better, but may make us worſe; ſomething offered to our Hope, which we ſhould fear; ſomething that cannot be a gift till we have ſold our ſelves; nor be dear to us till we are vile and baſe to our ſelves; at the beſt but a guilded temptation, an Apple with an Inſcription, with an *ERITIS SICUT DII*, upon it, with ſome promiſe, ſome ſhew, and but a ſhew and glimpſe, of ſome great bleſſing; but earthy and fading, yet varniſhed with ſome reſemblance of heaven and eternity. Look upon thoſe gifts which are moſt welcome unto us, and which we run after as unwilling to ſtay till they be proferred, and ye ſhall find an *ERITIS SICUT DII* upon them. There is upon Honour ſuch an Inſcription; For Honour either maketh us God's, or at leaſt maketh us think we are ſo. There is the like upon Wealth: for when our cheſts are full, how do we worſhip our ſelves, and *ſacrifice to our own net!* Nay, ye may ſee it written in the dreſſes and paint and forehead of the Harlot: for are not the ſtrumpets ſmiles the wantons paradiſe? are not her embraces his heaven? in a word, it is written upon every thing that is offered as a gift, and being received is a ſin: For when we ſin, *volumus Divinam excellentiam imitari*, ſaith the Father, we emulate the Majeſty of the Higheſt, we acknowledg no ſuperior, but would *be as Gods*, to do what we pleaſe. Laſtly, the *TU DEDISTI* will come in too. For be it the World, God created it; be it Wealth, he openeth his hand and giveth it; be it Honour, he raiſeth the poor out of the duſt; be it our Fleſh, he faſhioneth it; be it our Soul, he breathed it into us; be it our

Eccleſ. 11. 4
Mat. 4. 9.
Habac. 1. 16.

Underſtanding

Underſtanding, it is a ſpark of his Divinity; be it our Will, he gave it us; be it our affections, they are the impreſſions of his hand: But be it our Infirmity, we are too ready to ſay that that is a Woman too of God's making. But God never gave it. For ſuppoſe the Fleſh be weak, yet the Spirit is ſtrong: *& ſi ſpiritus carne fortior, noſtrâ culpâ infirmiora ſectamur*, ſaith Tertullian; If the Spirit be ſtronger than the Fleſh, it is our fault if the weaker ſide prevail. And therefore let us not flatter our ſelves, ſaith he, Mat. 26. 41. becauſe we read in Scripture that *the fleſh is weak*; for we read alſo that *the ſpirit is ready*, that we might know that we are to obey, not the fleſh, but the ſpirit. Of all diſcourſes thoſe of our own infirmity prove many times moſt dangerous. For this indeed is the Woman which giveth us the Apple. If we blaſpheme God's name, it is our infirmity; if we revenge our ſelves, it is our infirmity; if we ſteal, it is our infirmity; if we taſte of forbidden pleaſures, it is our infirmity: when our greateſt infirmity is to talk ſo much of infirmity, and ſtill to alledg it as an excuſe of our faults. In every ſin we commit we renew this antient ſtorie, and Eve continually overcometh Adam. Nay further yet, as Adam excuſed himſelf by Eve, ſo do we excuſe our ſelves by Adam; we lay all our ſins on his ſhoulders, and hide all our actual tranſgreſſions within the folds of original corruption. When God cometh to queſtion us, and to ask us, Where and In what ſtate we are, we cannot but be guilty and conſcious to our ſelves of ſin; we cannot but ſay that we have eaten, and done that which was forbidden: But then *nolumus eſſe noſtrum, quia malum agnoſcimus*, though the ſin be ours, we are unwilling to own it becauſe of its deformity, *We carry Sin about us*; Nay, ſaith Luther, *unuſquiſque infernum in ſe habet*, every man hath an Hell within himſelf, and therefore he caſteth in this water, theſe cold excuſes, to cool and allay it.

And thus ye ſee what a near reſemblance and likeneſs there is between Adam and his poſterity, that we are ſo like him in this art of apologizing,

Ut ſit tam ſimilis ſibi nec ipſe,

that we cannot eaſily tell whether had moſt skill to paint Sin with an excuſe, the Father, or the Children. Adam behind the buſh, Adam with a *Mulier dedit*, is a fair picture of every ſinner; but it is not eaſy to ſay that it doth fully expreſs him. But now, to draw towards a concluſion, that we may learn *exuere patrem*, to caſt off the old man, and to avoid that danger that was fatal to him, we muſt remember that we are not only of 1 Cor. 15. 47. *the firſt Adam*, but alſo *of the ſecond*; not only *of the earth, earthy*, but alſo 49. *of the Lord from heaven*; *and as we have born the image of the earthy, ſo we muſt alſo bear the image of the heavenly*: We muſt remember that we are born with Chriſt, that we are baptized and buried with Chriſt, and that we muſt riſe with Chriſt; that the Woman was given to be in ſubjection, the Fleſh to be ſubdued by us, and the World to be troden under our feet; that we muſt not count theſe as enforcements and allurements before ſin, leſt we take them up as excuſes after ſin; that we muſt not yield to them as ſtronger than our ſelves, that we may not need to run to ſhelter our ſelves under them in time of trouble. A ſtrange weakneſs it is to talk of Weakneſs when we are to fight: for this is to yield before we ſtrike a ſtroke; and no wonder, *ſi vincantur, qui jam victi ſunt*, if they fall by conqueſt who in their own opinions are already overcome. And as great weakneſs it is when the Woman hath prevailed, and we have given up our ſtrength to infirmity, then, out of that to draw an apologie, from whence by reſiſtance we might have raiſed that virtue which would have crowned us with honour and glory. It was the Woman, ſaith Adam: It is my Melancholy, ſaith the envious

Envious; it is my Bloud, ſaith the Wanton; It is my Appetite, ſaith the Glutton; It is my Choler, ſaith the Murderer. But God gave Adam a wife, not a tempter: and God gave an appetite, not Gluttony; natural tempers and conſtitutions, not Envie, not Luxurie, not Revenge. And the Envious ſhould clear-up the cloud of Melancholy with the light of Reaſon, the furious Gallant purge his Choler, the Wanton quench the fire in his bloud, and *make himſelf an Eunuch for the Kingdom of heaven*, and the Glutton τῇ γαστρὶ πολεμῶν, *wage war with his appetite, put a knife to his throat*, and *beat down his body* with faſting and abſtinence. Beloved, if this care were general and ſerious, we ſhould not hear Adam complain of Eve, nor ſhould we complain of Adam, nor make our Infirmity an apologie for ſin, nor our Weakneſs to reſiſt temptation a temptation to thoſe ſins which encreaſe our weakneſs. God ſendeth us into the world as the Romans did their armies againſt Carthage, not to return but with conqueſt. If we fail and be foiled, it will be in vain to urge and plead our Infirmity. *It is the perverſeneſs of the will*, ſaith St. Ambroſe *that damneth the wicked; but no neceſſity of nature nor infirmity of the fleſh can excuſe them.* God indeed gave the Woman to Adam, but *dedit in adjutorium*, he gave her him to be an helper: So there is not any thing which God hath given us that of it ſelf can hurt us. *There is no natural appetite or inclination in man*, ſay the Schools, *which may not be drawn up to a virtuous act*: There is no fuel, no ſpark, in our nature which may not be improved and fixed up at laſt as a ſtar in the firmament of the ſoul. For every inclination is from God, and therefore is good, and tendeth to good. My inclination to Anger may end in true Chriſtian Fortitude; my inclination to Sorrow may be perfected in Repentance; my inclination to meats, in Sobriety and Abſtinence. If the Woman had been given to Adam to have given him the Fruit, he might have taſted, and not dyed; and if our natural inclination did neceſſitate us to the act, we may ſay it, and be no lyars, that we have no ſin: What pretence then can we find, what excuſe can we poſſibly frame, when we break God's command? That Sin doth inſinuate? A Chriſtian hath a charm. That it is inviſible, and ſo inſenſible? Faith unfoldeth it. That our nature is weak? Chriſt doth ſtrengthen us. That there is a Woman with an Apple in her hand, many incitements to ſin? There are more and ſtronger to goodneſs. *There needeth no inſtructour to teach us*, ſaith St. Baſil, *no Oratour to perſwade us, to hate a loathſom diſeaſe; and by the common principles of Reaſon we commend Juſtice and Temperance, and condemn that which is evil.* ἔστι]ς ἀδίδακ]ος ἔκκλισις τῦ κακῦ, *There is*, ſaith he, *in the ſoul of Man an averſeneſs from evil, which he never learned, but brought with him into the world.* But then what if Evil look well, and ſpeak well, and appear in ſome glory? We have light enough to diſcover that impoſture. For the Fruit with the inſcription there is a *Morte morieris.* If the World flattereth, God threatneth. If Nature incline, grace is a bridle. If the Devil ſuggeſt, the Angels are our guardians. If he fetch his circuit and compaſs to ſee where he may foil us, they are ready to pitch their Tents round about us. What ſpeak we of Temptations? They are *officina meritorum*, a ſhop to build good works in. If Temptation cloath it ſelf with Luſt, I may make it Chaſtity and Temperance. If it ſmile in a piece of gold, I may make it poverty of ſpirit. If it cringe to me in his knee that honoureth me, I may ſhadow it with humility. Our Paſſions which have *quandam mulieritatem*, a kind of womaniſhneſs in them, and are many times as froward and perverſe as any of that Sex, yet may be made uſeful and ſerviceable, *cùm illud quod in illis fœmininum eſt, virile facimus*, ſaith the Father, by turning their effeminacy into true manhood; by making my Fear a Centinel to warn me of danger, my Anger a Magiſtrate to puniſh

Mat. 13 12. Prov. 23. 2. Cor. 9. 27.

my ſin, and my ſorrow, a penetentiary to water my couch with tears: nay, *vitio illud quod in illis ferimus, eſt divinum facimus*, by making that Divine which was beſtial and brutiſh in them. And indeed, wherein can we more nearly reſemble God then in the deſtruction of ſin? and this we may work by help of our paſſions. This fleſhly part of ours God hath given us; but *dedit ſociam*, he gave it for a companion, not an enemy. Nyſſene will tell us that the Soul may ſet it in tune, as a Muſician doth his Harp and Lute, and make ſuch an harmony as ſhall be very delightful in the ears of God. And a friend alſo we may make it to exalt and promote us. It may help us to a Confeſſors place in Heaven by the confeſſion of the tongue, it may procure us a Virgin's place by chaſtity, and crown us with Martyrdome by dying for Chriſt. *Nemo non in cauſa Dei facere poteſt quod in cauſa ſua quotidie facit.* We are prodigal of our blood and of our life, if our Luſt or ſome quarrel call for it; why ſhould it then be ſo difficult a matter to employ and ſpend it in the cauſe of God? If we ſhall ſearch the Scripture to improve our knowledge, if we ſhall earneſtly beg of the God of grace to inflame our Love, let the Woman tempt never ſo much, we ſhall not hear her. Let our natural endowments be what they will, he that doth little amongſt us ſhall do much, and he that doth much ſhall do much more. And for our enemies which we ſo
Deut. 32. 30. fear, and which we bring in as an excuſe of our cowardiſe, *one of us* (as
Deut. 28. 7. it was ſaid of the Iſraelites) *ſhall chaſe a thouſand* of them, and *if they come out againſt us one way, they ſhall flee before us ſeven wayes.* Nor ſhall we ever ſo forget our ſelves as to palliate our offences, and when God and our Conſcience, or our Conſcience, which is our God, ſhall call us to account; put them off upon Adam, as Adam did here upon Eve: There ſhall never come a *MULIER DEDIT*, or a *TU DEDISTI*, *The Woman hath done this*, or, *Our Fleſh hath done this*, or, *God hath done this*, into our apology: Nor will we hide our ſelves under any Tree but
Rev. 22. 2. that *whoſe leaves are to heal the Nations*, nor run unto any Rock but the holes and ſides of the Rock Chriſt Jeſus.

To ſhut up all, and conclude (for I fear I have treſpaſſed) my advice ſhall be firſt that of Arſenius the Eremite, *Impera Evæ, & cave ſerpentem, & tutus eris; tutior autem ſi arborem non inſpexeris*: Commnad Eve, and beware of the Serpent, and thou ſhalt be ſafe: but, if thou wilt be out of the reach of danger, do not ſo much as look towards the forbidden Tree. Let thy Reaſon take its place, and hold dominion over thy Will:
Prov. 23. 31. *Look not upon the Wine when it is red*, nor upon Beauty when it ſmileth,
1 Theſ. 5. 22. nor upon the Apple when it is *pleaſant to the eye*, but *fly all occaſion and appearance of evill*, and hate Sin even in a Picture: And this, that thou mayſt not ſin. But in the ſecond place, if thou haſt ſinned, if thou haſt taſted of the forbidden fruit, if thou haſt meddled with the accurſed thing, then,
Joh. 7. 19. as Joſhua ſpeaketh to Achan, *My ſon, give, I pray thee, glorie to the Lord God of Iſrael, and make confeſſion unto him.* Run not behind the Buſh, ſtudie not apologies: make not the Woman, which ſhould help thee to ſtand, an excuſe of thy fall: nor think that paint, or curtains, can hide
Eccl. 23. 19. thy ſin from him *whoſe eyes are ten thouſand times brighter than the Sun*, and in whoſe boſom thou art, even when thou runneſt into the thicket of excuſes. No: *Give glory to God*, that God may ſeal a pardon to thee: Open thy ſin by confeſſion to God, and the mercy of God will hide it; Condemn it, and judg thy ſelf for it, and thy excuſe is made, thou ſhalt never be judged for it by the Lord: Lay it open before the Lord, and he will blot it out for ever. Excuſe can make but an imaginarie Saint; and ſuch Saints ſhall houl in utter darkneſs: But Confeſſion maketh us glorious in his ſight who cannot be deceived: It maketh our head fit for a Diademe:

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It lifteth us up when it caſteth us down, maketh us appear lovely in our deformity, and by condemning abſolveth us, ἐκδυσωπᾶ τὸν κριτὴν, (as the Greek Fathers were bold to ſpeak) *making the Judg even aſhamed* of our ſhame, working in him compaſſion, that his bowels yern at our ſighs and groans, that he maketh haſte and falleth upon our necks, and embraceth us, *cancelleth the hand-writing that was againſt us*; and ſeeing our ſins lye open before him, he covereth them with his mercy, forgiveth them, forgetteth them, as if they had never been; and finding us thus humbled under his hand, with his hand he lifteth up our heads, and crowneth them with glorie and immortalitv. Col. 2. 14.

The Sixteenth
SERMON.

PART. I.

Luk. X. 5, 6.

And into whatsoever House ye enter, first say, Peace be to this House. And if the Son of peace be there, your Peace shall rest upon it: if not, it shall turn to you again.

IN the first verse of this Chapter we are told that *the Lord appointed other seventy also, and sent them two and two into every city and place*: Which was their Mission. And he sent them to preach the Gospel of Peace: Which was their Commission. And that they might not start aside or faint in the way, he tells them before-hand of *wolves* and enemies to peace: Which was their Præmunition against all assaults. 1 He sends them- ver. 3. 2 He endues them with power, 3 He forewarnes them; *Go your wayes: behold, I send you forth as Lambs among wolves*, Though you be *Lambs*, innocent and weak, though you meet with *wolves*, ravening *wolves*, who will tear you to pieces, yet *Go your wayes*: though you meet with enemies to peace, yet wish *peace* unto them. Though you shall meet with some who Mat. 10 9. will *not receive you* into their House, yet *provide neither Gold nor Silver*, Let not any cross accident retard you; Let not the disposition of those you are sent to change and alter yours; Let not the sight of the Wolf fright you from the innocency of the Lamb, Look not upon the event; consider your Duty, be the event what it will, either fair welcome, or foul contempt. Be they *Sons of peace* or enemies to peace, yet say unto them, *The Kingdom of God is come nigh unto you. And into whatsoever House you enter, first say, Peace be to this house.*

In these words we may discover, 1 A fayre intimation, or Prediction rather of what would befall the Disciples in the course of their ministery, That some would receive them and some would not. 2 We may take notice of their Letters of credence, or Commission, in these words, *Into whatsoever House you enter, first say, Peace be to this House*; Where two things are observeable; first the Message, secondly the Order of delivering it. The Message is *Peace*; and it must be delivered πρῶτον *first*; *first say*, Peace be *to this House*. 3 We may find an Encouragement, that they faint not in the way, and upon every rub look back, and take their Hand from the plow if the Harvest, the Event, answer not their expectation: for *If the Son of peace be there, it shall rest upon it*: *If not*, if you meet with those who

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at the very hearing of Peace do bend themſelves to war and oppoſition, your ſalvation ſhall not be loſt; but *your Peace*, your neglected and ſcorned Peace, ἀνακάμψει, ſaith St. Luke, *ſhall bow it ſelf back and look towards you*, ἐπιστραφήτω, ſaith St. Mathew, it *ſhall return to you again*. Or thus; Here is firſt a Prædiction of what ſhould befall them; Secondly, an Injunction; In which we conſider, 1 Salvation, *Peace be to this Houſe*; 2 The Order of it, πρῶτον λέγετε, *firſt ſpeak peace*; 3 the Perſons whom they were thus to ſalute; not only *the ſons of Peace*; but *whereſoever they enter*, this muſt be their form. They muſt wiſh Peace to the Sons of Peace, and to the Enemies of Peace, to all they met with. Where two ſorts of men are decypherd, the one by the name of *the ſons of peace*, men of a peaceable diſpoſition, fitted and prepared for the meſſage of Peace; the other placed in oppoſition to them. And laſt of all here is a Promiſe, that *their Peace ſhall reſt upon the one*, and *return* from the other. So that he who forbid them to carry a Staff, hath given them a Staff to walk with, which ſhall uphold them in all their wayes, a Promiſe full of comfort. For whether their Peace *reſt* or *return*, the Diſciples have encouragement to do their office, to wiſh Peace to every Houſe whitherſoever they come.

Firſt, We muſt take notice of the Intimation or plain Prediction rather of what would befall the Diſciples in their embaſſage. And this Chriſt foretelleth them again and again. *Ye ſhall be hated of all men for my names ſake*; Mat. 10. 22. *Ye ſhall be hated of all Nations, They ſhall deliver you up to the Councels, and ſcourge you in their Synagogue*; Mat. 24. 9. *And they ſhall put you out of their Synagogue. Behold I have foretold you all things.* Mark. 13. 23. In the former Chapter, where he ſends his twelve Apoſtles, and in this, where he appoints other ſeventy alſo, as he indued them with power to do miracles, and autority over all Devils, ſo doth he alſo arm them with the foreknowledg and præmeditation of thoſe evils, which would affront them in the way, and might ſlacken and retard them in the performance of their Duty, *ut eò minùs perturbent venientia, quo magis fuerint præſcita*, ſaith Gregorie, In that being Darts foreſeen they might lightly paſs by, and being ſhown before they came, they might come with leſs pomp and terror; that by foreknowledg of them, they might have power alſo over them, to caſt them out, as they did the Devils.

And good reaſon there was that our Saviour, who knew their hearts, and what was in man, ſhould prepoſſeſs them with the thought of what was likely to enſue. For the Diſciples having received Legative autority from Chriſt, and being armed with the power of working miracles and caſting out devils, might well have fed themſelves with Hope of fair weather, and of welcome whitherſoever they enterd, and with a high conceit that all men muſt needs vail and ſubmit to them, who had power to ſubdue even the devils themſelves. For can Fleſh and Bloud ſtand out againſt that name through which Hell it ſelf is made ſubject? A conceit than which nothing could have been more pernitious; it being incident to moſt men to bury all Thought of their Duty in the remembrance of their power and dignity; to dream of kingdoms, when they ſhould be up and awake to do their office; and ſo at laſt they ſtrip themſelves of all ſuccour and ly naked and open to thoſe injuries and calamities which muſt needs take off their courage and ſlug their obedience, becauſe they come unlookt for, and ſo ſurprize them in a pleaſant dream. What? Chriſts embaſſadours to be ſent without purſe or ſcript, to ſpeak and wiſh Peace to that Houſe which will not give them welcome, to tell men of a Kingdom, and be ſhut out of doors? to caſt out Devils, and find men as malitious as thoſe Devils they caſt out? to cure diſeaſes, and for a reward to receive a wound? this is *Durus ſermo*, a hard ſaying, to men in autority, to men who go about doing good, who carry health

health and bleſſings along with them whitherſoever they go; I ſay, *a hard ſaying*; *who can bear it*? a ſaying not well digeſted, but wondred at to this day. We pray, but thou heareſt not: We faſt, but thou regardeſt it not: We give our Bread, and receive a Stone: We pipe, and no man danceth: We mourn and no man lamenteth: Our Patience is derided, our meekneſs is trod under foot, our humility is ſcorn'd. Do we not many times ſay in our hearts with thoſe Mal. 3. 14. *It is in vain to ſerve the Lord: There is no profit in keeping his ordinances*: But this is *to forget the Things which our eyes have ſeen.* Deut. 4. 9. This is to forget God, and what he hath told us. For he hath told us before, that Prayer and Faſting and Alms have their End, when they have not their end. Prayer may be heard and accepted, and not Granted; for to obtain is not the only end of Prayer. Faſting may appeaſe God, and yet not remove the plague. Thy Alms may be abuſed and trod under foot, and yet come up before God. God hath preſented his Gifts and Graces as glorious as the Sun and Lights; but he hath prognoſticated and foretold us of cloudy dayes and tempeſtuous weather, which ſhall darken and obſcure them. He hath promiſed to hear our prayers; but that he grants them not alwaies, is for our ſakes. He hath promiſed to crown every good deed, but not in this life. Therefore let us comfort our ſelves when our expectation is fruſtrate, ſeeing nothing befalls us which was not foretold. Let us conſider upon what condition and terms we gave up our names unto Chriſt; to do what he commands, though we ſee no fruit at all; to paint, though there be no increaſe. 1 Cor. 10. 13. *There hath no Temptation taken you but ſuch as is common to man*, ſaith St. Paul There hath nothing befallen us, which was not foretold. Why do we ſlug and fail in our Duties? Why do we bow under the very ſhadow of terrors, and are creſt-faln at the ſight of that evil which comes towards us, when we are working of wonders, curing diſeaſes and preaching of Peace? Beloved, Diſtruſt and Impatience will never tread upon Serpents and Scorpions, nor paſs through the power of the enemy to the end of the Duty. Hearken not to the ſound of many waters, but to the voice of the Prophet. Look not on the grim viſage of that evil that haunts you in the performance of your Duty, but *remember the word that Chriſt hath ſaid unto you.* He told you of *Contempt*, but which ſhould make you Honourable; of *Perſecution*, which ſhould make you *bleſſed*; of *Serpents*, but ſuch as ſhould *not hurt* you; of *Wolves*, but ſuch as you ſhould overcome with the meekneſs of a *Lamb*. Remember what he hath told you; and then *into whatſoever Houſe you enter*, whether it be the Habitation of Peace; or Houſe of the wicked; whether it be a Houſe at unity within it ſelf, or a Houſe divided; whatſoever it be, deliver you your meſſage: *Into whatſoever houſe you come, ſay, Peace unto it.* Which is the Form preſcribed, or the Salutation, *Peace be to this Houſe.*

And, *Paece be to this Houſe*, is a fit Salutation for them to uſe who were Diſciples and Embaſſadours to the Prince of Peace. For, as Tully ſpake of a certain Embaſſadour, That he did *ſenatûs faciem ſecum afferre & autoritatem reipublicæ*, that he brought with him the countenance and preſence of the whole Senate and the autority of the Commonwealth, from whence he was ſent, ſo the Diſciples of Chriſt were to ſpeak *in the ſtead* and perſon of Chriſt, and carried about with them his autority; and therefore they were to uſe his language, that form of words which they had heard from him, and that Salutation which he had put into their mouths. For 1 This was moſt proper for him that ſent them. *Decet largitorem pacis hæc Salutatio*, ſayth Cyril; from him who *gives peace*, who *is our Peace*, who *is the Prince of Peace*, no fitter Salutation than *Peace*. 2 It is moſt proper for the Goſpel which they were to preach, which is a Goſpel of Peace. This was Chriſts firſt gift when he was born, *Peace on Earth*, and ἄρχον ἐξαίρετον, his

2 Cor. 5. 12

Joh. 14. 27. Epheſ. 2. 4. Iſa. 9. 6.

his *laſt gift*, when he was to dy; *Peace I leave with you*; *My peace I give unto you.* For this he was layd in the Cratch; for this he Hung on the Crois. This he breathed for, this he laboured for, this he wrought out of his very bowels. And after his reſurrection, he *comes and ſtands in the midſt of the Diſciples and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide*: As if he had wiſht them to conſider at how dear a price he had bought that Peace which we hate, which we betray to our luſt, which we are ready to ſell away for a Trifle. That which we deſire, and will not have, or, if we have it; are ſoon weary of it; that Peace with others, and which we ourſelves break every day; that Peace within our ſelves, which we do but talk of; that Peace with God, which we do but phanſie, coſt our Saviour thoſe marks in his Hands and feet and ſide, and drew from him his very Hearts bloud.

Joh. 14. 27.

Joh. 20. 19, 20.

I know it was a common Salutation amongſt the Jews, *Go in Peace*, or *Peace be with you*: And under this they comprized all proſperity whatſoever. But we may ſay of them as Jehu did to Joram's Horſman, *What had they to do with Peace?* and turn them behind. But our Saviour takes it up, and doth as it were infranchize it. He ſets it as a Jewel in its proper place; he makes it a Goſpel, and puts it into their mouths who were the Embaſſadours of Peace; Who came not *with blackneſs and darkneſs and tempeſt and the ſound of a Trumpet*; but with an Olive-branch, with *Tidings of all good Things* whatſoever. A Salutation proper to the Goſpel; Which the Church of Chriſt hath retain'd in all ages in their Liturgies and forms of publique *Service*. *Peace be with you* was pronounced by the Biſhop or Prieſt *ſtanding in the Sanctuary, from the higheſt aſcent of his ſeat or chair*; It was *ſignaculum orationis*, as a ſeal with which they cloſed up. After the Lords prayer followeth, ſaith St. Auguſtine, this Benediction from the Prieſt to the People, *Peace be with you*; and the People echo back again, *And with thy Spirit.* And as they began, ſo they ended, with *The Peace of God, which paſſeth all Underſtanding.* *PEACE BE TO THIS HOUSE* was a fit Salutation then for the Diſciples of Chriſt.

But we muſt not here imagine that it was a bare complement, a Salutation, and no more, like that in St. James *Depart in peace*; a wiſh and no more; No, it was a Prayer as well as a Salutation. The Diſciples ſpake it not from the lips outward, but from the very heart, they taught men the ways of Peace, and told them of *a Kingdom* of Peace which was *at hand*, ready to offer it ſelf, if they would receive it. to wiſh Peace when we think of war; to ſay, *Peace be unto you*, when our Sword is as nimble as our tongue; to ſpeak peaceably to our brother, and ſmite him under the fifth rib, is not Apoſtolical, nor the language of the Seventy; but it is the dialect of many Chriſtians in theſe later and worſt times who lay down all Ceremony in Religion, when all the world ſees that all their religion and the piety they have is but a Complement.

Will you then know the meaning of this Salutation? the words are plain. It is *Peace* the Diſciples are to wiſh: And who knows not what Peace is?

——— *Pacem te poſcimus omnes*

We all deſire Peace; We all talk of Peace. In time of trouble we howle For her, as *Rachel for her Children, and will not be comforted, becauſe ſhe is not.* for her ſake, they ſay, wiſe men wage war. With her we ly down and ſleep and awake again, becauſe ſhe ſuſteins us. And when ſhe is abſent, we ſee a Sword hanging but as upon a hair; which will not let us ſleep, though our head be circled with a Crown. It is our daily bread, and our daily ſpeech. We ſpeak of it, and forget it; we love it, and neg-

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lect it; we extoll and break it. Peace may ſeem to be like Pſyche in Apuleius, a fair damſel, whom all commended, all admired, yet none would take her to wife. I think I may truly ſay for the Many, they know not what Peace is. Some will not behold her unleſs, ſhe come with Plenty in her hand, but are at war with themſelves and others if they feel the ſmart of want. Some, ſaith St. Hierom call Tyranny Peace, and nothing elſe; think all the world is out of order, if all hands ſubſcribe not to their unwarranted demands. Some call Diſobedience *Peace*, and cannot be at peace but with their *Quod volumus ſanctum eſt*, when they are let looſe to do what they pleaſe. Omri is not at peace unleſs his Statutes be kept; Zimri is not at peace till he kill his maſter; Hamon is not at peace for want of a leg; Abſolom is not at peace for want of a crown. Every man deſires peace and every man breaks it. Every man calls for it, and every man chaſeth it away. Every man would bring her in, and every man proſcribeth her. As St. Auguſtine ſpake of the Donatiſts; They were the greateſt peace-breakers in the world, yet talk'd of nothing more than Peace: So that in this noyſe and hurry for Peace. Peace is loſt, and men ſeem to deal with her as the African parents did with their children, whom when they ſacrificed to Saturn, they ſtopped their crying with kiſſes, and ſmothered their noyſe in embraces, and ſo did at once kiſs and kill their infants. It was a grave complaint of St. Hierome, *non reddimus unicuique rei ſuum vocabulum*, We are guilty of a ſtrang *Miſnomer*; we do not give every thing its due name, but call that *Peace* which is Tyranny, which is Diſobedience, which is Faction, which is Senſeleſeneſs and Stupidity, becauſe we know not the true nature and property of Peace. I may have Peace when other men are at war amongſt themſelves, yea, when other men are at war with me, even the Peace of Conſcience, the Peace of a reconciled ſinner, which makes all quiet and ſtill within me, and will ſtay with me in the ſtrongeſt wind, in the Earthquaks, the fire, and will live and dwell within the midſt of perſecution, *In tumultu ſecretum invenit*, It builds us a chappel of eaſe, draws out a place of retirement and a paradiſe, when the earth is diſquieted; and in the midſt of all the buſy noyſe the world can make,

Nor do I here exclude our Peace with men; for that comes within the compaſs of this Salutation, becauſe it is a fair branch of the Diſciples doctrine, and muſt be taken in, *if it be poſſible, and as much as in us lyes.* If we be worthy of this Salutation, we may have peace with all the world, though peradventure our opinions be as diſtant as one end of the world is from the other.

Rom. 12. 18.

Neither do I exclude the external Peace of the Church: No, *Bleſſed are the peace-makers*; and bleſſed times they are when the Church ſings of peace to the Common-wealth, and the Common-wealth echoeth it back again to the Church. This is Muſick, which both Men and Angels are delighted with; Angels, I ſay, who being now made one with us, make it part of their joy to ſee us at unity amongſt our ſelves. Happy, thrice Happy times when the Poets could ſing of the Spiders making their webs in the Souldiers Helmets and coats of armour! Theſe then are not excluded, but wrapt up in this Salutation: For all peace is carried along in this, in the Peace of the Goſpel. When the world is out of frame this eſtabliſheth the pillars of it, brings every part to its own place, the Senſual parts under the Rational, the Fleſh under the Spirit, the Will under the command of the Underſtanding; which is the Peace of the Soul. It brings the obedience of Faith under the eternal Law of Chriſt; which is our Peace with God. It draws with it the Servant under the Maſter, the Child under the Parent, the ſubject under the Magiſtrate; which is the Peace of a Houſe,

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of a Common-wealth, of the World. It makes every part dwell together in unity, it obſerves a parity in diſparity, an equality in an inequality; it keeps every wheel in its own motion, every man in his right place, the Maſter on Horſeback, and the Servant on the ground; and where Impudence incroacheth, it checketh it with a *Friend, ſit down lower.* It keepeth the hands of the ungodly from the gray hairs of the aged, and the teeth of the oppreſſor from the face of the widow. Like an Intelligence, it moves the leſſer Sphere of a Family, and the greater Orbe of the Common-wealth compoſedly and orderly. Peace is the right order and the harmony of things. A Father calls it an Harp; and it is never well ſet or tuned but by the hand of Charity. For all the Peace that is in the world is derived from this Salutation, from the Peace of the Goſpel, which ſlacketh and lets down the String of our Self-love even to a Hatred of our ſelves, and windeth the ſtring of our Love to our brother to an equal proportion with the Love of our ſelves. We muſt *hate our life in this world*, and we muſt *love our brother as our ſelves.* Nay, it lets it down lower yet, to our very enemies, the ſound muſt reach even unto them. Talk what we will of peace; If it be not touched and tuned by Charity, it will be *but as ſounding braſs and a tinkling cymbal*: or rather, if it take not its riſe and ſpring from this Peace here, from the Peace of the Goſpel, it will be but *a dreadful ſound*, as *Eliphaz* ſpeaketh, either in the Soul, or in the Family, or in the Church, or in the Common-wealth.

John. 12. 25. Math. 22. 39. Job 15. 21.

I am the bolder thus to interpret the Diſciples Salutation, becauſe I find it part of their Commiſſion to ſay, *The Kingdome of God is at hand*, which was indeed to give notice of the Goſpel of Peace. This as it commends unto us all Peace but that which is in evil: (which indeed is not Peace, but a conſpiracy) ſo eſpecially it inculcates this, by *which Chriſt hath made both one, and broken down the partition-wall* which was *between* the Jew and the Gentile, and that partition-wall alſo which Covetouſneſs and Ambition, Envy and Malice ſets up between man and man; that *we may be one in him, as He and the Father are one.* It was the prime care of the primitive Chriſtians to *keep the unity of the ſpirit in the bond of peace.* And to this end they bound themſelves by oath, ſayth Pliny a heathen writer, *nè furta committerent, nè fidem fallerent*, not to ſteal, or lye or deceive, or break their word. This courſe had the world upheld to this day, we ſhould perhaps have no reaſon to complain that Peace hath left the earth, or that the Prince of Peace hath not a hole to hide his head in. If men were truly Chriſtians and had not made a ſad divorce between Honeſty and Religion, the Diſciples Salutation would not *turn to them again*, but *reſt* on every Houſe, and on every Common-wealth, For Chriſtian Religion is the greateſt preſerver of Peace that ever was, and hath layd a greater horror and a fowler blemiſh upon Diſcord and Diſſention then Philoſophy ever did when ſhe was moſt rigid and ſevere. She commands us to pray for *peace*, She enjoyns us to *ſtudy to be quiet*, and to *follow Peace with all men*, She enjoyns us to looſe our right for Peace, and to part with *coat* and *cloak*, and all, rather then with Peace, *quale regnum, talis pax*; Look upon the Kingdom the Diſciples ſpeak of, and you ſhall ſoon diſcern what Peace they wiſh: Peace with God, Peace of Conſcience; there is no doubt of that. But Peace a ſo with men: For this is truly Evangelical, *motus alienæ naturæ pace noſtra cohibere*, as Hilary ſpeaketh; to place a peacable diſpoſition as a bank or bulwark againſt the violence of anothers rage, by doing nothing to conquer him who is up in arms, and ſpends himſelf and laboureth in the mine to ruine me. This is the work of the Goſpel,, to beat down noyſe with ſilence, and injury with patience; To overcome evil with good: To keep peace between the rich and the poor, by preſcribing mercy to that

Eph. 2. 14. Joh. 17. Eph 4. 3. 1 Tim. 2. 2. 1 Theſ. 4. 11. Heb. 12. 14. Mt. 4729.

one, and meekneſs to the other; between the high and the low, by preſcribing juſtice to the one, and ſubmiſſion to the other; between the evil and the good, by threatning the one, and upholding the other. Thus it levelleth the hills, and raiſeth the valleys, and caſteth an aſpect and influence upon all conditions, all qualities, all affections of men, that, as it was propheſyed of the Times of the Goſpel, *The VVolf may dwell with the Lamb, and the Leopard ly down with the Kid, a little Child lead the Lion*; that there may be *abundance of peace ſo long as the Moon endureth.*

Iſa. 11. 6.

O beloved! did this Salutation take place, did the *Peace* of the Goſpel *reſt* upon us, our converſation would be more ſmooth and even, and Salutations not ſo rugged and churliſh as they commonly are. They would not be ſo ſupercilious, the dictates of our Pride, *Stand thou there; or, ſit thou here under my footſtool*; They would not be ſo ſurly, the expreſſions of our Scorn; *VVho made thee a Judg over us?* They would not be ſo treacherous; *This is he, hold him faſt.* They would not be ſo cruel, the meſſengers of Death; *Smite him, till he dyeth.* They would not be ſo querulous, the breathings of our Envy; *VVhy is he made rich? VVhy is he in honour? VVhy hath he, who came in but now, as much as I, that have born the heat and burden of the day?* But every Family and every Common-wealth would be *fitly joyned and compacted by that which every joynt*, every part, *ſupplies*; every member having its place and ſubordination and dependance, which to ſtart from is to looſe itſelf; the rich ſupplying the poor, and the poor bleſſing the rich; the mighty protecting the weak, and the weak obſerving the mighty; the wiſe teaching the ignorant, and the ignorant hearkning to the wiſe; every man being as an Angel-keeper and a miniſtring ſpirit to every other man, *ut quod eſt omnium, ſit ſingulorum*, that that which is all mens may be every mans; and that which is every mans belongs unto the whole. And this order, this Peace, will be, if the Diſciples Salutation take place, if the *Peace* of the Goſpel *reſt* upon us. And thus much be ſpoken of the Salutation, *Peace be unto this houſe.*

Jam. 2. 3.

We paſs now from the Meſſage to the Order of delivering it. It muſt be done πρῶτον, *firſt*; *Firſt ſay.* Here we may obſerve the method of our Saviour. He coming to fight againſt the Pomp, the Covetouſneſs, the Luxury of the world, *firſt* offers terms of *Peace*, and inſtructs his Diſciples as God did Moſes: *When thou comeſt nigh unto a city to fight againſt it, then proclame Peace unto it.* As we read of Tamerlaine, he firſt hangs out his white flag of Peace, not his black nor his bloudy colours. He fights not againſt us to deſtroy us, till we have wearied his Mercy, and ſtood out too long, πρῶτον λέγει, *firſt* he tenders *Peace*: but it is the wickedneſs of the wicked, the obſtinacy of the Enemy, that draws his Sword. For God doth not as Nimrod, deſtroy men for pleaſure; he doth not ſet them up as a mark, and then ſhoot deadly arrows at them; or, as ſome are pleaſed to give a bloudy inſtance, ſtrike them dead with the ſame liberty that an Huntſman doth his Deer: as if an immortal Soul, which Chriſt ſets at a higher rate than the whole world, were of no more value then a beaſt. A foul injurie to be layd to His charge who is Goodneſs it ſelf, and nothing elſe but Goodneſs; a Blaſphemy as loud as that which denies him to be God. He ſeems rather to carry Peace and War *in ſinu*, in his boſom, as Fabius did in the skirt of his Gown, and leaves it to our choice, which we will have. *Firſt Peace* ſhews it ſelf, in his love, in his precepts; nay, in his threatnings and fearful menaces. For *ideo denunciat bellum, ne inferat*; He therefore denounceth war that we may chuſe peace. He bends his bow and ſets his arrow in the ſtring, as the Pſalmiſt ſpeaks, that he may not ſhoot. He opened the mouth of his ſervant Noah, *a preacher of righteouſneſs*, before he *ope-*

Deut. 20. 10.

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ned the windows of Heaven, and *broke up the fountains of the great deep.* He opened the mouth of his Servant Moſes, before the earth opened her mouth to ſwallow up Dathan and Abiram, and their complices. He doth not undermine us with double voices and double counſels and a holy diſſimulation, as ſome call it, crying *Peace*, when he girds himſelf with ſtrength, and prepares himſelf to battel, ſaying *Peace* to that Houſe which he meaneth to level with the ground: But he ſends his Embaſſadours, and *Peace* is the firſt clauſe in their Commiſſion; *Firſt* they muſt ſalute us, before he will ſtrike us; *firſt* wiſh *Peace*, before he will furbiſh his ſword. This is πρῶτον, *In the firſt place.* But then, if we will *have an arm like God*, and think to *thunder like him*; if we harden our faces againſt his profer of *Peace*; then, *ob certas cauſas*, and *ob eam rem*, as the form runneth, for theſe cauſes and for this thing, for our ingratitude and impenitency and rebellion, he ſpeaks unto us by his Diſciples and Ambaſſadours as the Roman Heralds and Officers at arms did to the enemies of that State when they denounced war. *Quòd populus meus nolit auſcultare, bellum indico facioque.* See it tranſlated, *Becauſe my people would not hearken to my voice, and Iſrael would none of me: Therefore I gave them up to their own Hearts-luſts, and they walked in their own counſels.* But ſtill *Peace* is *firſt.* Firſt God ſpeaks by his Prophets before he ſpeak by his judgments; Firſt, as it were, he breaths Peace upon us, before it return and leave us. And the reaſon of this is undeniable. For Severity in God ſeems to be a quality not natural, but caſual and occaſioned. It is in a manner conſtrained, and beſides his Nature. For he hath but one only property or quality, ſaith Triſmegiſtus, and that is Goodneſs. *Prior Bonitas ſecundum naturam, poſterior Severitas ſecundum cauſam*, ſaith Tertullian againſt Marcion: The prime quality in him is Goodneſs: Severity is later, as being occaſioned. That is eternal; this is adventitious; that is proper unto him, this is but borrowed; that inwardly flows from him, this is forced from him. Firſt he created Man, but left him not as the Oſtrich doth her eggs, upon the ſhore, but he took him to himſelf, and placed him in a place of pleaſure: Which was an Argument of his Goodneſs. Then he gave him a Law by which to order his ſteps, by the obſervance of which, as the Angels by Jacobs Ladder, he might aſcend to ſupernatural and heavenly bliſs. Hitherto Gods countenance is fair, as the Sun in its ſtrength. But when Mans folly, by breach of the law, had wrought him againſt his Nature into another mould, then his Severity ſhewed it ſelf. And then as Naomi ſpeaks of herſelf in the book of Ruth; *Call him no more Naomi*, that is, *pleaſant*; *but call him Marah*, that is, *bitter.* For he will deal bitterly with us. *Fecimus, non accepimus ſeverum*: He is no more the God that made us, but he is that God which we have made not a calm and gentle, but a fierce and ſevere and angry God. God is a Fountain of Peace, and nothing iſſueth from him naturally but Peace. Nor doth his Jealouſy burn like fire till our refuſal of peace do kindle it: He ſpeaks to the Husbandmen by his Servants, and he ſpeaks to them by his Son, and till they killed him, till they utterly renounce Peace, he doth not come to deſtroy. Firſt Peace comes out of his mouth, before his two edged ſword. Still the word is, πρῶτον λέγετε, *Firſt ſay, Peace be unto this Houſe.*

Gen. 7. Numb. 16. Job. 40. 9. Pſal. 81. 11, 12.

I might here enlarge my ſelf; But I perceive the time is paſt. Let us then apply this Salutation to our ſelves. And the beſt uſe we can make of it, is, to look both upon the *Peace* and the Order of delivering it, and to look upon them on the right ſide. I told you that Peace implyeth Order and Harmony, that it is as a Harp or Lute, which you muſt be careful to touch with a skilful hand, even with the hand of Charity. Otherwiſe, this Peace may by our neglect raiſe a war in our members; We may *continue in Sin becauſe*

Rom. 6. 1. *Grace aboundeth*, Peace is as the Sun, which with its beams quickneth and refreſheth and enlightneth all Things: But we may play the wantons in this Sun, and *turn the Peace of God into wantonneſs* : and this *firſt* and free overture of Peace may make us dull and heavy and careleſs in entertaining it. God's *Alpha* may be our *Omega* ; his *firſt* may be our laſt ; his early morning bleſſings, his *day-ſpring from on high* may not win a good look from us, not be thought of till our declining dayes, till our Sun be ready to ſet. And this will be to look upon Gods offer of Peace *ex adverſo ſitu*, on the wrong ſide. Rather let us run and meet and kiſs Peace, woo and embrace and marry it at the firſt diſplaying of its beauty. Let God's *firſt* and our *firſt*, his offer and our acceptance, meet in the ſame moment of time. For why ſhould it, being the firſt thing that God doeth, be the laſt thing that we Think of: Let us remember that *Mercy rejoyceth and triumpheth over Judgment*, but only in this life, when Peace is offered. As Mercy hath her day of Triumph here, ſo Juſtice will have her day too, when that Peace which we now refuſe will fight againſt us. *To day, if you will hear his voice*, to day you may hear it. But if that day be once ſhut up, God will ſpeak no more. When Jacob awaked out of that pleaſant ſleep in which he had ſeen *a lad-*
Gen. 25. 17. *der reaching unto Heaven, and Angels aſcending and deſcending on it* ; he cries out, *How terrible is this place!* On which place a Father tells us that he did *ſtupere propter magnam miſericordiam Dei*, that he was amaz'd and affraid at that great mercy of God which was ſhewn unto him. And indeed Gods overtures of Mercy and Peace have their terror as well as his Judgments:
Pſal. 130. 4. *there is mercy* and Peace *with God, that he may be feared.* In this life of ours (which is but as a dream in reſpect of that beatifical viſion we ſhall have of God hereafter) we ſee a Ladder as it were reaching up to Heaven, and all Gods bleſſings and promiſes, as ſo many Angels, aſcending and deſcending upon it: And God is in the midſt of them ; for we may find Heaven in theſe. *Et quàm terribilis!* How terrible is this place! Here is *Templum Spiritûs*, the Temple of the Holy Ghoſt : for by theſe he inſtructs us. Here is *Ara Miſericordiæ*, an altar of Mercy ; And what doth God require at our hands but to *offer up our ſelves a living ſacrifice, holy and acceptable unto him*, even upon this altar of his Mercy ; When he ſpeaks, to ſay, *thy ſervant heareth* ; to follow Peace at the firſt ſight of it, to riſe at the firſt call. We may indeed fly from Gods Juſtice to his Mercy ; But if we fly from his Mercy, if we reject Peace, what *aſylum*, what ſanctuary can we find? It is *Peace*: Fly not from it. It is offered *firſt* : Make ſpeed, haſte, and ſtay not ; ſtay not with any fading vanity from that Peace which makes way for Glory and Honour and everlaſting Peace.

The

The Seventeenth

SERMON.

PART. II.

Luk. X. 5, 6.

And into whatſoever Houſe ye enter, firſt ſay, Peace be to this Houſe. And if the Son of peace be there, your Peace ſhall reſt upon it: if not, it ſhall turn to you again.

THE Salutation hath already ſounded in your ears; *Peace be to this Houſe*; even all manner of Peace; but eſpecially the Peace of the Goſpel, the Peace of the Prince of Peace, that *Peace which paſſeth all underſtanding*. This the Diſciples of Chriſt here do breath forth in every place, to bring along with them to every Houſe. And this is to be done πρῶτον, *in the firſt place*; it being the method of our Saviour firſt to offer terms of Peace; not to queſtion us before he invites us; not to war againſt us till we have renounced peace; not to ſtrike us as enemies, till we caſt him from us, and will not be his Friends. This have we dilated upon at large. Now this Peace is a great benefit. This Salutation is worth our beſt welcome and acceptation. *Peace be unto this Houſe*, is that which in a manner builds the houſe; it is the foundation of the foundation, that which makes it compact and at unity with it ſelf. Yet that befalls this Peace which doth all other benefits of God: Like to the Sun and Rain, it ſhines and falls both upon good and bad; ſometimes upon unthankful perſons, who, when God ſpeaks of Peace, are bent to war, and ſometimes upon thoſe who ſing prayſes to the God of Peace for evermore. Sometimes it falls upon *a Son of Peace*, whoſe heart is fitted and prepared, who liſteneth and harkens after it; and there it reſts and multiplies, and brings forth the fruits of Peace in all righteouſneſs and holineſs. The Text ſayth, ἐπαναπαύσεται ἐπ' αὐτὸν, *it ſhall reſt upon him*, as upon its proper place. Sometimes it falls upon a ſtubborn and perverſe heart, a heart hardned againſt Peace; and then it ſeems to fall away and be loſt, becauſe it finds no entertainment nor reſt there: But yet though it fall here, it is not loſt. For ἀνακάμψει, *it ſhall turn back again* to thoſe who ſent it. And this is the high prerogative of this Peace; it will either reſt, or return. This is the crown and rejoycing of all thoſe who bring glad tidings of Peace; their *PAX DOMUI HUIC*, their Salutation, can not be loſt. It is but *firſt ſaying, Peace be to this Houſe: And if the Son of Peace be there, your Peace ſhall reſt upon it: if not, it ſhall turn to you again.*

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In theſe words are diſcovered to the Diſciples, Firſt, two ſorts of men they ſhould meet with in the diſcharge of their duty; ſome that were ſons of peace, others that were not. Secondly, the nature or property of the Salutation; On the one ſort it will *reſt*, from the other it will *return*: And that the Publiſhers may not think it loſt, *it will return to them again.* For, we may conſider, 1 a Prediction, that their Salutation, though it be *Peace*, will not find welcome with all, but only with *the ſons of Peace*; 2 an Encouragement, that for all this they may not be affraid of their Meſſage, affraid to ſay, *Peace be to this Houſe*; For whither it reſt, or not, *return it will to them again.* Upon *the ſons of Peace it will reſt*, and ſo reſt as not to leave them: and if it meet with thoſe on whom it cannot reſt, it will look back, and *return to the Diſciples again.* But for our more plain and orderly proceeding, and for your better inſtruction, we will draw up all, and bound our diſcourſe within the compaſs of theſe three poſitions; 1 That as at the firſt preaching of the Goſpel, ſo alwaies there will be this difference, of Good and Evil; of Sons of Peace, and Enemies to Peace; of Willing and Obſtinate hearers of this Meſſage. 2 That this Peace will reſt on none but thoſe who are fit to receive it. 3 That though it do not reſt, yet it is not loſt but will return to thoſe who publiſh it. And with theſe we ſhall exerciſe your Devotion at this time.

In the firſt place, that a difference there will alwaies be, of Good and Evil, not only in the world, but alſo in the Church, not only amongſt thoſe who have not heard of the name of Chriſt, but among thoſe alſo who have heard the Salutation of Peace ſound in their ears, our Saviour himſelf hath ſhewed us in the parable of the Good ſeed and the Tares, and of the Draw-net; *which being caſt into the Sea draweth of every kind,* Mat. 13. 47. *Puto me non timere dicere,* ſayth St. Auguſtine, *alios ſic eſſe in domo Dei ut ſint domus Dei; alios ſic eſſe in domo Dei ut non pertineant ad compaginem domus.* It is no raſhneſs to ſay that ſome are ſo in Gods Church, that they are Gods Church, and others are ſo in the Church that they are not ſo much as a part of the building. Some are ſons of peace, and ſome there are on whom Peace cannot reſt: Some there are to be amended and brought to repentance, as Peter; ſome to be ſuffered and born with, as Judas; and ſome who lye hid and unknown to the world till that great day of manifeſtation, till the day of gathering the Corn from the Tares; till that day of ſeparation, of ſevering the Goats from the Sheep. *Boni nuſquam ſoli ſunt niſi in cælo; & mali nuſquam ſoli ſunt niſi in inferno,* ſaith Gregorie; the good are never alone, but in Heaven, and the bad are never alone, but in that place where they are tormented together. The Earth as it is placed in the midſt between Heaven and Hell, ſo is it a common receptacle both of thoſe who are citizens of Heaven, and of thoſe who are to have their portion with the Devil and his Angels.

Nor doth this proceed from any decree of God, but that of Permiſſion. For nothing is more contrary to the Will of God, than Sin. Yet the Permiſſion of ſin is a poſitive act of his Will: For God decreeth to permit it. For as he made Man upright, ſo he made him alſo mutable, ſo that he might incline to either ſide, either embrace evil, or reſiſt it. And though we cannot ſay that by the Providence of God it comes to paſs that ſome men are evil: (for he ſpeaks peace to every man) yet the providence of God orders and directs the actions of the wicked. He circumſcribes them in their time and duration, that they laſt no longer than his Wiſdom ſhall think fit. He bounds them in their encreaſe and greatneſs: Hitherto they ſhall go, and no further. He directs and limits them from that object to which they are carried to ſomething elſe, and makes them ſerve, not to that

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end which the Sinner propoſes, but to that which he himſelf hath ſet up. Out of that Sin which the Sinner commits to ſatisfie his luſt, will God manifeſt his glory: Upon his Unrighteouſneſs he will build up the glory of his Juſtice. By that ſin which was a Tempeſt to beat down and overthrow, will God eſtabliſh his Church; and by thoſe evil men whom the Devil placeth as thorns and pricks in the eyes of the righteous, will God try and purge his choſen ones. In a word, God makes not Sin, but he makes it uſeful and advantageous. And to this end he ſuffereth and permitteth this mixture and compoſition of Good and Evil, he ſuffers the Tares and the Corn to grow together till the time of the Harveſt. *Qui ſemel æternum judicium deſtinavit, non præcipitat diſcretionem*, ſaith Tertullian; He who hath appointed and ordained a day of ſeparation, doth not make that ſeparation until that day. And this he doth, not only to magnifie his Juſtice and Wiſdom, which out of ſo great darkneſs can draw wondrous light, and can *ex malis fœcundare bona*, make uſe of Sin as the Husbandman doth of Dung to manure and fatten his ground, that it may bring forth a more plentiful harveſt; but for other reaſons alſo, which Chriſt hath laid open in his Goſpel.

I. To ſhew his patience and longanimity towards ſinners, who fight againſt him, towards thoſe who are offended with his Salutation, that they may yield at laſt, and become ſons of Peace. For *the long ſuffering of God is Salvation*, ſayth the Apoſtle. He doth not ſay *it worketh*, or *bringeth forth*, but poſitively, it is *Salvation*: It is for this end, and if it be not hindred it will produce this effect. That we prolong our dayes on earth, that we number more ſins than days, nay then hours, than minutes, is not from any want of knowledg in God, that he ſees us not; or from want of ſtrength, that he cannot put the hook into our noſtrils; but from his patience and longanimity, who gives us many times the longer life, that we may at laſt recal ourſelves, and turn back unto him. *Non ille perdidit potentiam, ſed malos reſervat ad pœnitentiam*; He hath not loſt his power, but he keeps evil men to the day of repentance. Νομοθετῶ πρῶτον, He firſt exhorts, then promiſes, then threatens, then chides, then prepares his deadly weapons, then puts them up again; and then again he threatens; but he never ſtrikes till he hath opened an effectual door, and made a way for us to ſafety. As he is Lord of hoſts in regard of his ſtrength, ſo he is in this reſpect alſo, that as an Hoſt or Army he comes on but ſlowly, by degrees in his march, and makes a ſhew before he ſtrikes; *nec accedit ad decretorium ſtilum niſi plus ſit quod timet quàm quod damnat*; He doth not bid battel, till there is no hope of reconcilement. Nor doth he puniſh, till that be more which he fears than that which he blames. He makes no end of his ſuffering till he ſees there will be no end of Sinning. 2 Pet. 3. 15.

II. Gods ſuffers this mixture of Evil with Good, that the evil may be reformed by the Good. For as *he is able out of ſtones to raiſe up children unto Abraham*, ſo by *the ſons of peace* he gains more children unto peace, there proceeding a kind of virtue from their good example, as there did from Chriſts garment to cure thoſe who were diſeas'd. Ariſtotle in his Problemes makes a queſtion, *Why Health doth not infect as well as Sickneſs*; Why men grow ſick many times by unwary converſing with the diſeaſes, but no man grows well by accompanying the healthy. And indeed it is ſo with the healthineſs of the Body: It hath no tranſient force on others. But the ſtrength and healthineſs of the Mind carries with it a gracious kind of infection; and common experience teacheth us that nothing profits evil men more than the company of the good. How many Saints may the holy converſation of one man beget? How many Martyrs hath the patience and ſilence of one man brought to the ſtake? How many Evil men have loſt themſelves

ſelves and their evil in the company of the Good? We muſt not therefore make the ſeparation before the time. For we may be *in Societate impiorum*, in the company of evil men, but *in ſolitudine vitiorum*, in reſpect of their evil be alone. We may be with them *in participatione ſacramentorum*, ſayth Auguſtine, in the participation of the ſame ſacraments, but not *in conſenſione factorum*, in our conſent to their evil deeds. We may be like the Ark of Noah, in the deluge, yet not drown'd; like Moſe's Buſh in the fire, yet not burnt. We may carry about with us ἐπῳδὴν, as Plato calls it, a kind of *charm* and *ſpell*, which may ſlumber our turbulent affections and thoſe motions which are ſo ready to ſubvert our Reaſon, that we may be near enough to them to help them, but yet at ſuch a diſtance that no poyſon which is breathed from them ſhall hurt us. *I Pleaſe all men in all things*, ſayth St. Paul, *all men*, even evil men, not by faſhioning himſelf to them, but by reforming them to the copie of his own innocency. For what ſaith Tertullian? *Numquid Saturnalia celebrans hominibus placebat?* did he pleaſe men by celebrating the ſame heatheniſh idolatrous Feaſts with them? No; but by gravity and patience, by modeſty and integrity. Again, *I was made all things to all men. Numquid idololatris idololatres?* What? was he made an idolater to idolaters, a heathen to heathens, and a carnal man to carnal men? No; there was no ſuch friendſhip between St. Paul and evil men. He was not drawn by them, but made it his induſtry to draw them unto him: He made not himſelf like unto them, but made them like unto himſelf: He pleaſed evil men, but it was to make them good. And in this manner *licet convivere, commori non licet*; We may live with evil men but we may not die with them, ; We may poſſeſs the world with them, but not their error. And this is it by which we of the reformed Churches juſtify our ſeparation from the Church of Rome. We do it not as the Donatiſts did of old, and our Separatiſts now a dayes, only to avoid the communion of bad men, but to free our ſelves from a neceſſity of joyning with bad men in their impieties. We go not from them, but from their dangerous errors. We divide not our ſelves from them, (for our hearts deſire is that they may repent, and be ſaved) but from their ſuperſtition. And thus to divide our ſelves is no Schiſm, but Chriſtian animoſity. And in this caſe we ſay with Cyprian, *Pereant ſibi ſolis qui perire volunt*; If they will periſh, let them periſh to themſelves alone.

1 Cor. 10. 33.

1 Cor. 9. 22.

III. God ſuffers this mixtnre of Good and Evil men not only for the reformation of the Evil, but alſo for the benefit of the Good. For *mali bonis proſunt*, ſaith the Father; Evil men may prove advantageons to the good. They may awake many glorious virtues in them which otherwiſe would be but as the ſeed in the ground, not yet in the ear and bloſſome. Plutarch hath written a Book *How to gather profit from an enemy*, How to make our ſelves better by them who would make us worſe. But Chriſt in the Book of his Goſpel hath taught us yet a more excellent way, How to improve our Virtue by other mens ſin; How to increaſe more and more in good by the very ſight of evil; How to make thoſe ſins which preſs others down to Hell as a Scale and Ladder to lift us up to Heaven; ſo that we may *make friends* not only *of the unrighteous Mammon*, but even of unrighteous men, to lift us up unto thoſe *everlaſting habitations*. Some men there are who for want of skill in this book and through ignorance of this art put upon themſelves a ſtrange behaviour, and at the very thought of wicked men are ſo troubled and tranſported that they forget they are men, and ſubject to the ſame infirmities; that they forget they are Chriſtians, who ſhould work a cure upon them, and not murder them. You may beho'd them angry and fierce, cruel and bloudy, breathing forth nothing but curſes and exſecrations. *As with a Sword in my bones my enemies reproach me, whilſt*

whilſt they daily ſay unto me, Where is thy God? ſaith David, *Objurgant quaſi oderint*; their very reprehenſions are Swords, and their exhortations the expreſſions of their hatred. With James and John, thoſe *Sons of Thunder*, they are ready with their *Domine, vis dicamus ut ignis deſcendat*; If it were in their power, they would *call down fire from heaven to deſtroy them as Elias did.* To put off all bowels of compaſſion with them is to put off the Old man: So that, if we rightly conſider it, they are greater Sinners than thoſe they condemn; and it may be ſaid to them as the one Thief ſaid to the other, *Do you not fear God, ſeeing you are in the ſame condemnation?* Thus it is with evil men; They grow worſe and worſe, by that which ſhould better them; and their ungrounded Zeal conſumes not them, but their Charity. But he who is a *Son of Peace* hath learnt that thriving art, to be richer for other mens poverty, to rayſe himſelf higher and higher at the ſight of his brothers fall, to make others ſin the occaſion of many virtues in himſelf, to ſay unto himſelf, *There they are fallen, that I may look to my ſteps.* And here his Circumſpection ſhews it ſelf. *He had broke the Law; and my eyes ſhall guſh out with rivers of water.* In thoſe tears his Piety is reſplendent. *He is ſore wounded; but I will powr oyl into his wounds.* Here his Charity ſtretcheth forth her hand, even that Charity which ſhall *hide a multitude of ſins.* Thus by the Wiſdom and providence of God, Sin, which *bringeth forth Death*, may bring forth life; and the wicked many times are *turned from the error of their way* at the ſight of thoſe virtues which ſhine in glory at the ſight of their Sin. In a word, the Good are made manifeſt by the Evil, and the Evil may be converted by the Good. Still this difference there will be in the Church; and the Salutation here is directed to both, both to the Sons of peace, and to thoſe who will not receive it. *Into whatſoever houſe they goe*, the Diſciples muſt *ſay*, *peace be unto this Houſe.* And, ſo much be ſpoken concerning the Difference of the Perſons. Pſal. 42. 10. Luk. 9. 54.

We come now in the ſecond place, to the Nature and Property of the Salutation, That it will reſt on none but thoſe who are prepared to receive it. Peace will reſt on none but on a *Son of Peace*; on him who is worthy of peace; who is docile, and not averſe from it, who is willing to hear of it. For, as Pothinus the Biſhop of Lions, being ask'd by the Preſident of the place, *Who was the God of the Chriſtians?* made no other reply but this, Ἐὰν μὲν ἄξιος, γνώσῃ, *You ſhall know, if you be worthy*; ſo may we ſay of this Peace, They who are worthy, who are fitted and prepared, ſhall receive it. And if you ask on whom it will reſt, I anſwer, It will reſt on them that love it. *Where is the place of my reſt*, ſaith God; *The Heaven is my throne, and the earth is my footſtool. All theſe things hath my hand made. But to this man will I look, even to him that is poor and of a contrite ſpirit, and trembleth at my word.* He that created all things, and made the Heaven and the earth, will not chuſe out of theſe his ſeat, but leaves them all, and will reſt no where, but in a contrite and broken heart, which divides and opens it ſelf; and makes a way to receive him. And certainly, as we ſee in Nature, we cannot put any thing into that, which is full already, no more will peace enter that heart which is filled with Satan, with malice, and with the very gall of bitterneſs. The Goſpel will find no place in that Soul which is already filled and præpoſſeſſed with prejudice againſt the Goſpel. *Into a malicious Soul Wiſdom ſhall not enter*, ſaith the Wiſeman, Or, if it do enter, it ſhall not *dwell* there; not dwell there, as a Lord, to command the Will and Affections; no not as a friend, to find a welcome for a time; but be thruſt out as a ſtranger, as an enemy. What is the place for peace to reſt in? Not in a Nabals heart, which is as ſtone; Not in the Wantons heart, which is as a troubled Sea; not on the Fool, Iſa. 66. 1. Wiſd. 1. 4.

who hath no heart, whose conscience is defiled and judgment corrupted by many evil and vitious habits, *ubi turpia non solum delectant, sed placent*, who doth not only delight in that which is opposite to this Peace, but approves it as that without which he cannot be at Peace. No; the spirit of Peace and the unclean spirit may seem in this to agree: They will not enter the House before it be swept and garnished. Ill weeds must be rooted out before you can sow good corn. *Every valley must be filled, and every mountain and hill must be brought low*, all that inequality and repugnancy of our life must be taken away, and all made smooth, and even. For as the Prince of peace, so Peace hath a way to be prepared before it will enter. What is the reason that all the seed which the Sower sowed brought not forth fruit? Because *some fell in stony places, where there was not much earth*, where the Soul did not sympathize and bear a friendly correspondence with the Word, as good ground doth with the seed; and *some fell by the way-side*, which was never plowed nor manured, *and the fouls of the air*, those fly imaginations which formerly prepossessed the Soul, *devoured it up*. Nothing can be well done when the mind is already taken up with something else. What room for the Gospel in the Jew, who maketh his boast of the Law? What room for Religion where it is accounted the greatest piety to be prophane? What room for Righteousness when we rejoyce in impiety? When the Prince of this world hath blinded our eyes with covetousness, ambition and lust, what room is there for Peace? *Non magis quàm frugibus, terrâ sentibus & rubis occupatâ*, as the Orator speaks; and they are the very words of our Saviour; *No more than there is for good corn in the ground which is full of bryars and thornes*: Ἄνθρωπε πῦ βάλλεις; *Whither dost thou cast thy seed, thy good precepts*, saith the Philosopher to one that read a lecture of Philosophy to a scornful person. Thou flingest it into a foul and stinking vessel, which corrupts every thing it receives, and takes no savour from it, but makes it relish of it self. Lord, what a rock is a prepossessed mind! What an adamant is a Stubborn and perverse heart! How harsh and unpleasant is this Salutation of Peace to those who are hardned against it! How Stoical and rigid and peremptory are they against their own Salvation! *Obstrepunt, intercedunt, nè audiant*; They are so far from receiving the Salutation, that they are troubled and unquiet at the very name of Peace, and desire they may not hear that word any more. The complaint in Scripture is, *They will not understand*, and *The waies of Peace they will not know*. Experience will teach us, that it is too common in the world to stand stiff upon opinion against all evidence whatsoever, though it be as clear as the Day. And it is the reason which Arnobius gives of the Heathens obstinacy, to whom this Salutation of Peace was, but as a fable, *Quid facere possumus considerare nolentibus secumque loqui*; What can we do, or say, or how can we convince them who will not be induced once to deliberate and consider, nor can descend to speak and confer with themselves and their own reason? *A little leaven leaveneth the whole lump*; and so doth a prejudicate opinion the whole mind of man: All our actions and resolutions have a kind of taste and relish of it. Whatsoever comes in to strengthen an anticipated conceit, whatsoever walks within the compass of our desires or lustful affections, we readily embrace, and believe it to be true, because we wish it so. But if it thwart our inclination; if it run counter to our intendments, though it be Reason, though it be Peace, though it be a manifest truth, though it be written with the Sun-beams, we will not once look upon it. *It is an easy matter*, saith Augustine, *to answer a fool; but it is not so easy to satisfie him.* It is easy to confute, but not to reform him. For his Folly barreth him from seeking the meanes of understanding: and when light is offered, it shuts up his eyes, that he cannot receive it.

Mat. 13.

We

We have many domeſtick examples of this obſtinacy (and I wiſh they were not ſo near us) of men who may be overcome, but cannot be perſwaded; who will not yield to any ſtrength of reaſon, *nec cùm ſciant id quod faciunt non licere*, no, not though they cannot be ignorant that the courſe of their life runs with more violence and noyſe than is anſwerable to the Peace of the Goſpel; who know what they are, and yet will be what they are. And theſe we meet with *quocunque ſub axe*, in every place, in every corner of the earth. Theſe multiply and increaſe every day. For it cannot be but the greateſt part of men will be the weakeſt. We have troops and armies of theſe; and the regiment conſiſts of boys and girls, and women led away captive by their ignorance and luſts. And if there be aged men amongſt them, you may ſoon diſcover that their greateſt wiſdom is their grey hairs. And will Peace reſt upon theſe? It will reſt as ſoon in a whirlwind, or in St. Judes *cloud without Water*, or in St James *wave of the Sea toſſed up and down with every wind*. But I forbear, for I liſt not to be too particular. We read in our Books, of one Timotheus an excellent Muſician, that he was wont to require a greater pay from thoſe who had been taught by others before, than from thoſe who came unto him rude and untaught. And his reaſon was, *Dedocendi officium gravius & prius quàm docendi*; That it was a greater task to unteach them what they had already ill learnt, and a neceſſity to be done before he could teach them his skill. Beloved, it is ſo with thoſe who are to inſtruct others in the way of Peace: *Geminatur onus*; Whatſoever their reward is, their burden is doubled. It is not only enough to ſay, *Peace be unto this Houſe*, but they muſt cleanſe and purge the houſe, that Peace may enter. It is not enough only to ſalute, but they muſt make way for the Salutation. The Jew muſt be untaught his *beggerly elements* and *rudiments of the world*, before he can be taught and inſtructed for the kingdom of Heaven: His Ceremonies and the Law muſt be raſed out, before he can be *the Apoſtle of Chriſt*, before the Goſpel of Peace can be written in his heart. The Gentile muſt be untaught thoſe leſſons which even Nature is aſhamed of, before he can receive the doctrine of Grace. The Carnal man muſt learn to crucifie the fleſh, before he can become ſpiritual. Falſe principles muſt be deſtroyed, before you can build up true ones in their place. Whilſt we pleaſe our ſelves in the errors of our life, whilſt we rejoyce in our ſelves, and, as the Apoſtle ſpeaks, *meaſure our ſelves by our ſelves*, we are not fit for this Evangelical Salutation, *Grace be to you, and peace, from God our Father, and the Lord Jeſus Chriſt*. No, Theſe *ſtrong holds* muſt *be pulled down*, theſe *imaginations caſt* to the ground, *and every high thing that exalteth it ſelf againſt the knowledge of God, every thought muſt be brought into captivity unto the obedience of Chriſt*. *Scio quibus viribus opus ſit*, ſaith St. Auguſtine, I know what power it muſt be that muſt perſwade proud men that Humidity is a virtue. And I know what power it muſt be that muſt perſwade a carnal man that there is no peace but where the ſpirit fights and overcomes the Fleſh. But *non aliter hæc ſacra conſtant*; This Salutation will not paſs where this preparation is not made. This Peace will not enter into that Soul where there are tumults and thunders, noyſe and deſtruction. Never did any plant grow up and flouriſh in the field of the Church which was not *ramus propendens*, as Nazianzene ſpeaketh of his Father, *a branch or bough hanging over and looking that way*. Nor doth Gods ſaving Grace bring Peace, till his exciting and preparing Grace hath made a way for it. When we are *Sons of Peace*, when we have ſome title to the inheritance of Peace, when our hearts are hammer'd and ſoftned and ſubjugated, when we are willing hearers, then this Salutation is brought home to our doors, and Peace will enter, and *reſt upon us*. *If the ſon of peace be there, your peace ſhall reſt upon him; if not, it ſhall re-*

2 Cor. 10. 5

turn to you again. And ſo I paſs to my laſt Poſition; That though it do not reſt, yet it ſhall not be loſt, but ſhall return to thoſe that publiſh it.

The word is ſpoken, the Salutation paſt, *Peace be to this houſe*; On *the ſons of peace* it will *reſt*; but on others it will not. And this is enough to take the word out of the Diſciples mouths, and ſtop the meſſage: for there is in every one of us ἀνθρώπινον τι, *a kind of flitting humour*, which will not hold out long, but faints and falls to the ground at the ſight of ſome groſs event which may fall out. What? plow the winds, and ſow the rocks? bring Peace to them who will not receive it? bring it thither where it will not reſt? Who would willingly be employed in ſuch a Meſſage? For all this the word muſt be ſpoken, and the Salutation given: And that no groundleſs fear may ſeal up the Diſciples lips, they are told that even there where the
Pſal.35.13. Salutation will not *reſt*, it is not loſt, but *will return again*; as David ſpake of his prayer for his malicious enemies, Though peradventure it do not prevail, yet it will *return into their boſom.* And this is it which ſtays and upholds us in the performance of all the duties of our life, the Aſſurance that nothing that we do is loſt. Commonly, upon a pretenſe of doing little Good, we affect a kind of intempeſtive prudence and unſeaſonable diſcretion in performing that little good we do; which ſhews it ſelf in us like the Sun in winter, long ere it ariſe, and quickly gone. We are unwilling to bear the Salutation; and at the firſt rub and oppoſition we are weary of it. If all be not *Sons of Peace*, we will no longer be preachers of Peace: But this *Return* of the Salutation adds ſpirit and courage to us, and makes us venture into every houſe, even into his who is an enemy to Peace. Firſt then, for our comfort, loſt this Salutation cannot be. For every good deed pays it ſelf in the very doing. And therefore ſaith the Orator, *Intereſt omnium rectè facere*; It concerns every man to do his duty; and when he can reap no other fruit, to content himſelf with the very doing of it. Do not ſay the Word is caſt away becauſe it met not with *a ſon of Peace.* It cannot be ſpoken, and caſt away: For when it is ſpoken, all is done. *Fac quod debes, & eveniat quod vult*; it is an Arabick Proverb: *Do that which thou ſhouldeſt, and let the Event be what it will.* In the ſecond place, to do our duty is all that is required at our hands. We are but to *plant* and *water*: the *increaſe* is from another hand. We can but *ſay*, *Peace be to this Houſe.* It is not in our power to make it *reſt* there. *Laus imperatori victo*; A skilful and wiſe Captain may deſerve high honour and commendations, though he fall before his enemy, and an Orator may be famous for his eloquence, though his Client be condemned. The Philoſopher in his Topicks will tell us, Οὔτε ὁ Ῥητορικὸς πίθει, οὐδ' ὁ Ἰατρικὸς ὑγιάζει; It is not exacted from an Orator that he perſwade, but that he frame thoſe arguments and motives which are perſwaſive; nor of a Phyſitian, to heal thoſe who are ill affected, but to preſcribe thoſe medicines which are ſoveraign. If the earth be braſs, we cannot ſay the dew of Heaven hath no virtue: nor, if we put out our eyes, can we ſay the Sun doth not ſhine. *Son of man*, ſaith God to
Ezek.3.19. his Prophet, *if thou warn the wicked, and he turn not from his wicked way he ſhall die in his iniquity, but, thou haſt delivered thine own Soul.* There is the Return of his Prophecy. Whether the Salutation *reſt*, or not, it doth not vaniſh, *Numquid conſecrata perdimus?* For can we think that loſt which we conſecrate to God? Still the Apoſtles incenſe
2 Cor.2.15. ſmells even when it is out. *We are unto God*, ſaith St. Paul, *a ſweet*

ſavour

ſavour in them that are ſaved. That we doubt not of. But it follows; *and in them that periſh*: For neither Death nor Hell can take away the ſweet and fragrant ſmell of this incenſe. Though many that heard St. Paul, did *wax wanton againſt Chriſt*, though many *had their conſciences ſeared with an hot Iron*; though many *made ſhipwrack of their Faith*, yet St. Paul is bold to proclaim it to the whole world, *I have fought a good fight, I have finiſht my courſe.* All that is required at our hands is, that we ſpeak the Word, though we be not heard. For though we ſpeak, and be not heard; yet no other thing befalls us, than what befalls our Lord and Maſter, who knows and ſees that his Sunſhine and Rain is every day abuſed; and yet the Sun becomes not as a Sack, nor the earth as braſs: Who calls, and calls aloud, and again and again to thoſe deaf Adders which will not hear: Whoſe providence many times watcheth over thoſe who deny his Providence, and in a manner caſt him out of the World. And therefore as he ſaith, *Demus, etiamſi multa in irritum demus*, Let us give, though we give many things in vain; ſo let us ſpeak the word, let us preach the doctrine of Peace though the event prove not anſwerable to our hopes. 1 Tim. 5. 11. 1 Tim. 4. 2. 1 Tim. 1. 19.

For, in the third and laſt place, in vain it cannot be, though it be in vain; and loſt it cannot be, though it be buried. Though it find not the effect to which it was principally ordeined, yet an effect it will have. *Aut fiet in illis, aut de illis*; It ſhall be accompliſht either in thoſe to whom it is ſpoken, or upon them. For it is not the Diſciples word, but the Maſters; and when it is *gone forth out of his mouth, it ſhall not return unto him voyd*, it ſhall *not fall to the ground*, Iſa. 55. 11. 1 Sam. 3. 4. 19.

Quicquid condidit virtus, cælum eſt;

ſayth the Poet; Whatſoever is done by the hand of Virtue, is as laſting as the Heavens. But that which we do at the command of our Maſter, in the name and perſon of Chriſt, is more laſting than the Heavens; *Heaven and Earth ſhall paſs away, but my words ſhall not paſs away*: *The Heavens ſhall be gathered together as a ſcrowle*, but *one* iota *or title ſhall in no wiſe paſs from Gods word.* That Word which we contemn and tread under our feet, ſhall riſe up again, and riſe up againſt us. That Word which we laught at, is ſtill in being, and ſhall appear again to make us cry and howl. That Word for which we ſtoned the Prophets and killed thoſe that brought it, ſhall be quick and active and vocal to condemn us. That Word for which Micah was ſmitten on the face, ſhall make that face as the face of an Angel. That Word which brought St. Paul unto the block, ſhall return and bring him into Heaven, and put a crown upon his head. Whether it meet with honour or diſhonour, with ſtripes, with impriſonment, with perſecution, with death, ἀναδύεται, *it will* certainly *return again.* *Caſt thy bread upon the waters*, ſayth Solomon; *for thou ſhalt find it after many dayes*, even find it there where it might be thought to periſh and be loſt. The wiſeman ſeems to allude to the nature and property of ſome Rivers, which when they have run on ſweetly, and watered ſome few Provinces, hide themſelves under the earth, and at laſt break forth again, and riſe and appear in other coaſts. *Caſt thy bread*, venture all thy dutys, *upon theſe waters*, which though they ſeem to run out of thy ſight, and to bury themſelves in the bowels of the earth, though they be covered over with calumnies and diſgraces, with miſery and affliction, yet will break forth and have their courſe again Eccl. 11. 1.

gain, and bear thee before the Sun and the People to the land of the living. To ſhut up all in a word; Publiſh Peace, and whether thy Salutation meet with *a ſon of Peace*, or an enemy of Peace; whether it be entertained with reverence, or rejected with ſcorn; whether it meet with a prepared heart, or a heart of ſtone; whatſoever the event be, *thy labour is not in vain in the Lord.* For though it ſeem to be loſt, yet it *will return again.* It will return to thee in this life with an olive-branch, with peace of Conſcience and joy in the holy Ghoſt. Nor will it leave thee ſo; but when thou art dead, it will follow thee to thoſe *new heavens, and that new earth, wherein dwelleth righteouſneſs* and peace and joy unſpeakable for evermore.

The

The Eighteenth

SERMON.

Rom. XI. 20.

Well: becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high minded: but fear.

MAN being a reaſonable Creature, one would think he ſhould need no other conduct to lead him in his way to bliſs than the light of thoſe precepts which are moſt reaſonable. *Be not high-minded.* Why ſhould we? *but fear.* Why ſhould we not? the one poſting us one till we bulg on the rocks, the other warily ſteering our courſe till we are brought unto the Haven. What need there any more incitements to the fulfilling of a Law then Knowledg of it that it is juſt, and faculty and ability to perform it? Indeed good reaſon it is that our Reaſon and Will ſhould incline to that which is reaſonable, but, Man as he is endued with Reaſon ſo is he alſo with Paſſion, by which he becoms πολύτροπώτατος καὶ ποικιλώτατος, *various and manifold and mutable in his wayes. Nullum moroſius animal, nullum majori arte tractandum,* could the Philoſopher ſay; No creature more froward and headſtrong, none more intractable, than Man. And therefore God alſo condeſcends in mercy, and is πολύμορφος καὶ πολύτροπος εἰς σωτηρίαν, *various and manifold in his inſtruction*, teaching us to avoid thoſe evils which bring deſolation on our Souls, not only διὰ ῥημάτων, *by his written word*, but δι' ὑποδειγμάτων, *by the examples* of other men, ſo viſible that we may run and read them. He hath painted out every Sin with the very bloud of the offendor. He hath beat out the teeth of oppreſſion in one, whipt Idleneſs in another, Stricken Pride in a third: So that Sins are not better known than the Puniſhment of Sins, nor Gods Precepts more remarkable than his Judgments. *Now all theſe things happen'd unto them for enſamples, and are written for our admonition, on whom the ends of the world are come.* And as Clemens ſpeaks of the pillar of ſalt into which Lots wife was turned, Οὐ μωρὸς καὶ ἄπρακτος εἰκών, that *it was not a meer heavy and lumpiſh Statue*, but had life and activity enough to ſeaſon and preſerve us from recidivation; ſo may we ſay, of all the fearful and terrible examples of Gods wrath in Scripture, they are not only the marks of his Juſtice, but the characters of his Love, ſilent Sermons, but of more efficacy many times than thoſe that we preach: Our bleſſed Apoſtle here preſents us with one, and that the moſt remarkable we find; not the cutting off of ſome wicked perſon from the city of the Lord, but the caſting away of a whole nation, even the Iſrael of God. The Iſraelites were Gods peculiar nation, cul'd out of the whole world, like Gedeon's fleece, full of the dew of heavenly benediction when all the world was dry beſide. *To them were committed the oracles of God.* They had the Law and the Prophets:

1 Cor. 10. 11.

1 Pet. 3. 1.

Rom. 4. 1.

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Illis apud Deum gratia, ſaith Tertullian, they were in great favour with God, *that God taught them by word of mouth.* God taught them by his Wonders, and by his Prophets, and by thoſe many Ceremonies, which were as *pictures*, ſaith Melanchthon, *and ocular Sermons, prænunciativæ obſervationes*, ſaith St. Auguſtine, ſo many prophecies of Chriſt. By theſe they might have been prepared and qualified for the receiving of the Meſſias. But theſe high Prerogatives, which ſhould have level'd their minds, and carried them on in an even courſe to the fulneſs of time when their Redeemer ſhould come, wrought a contrary effect, and ſwelled and lifted them up to the admiration of themſelves, that they could not ſtoop to entertain ἄδοξον Χριστὸν, a Meſſias ſo poor and naked and inglorious as Chriſt. *Fiduciâ patrum inflati*, ſayth Tertullian, they were puft up with the conceit that Abraham was their Father, that God had raiſed up many famous men, amongſt them. *Quaſi naturalem jactabant ſe habere juſtitiam*, ſayth Auguſtine. They thought righteouſneſs came to them by kind, and was derived unto them from the loins of their glorious predeceſſors. Well, ſaith the Apoſtle, for all this, for all they were branches of the good *Olive-tree*, and *did partake of the root and juice and fatneſs thereof*, by which they might have grown up, and been tranſplanted into the Paradiſe of eternity, yet ἐξεκλάσθησαν, *they were broken off*, and ſcattered and diſperſed, *& cæli & ſoli extorres*, driven about the earth, baniſhed from their own country as well as from Heaven, made the ſcorn of the world, and the contempt of nations, not ſuffered to ſtay ſo much as in the borders of their own land. Οὐδεὶς φεύγ. οἰκεῖσθω, *No man muſt dwell with them under the ſame roof*, ἢ ἐν νόσοις προσκαλείσθω, *or in the greateſt ſickneſs or extremity take Phyſick of them. None muſt waſh in the ſame bath, not talk with them.* It is a Canon of a Council in Trull. *They are ſhut out*, ſayth Cruſius, *from the City in a place called Pera, by an arm of the Sea, nor are permitted to come to Conſtantinople to traffick but by ſhip.* In a word, they are become a Proverb of obſtinate impiety, ſo that when we call a man a Jew, we think we have rayled loud enough. Our Apoſtle comprehends all in this one word, ἐξεκλάσθησαν, *they were broken off*; or if this will not ſerve, ἀποτολὴ will. They were not only branches *lopt off*, but *caſt away.* A ſad exſample, and now freſh and bleeding in the eyes of thoſe primitive Chriſtians *in quos gratiam tranſtulit Deus pleniorem*, on whom God had powred forth more plentiful and abundant Grace, who had been *cut out off the wild olive, and grafted contrary to nature into the good olive-tree.* And the moſt fit and oppoſite example it was they could look upon. What better ſpectacle for the Church than the Synagogue, in whoſe ruines and deſolation ſhe may read the dangerous effects of ſpiritual Pride and Haughtineſs of mind, and thence learn not to inſult, but tremble. Therefore our Apoſtle hath drawn the picture of her ruine with this Impreſs or Motto, *NOLI ALTUM SAPERE, Be not high minded, but fear.* In which words you ſee we have a negative precept, *Be not high-minded*, and a poſitive and affirmative, *but fear.* The firſt is a Caution, the ſecond a Preſcript. The firſt gives us notice of a dangerous diſeaſe, Haughtineſs of mind: the ſecond preſents us an antidote, Fear. For as ſpiritual Pride may cut us off, with the Jew, from the favour of God, ſo Fear is a προφυλακτήριον, *a preſervative, Be not high-minded*; It cut off the Jew: *But Fear*, that being grafted into the good Olive thou mayſt grow and bloſſom and bring forth fruit and flouriſh for ever. Of theſe in their order.

V. 15.

V. 24.

Μὴ ὑψηλοφρόνει, *Noli altum ſapere*, is good counſel; and I find it often given in the writings of the learned, to men of *lofty eyes*, who *exerciſe themſelves in great matters and in things too high for them*, men of curious ſpeculation, τὸν μὲν ἀκατάλυπτον κλίποντες, τὸ δὲ κατάλυπτον περιβλέποντες, as Nyſſene ſpeaks

Pſal. 131. 1.

ſpeaks, who being buſy in the purſuit of things out of reach, unhappily paſs by and overſee thoſe more neceſſary things which are at hand; *qui omittunt quod poſſunt videre, dum quod non poſſunt intuentur*, as Hilary; who looſe the ſight of thoſe truths which are viſible and eaſy, whilſt they make too ſteddy a gaze on thoſe which are paſt finding out; with the children of Benjamin, learning to *ſling ſtones at a hairs breadth*, and yet not able to ſee τὴν δι' αὐτῆς πίστεως, the wide and open and effectual *Door of Faith*. A Judg. 20. 16. diſeaſe indeed very dangerous, and which ſtrikes and hinders us in our ſpiritual growth. But this is rather ὑπερφρονεῖν than ὑψηλοφρονεῖν, and not ſo oppoſite to our preſent purpoſe and the intent of the Apoſtle. The Malady here aimed at is an overweening conceit of our own worth, whether in reſpect of the knowledg of divine truths, or the practiſe of thoſe virtues which are commended to us as the marks and characters of men in the favour and love of God. A diſeaſe mortal and fatal to the Jew; and to which the Chriſtian was moſt obnoxious. He was newly come out of the valley and ſhadow of Death into the land of the living, and by the others fall and loſs was entitled to great *riches*, as our Apoſtle ſpeaks, v. 12. and therefore he was more ſubject to this Diſeaſe of Haughtineſs of mind. For the Orator will tell us, *Nihil inſolentius novitio divite*; Men ſuddenly graced with favours and prerogatives are moſt inſolent and proud. And the Philoſopher in his Rhetoriques ſaith, that men raiſed from the Dunghill to great fortunes and riches have commonly all the vices of rich men, and more.

And now that we may open this malady; we will ſearch and inquire the cauſe of it, and ſee what it is that lifts up the mind to this dangerous pitch; what it is that ſwells and puffs us up, and makes us *groſſos, & groſſi cordis*, as Pariſienſis moſt properly though barbarouſly ſpeaketh, that makes the heart of man groſſer and greater than it ſelf; as in Italy they have long time had an art to feed up a foul 'till they make the Liver bigger than the body. What is there in Chriſtianity that naturally can have this operation? We confeſs it is from heaven heavenly, ἄνωθεν ἕλκουσι τὸν πρώτην καὶ πόλον, as Syneſius ſpeaks, deriving its pedegree from God. We read of rich glorious promiſes; of royal prerogatives; of truth and peace and mercy which came by Jeſus Chriſt: But all theſe are like the Phyſitians ἐκκριτικὰ, to purge and cleanſe us from the groſs and corrupt humours, rather than full diet, to feed us up to that bulk that we are not able to weild and move ourſelves in any order. The Goſpel is from heaven; but we are of the earth, earthy. Theſe Prerogatives are grants, not rewards. And Truth and Mercy are not the work of our hands, but the purchaſe of our Saviour. *Quantò magis lumen gratiæ reſpicimus*, the more ſtedfaſtly we look upon the throne of grace, *Tantò magis nos ipſos reprehendimus*, ſayth the devout Schoolman. The more light we have, the more we ſee our own wants and impotency, and ſo become the more vile in our own eyes. *Let* 2 Pet. 1. 5, 6. *us joyn Virtue with Faith, and with Virtue Knowledg, and with Knowledg Temperance, and with Temperance Patience*, yet none of theſe, not all theſe, of their own nature can produce any ſuch effect as to make us be in love with our ſelves, or to raiſe us to that height as to overlook not only our ſelves, but our brethren. Were theſe virtues truly ours, or being ours did they appear to us in their own native ſhapes, they would diſcover unto us that the way to happineſs is as the eye of a needle through which it is impoſſible for men of groſs and overgrown conceits to enter. The cauſe then of this diſeaſe is not in the Goſpel, or in the Riches of the Goſpel, but in our ſelves, who are willing to be deceived; and in the Devil, who is *totius erroris artifex*, as Tertullian calls him the forges of all error and deceit. For as God, whoſe very eſſence is Goodneſs, doth in mercy mani-

feſt that Goodneſs out of Sin it ſelf; So the Devil who is πονηρὸς, *that Wicked one*, abuſeth Good unto evil; and when he cannot drive us to diſpair by reaſon of our ſin, he takes another courſe, and makes us preſume upon conceit of our righteouſneſs. Take Virtue in its own ſhape, and it ſeems to call for fear and trembling, and to beſpeak us to be careful and watchful that we forfeit not ſo fair an eſtate for falſe riches: But take it as from the Devils forge, and then, contrary to its own nature, it helps to blind and hoodwink us, that we ſee not the danger we are in, how that not only the way but our feet are ſlippery. It unfortunately occaſions its own ruine, whilſt we, with Nero in Tacitus, ſpend riotouſly upon preſumption of treaſure. The Schools teach us that Evil could not ſubſiſt if it were not founded in Good: How true this is in general I diſcuſs not; but experience makes it plain that not only that Good which but appears ſo, which ſmiles upon us in an alluring pleaſure, or glitters in a piece of Gold, or cringeth to us in his knee, that honours us, but alſo *verum & plenum bonum*, as St. Auguſtine calleth it, that which is fully and truly Good, not only pretious Promiſes and high Prerogatives, which of themſelves cannot make us good, but Piety and Patience and Holineſs do ſwell and puff us up. That Good which makes us good, which names us good, is that by which we are made evil; And all this proceeds from our own wilful error and miſtake: for Pride is the daughter of Ignorance, ſayth Theodoret. Were we not deceived, with falſe viſions and apparitions, it were impoſſible that either our eye ſhould be haughty, or our neck ſtiff. The Philoſopher will tell us that objects preſent themſelves unto us like thoſe πολύεδρα or Mathematical bodies *which have many ſides*; and they who ſee one ſide, think all are like it, or the very ſame. We ſee the Goſpel *ex uno ſitu*, but on one ſide, or, as Seneca ſpeaks, *ex adverſo*, on the wrong ſide. We ſee it pictured in glory, but not in vengeance: It appears to us in a ſhape of mercy, not as it carries fire before it to conſume us. We behold Chriſt as a Saviour, not as a Lord. We entertain Prerogatives as prerogatives, and no more, and never look on the other ſide where the obligation is drawn. We contemplate Virtues as the work of our own hands, but are blind to thoſe imperfections which they bear in their very forehead. Nay, our Sins preſent themſelves before us, but colour'd and painted over with the prerogatives of mercy and forgiveneſs. We conſider our ſelves as *Branches grafted in*, but cannot ſee the *Tu excidêris*, that we may be cut off. We conſider our ſtrength, not our weakneſs. But could we *totum rerum conceptum exhaurire*, take-in the whole conceipt of our wayes, and apprehend our actions in their full being and eſſence, without thoſe unnatural ſhadows and gloſſes, our minds would be as even as the Sea when no wind troubles it, and not raiſe thoſe bubbles which are loſt in the making, nor thoſe raging waves which foam out nothing but our ſhame. But being thus lightned of our burden by error, every puff of wind lifts us up, above our ſins, above the mutability of our nature, above ourſelves, and above God himſelf. A Prerogative, which is but a breath; an appearance of Virtue, which is but a ſhadow; our own conceits, which are vainty, ſet us in our altitude where the hand of Mercy cannot reach us, but a hand of Vengeance hovers over us, which, when it ſtrikes, tumbles us headlong into an amazing pit of horror, and leaves us ſtrugling with our diſtracted thoughts under the terrors of the Law, of Death and of Deſperation. Will you ſee then ſpiritual Pride in its full ſhape and likeneſs? You muſt then conceive it blind, yet of perfect ſight; deaf, but of a quick ear, deceiving, and being deceived; happy, and moſt miſerable; quick to ſee the leaſt appearance of goodneſs, but blind to the horror of ſin; a continual liſtning to the promiſes and prerogatives of the Goſpel, but deaf to the Thunder of the Law

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its own paraſite, happy in conceit, but indeed moſt miſerable; entitling us to heaven, when it is but a wind, which at once blows us up, and kindles the fire of Hell. Strange contradictions! but ſuch are we made up of when we do ὑψηλοφρονεῖν, *think highly of our ſelves*; when we remember what we are, not what we may be; and not what we are in whole, but in part; joyning together Weakneſs and Stability, Sin and Security, Mutability and Aſſurance, than which nothing is more contrary, more diſſonant; as in a ſtrange dream, where however the parts of it are incohærent and contrary one to the other, yet the dreamer thinks that all cleaves well enough together.

And now having ſhewed you the true cauſe of this diſeaſe of Haughtineſs of mind, we will in a word point out at one evil effect which naturally iſſues from it, and but one, becauſe the reſt we muſt neceſſarily touch upon when we preſcribe the Remedie. This is moſt proper here, becauſe our Apoſtle moſt points at this; and we find it *& tu excidêris.* This Haughtineſs of mind doth not only hinder the progreſs, but even the continuance of Goodneſs: It doth not only ſlug and retard us in our courſe of piety, but it alſo criples us that we can walk no more: It doth not only wither the branch, but it alſo cuts it off. St. Paul ſpeaks plainly, The Chriſtian may fall, as the Jew; and, *if he continue not in Gods goodneſs, he alſo ſhall be cut off.* When we have gone but a ſabbath-days journey with the Jew in the wayes of holineſs; when we have done but *quod dictum eſt antiquis*, what was ſaid to them of old; when we have abſteined but from thoſe ſins which even a Jew would hate, and performed thoſe duties only, which will keep us from the laſh of the Tongue, do we not begin to raiſe and canonize our ſelves? But if we forgive an enemie; if we do good to an enemy; if we faſte a day, and give our proviſion to the poor; if we do any thing which Chriſt commanded with an *Ego verò dico*, then ſtreight, with Abſolom, we raiſe up a pillar to ourſelves, and we write upon it, *NIL NOCUAM & MOVEBOR, We ſhall never be moved.* A Cup of cold water ſhall anſwer for our Oppreſſion, an Alms at our door for the fraud in our ſhop, our frequenting of Sermons for our neglect of Prayer, our Liberality to ſome factious Teacher for our Sacriledg to the Church, an open Ear for a prophane Heart: And all is now quiet within us; we ſeem to walk on the pavement of Heaven, ἀεροβατεῖν, *to fly in the air*, and from thence to behold our brethren (who have more piety with leſs noyſe) as graſhoppers, as worms, as wretches, as nothing in reſpect of our ſelves. When our Hypocriſie hath edg enough to cut us from the Olive, our ſpiritual Pride keepeth us in: When the leaſt of our numerous backſlidings are a fearful preſage of eternal perdition, upon one good deed, upon one good intention, upon one good thought, nay upon a meer miſtake of all, we build the Aſſurance of our Salvation. I deny not but that a good Chriſtian may not only have confidence, but may attein to that perfection as to aſſure himſelf that God will ſo guide and protect him that he ſhall never fall. Yet this is very rare, and peculiar to thoſe happy Souls who enjoy it. But to make it a queſtion, *Whether every man ought to be aſſured of his Salvation*, I think it, at the beſt, moſt unneceſſary. And this Nature, and common Experience will teach us. Should I ask *whether every man ought to grow, to be in health, to digeſt*, I cannot think but that you would judg it a ridiculous queſtion, ſeeing Nature it ſelf hath ſecretly taught us to eat and to drink with temperance and ſobriety, and then Growth and Health will naturally follow. You cannot but apply it your ſelves. For Aſſurance of Salvation is no voluntary thing, to be taken up at will, upon command, but the natural iſſue of ſomething elſe, of Faith and Obedience, of Holineſs of life and converſation: Let us but believe and keep an up-

right conſcience, let us joyn together Piety towards God, and Honeſty towards men, (which can never be ſevered) and Aſſurance will as certainly follow as Growth and Health upon Diet taken with Sobriety. Talk what we pleaſe of Aſſurance, it is not duty, but the effect of all the performances of life. We are no where comanded to be aſſured, but we have divers precepts and commands *to make our election ſure.* Yet we ſee with what eagerneſs of ſpirit this queſtion hath been kept afoot, and how ready thoſe are to talk of Aſſurance of whoſe Salvation, *Statu quo ſunt*, Charity it ſelf would make a doubt. *Tenemur eſſe certi*; We are bound to be aſſured; that is the Doctrine. And the Uſe is, Many men make it an Article of their Creed, to which they ſubſcribe with hands full of bloud, oppreſſion and fraud. And I am verily perſwaded that in thoſe who moſt boaſt of it, it has no better ground than this ſpiritual Pride and Highneſs of mind. For let them cry it up as long they will for an article of their Creed, their own evil wayes do make it heretical. And one day they will find it true, that that Doubting out of Humility, which is rayſed from a diffidence in our ſelves, may find heaven-geats wide open, when bold Preſumption ſhall be ſhut out of doors; that it will concern every Chriſtian not to be too bold and confident, but to ſearch his own heart, and to try and examine his way, to look narrowly into his life and converſation μυρίοις ὀφθαλμοῖς, as Peluſ. ſpeaks, *with ten thouſand eyes*, and ἀπροσπλήκτως, *clear and free from all perturbation*; τρὶς ἑπτλθεῖν, *thrice every day to take a ſurvey* of his words and actions, as the Pythagoreans uſed; when he is in his beſt eſtate, compaſſed about with the graces of God, in this his health and cheerfulneſs, to take Saint Pauls preſcript here, φοβεῖσθαι, *TIMERE*, *to fear*, nay, ὑπερφοβεῖσθαι, *SUPERTIMERE*, ſo Clemens renders it, in this depth and uncertainty of Gods judgments, to aſſume and exact, abſolute, perfect fear, *a fear beyond all fear:* Which is the Remedy here preſcribed, and comes next to be handled.

Now to make way to our enſuing diſcourſe, we may gueſs what the nature of Fear is by Hope. For Fear and Hope are hewed out of the ſame rock, the common matter out of which they are framed being Expectation. For according as the thing is which we expect, ſo are we ſayd to hope or to fear; if good, we call it Hope; if evil, we term it Fear. As Hope is nothing elſe, but an expectation of ſome good to come: So Fear hath its beginning from the apprehenſion of ſome approaching evil. And as Heat and Cold, though contrary qualities, yet are never ſolitary without admiſtion of either with the other; ſo is it with Hope and Fear; they are both mixed and blended together in us. Seldom is any Hope ſo ſtrong as to be without ſome tincture of Fear: Seldom any fear ſo ſtrong as to admit of no mixture of Hope. For if they be alone and *in exceſſu*, they looſe their names. Hope without Fear is no more Fear, but Confidence; and Fear without Hope is no more Fear, but Deſpair. All this we find in natural Fear. But Divines have taught a fourfold Fear, a Civil fear, a Filial fear, a Servile fear, and a fear of Cautelouſneſs and Circumſpection; all which have their ſeveral uſe; but I take the two laſt to be moſt proper to my Text. For what greater enemy to ſpiritual Pride than Warineſs and Circumſpection? And what can make us more watchful to look about us than the Fear of ſome evil approaching; which is a Servile fear? You ſee in this parable of the Natural and the Wild Olive-tree St. Paul adviſing the new engrafted Gentile not to wax proud againſt the Root, makes Fear a remedy;

V. 21. *Be not high-minded*, ſaith he, *but fear.* And he preſently gives the reaſon; *For if God ſpared not the natural branches, much leſs will he ſpare them.* Fear then of being cut off, which is a puniſhment no leſs than Damnation, if St. Pauls reaſon be Good, is the beſt means to repreſs in us all proud conceit and Highneſs of mind.

And

And first, in a matter of so great an alley as is our Union with Christ no care and circumspection can be enough. Here *qui cavet nè decipiatur, vix cavet etiam cum cavet*, our greatest diligence will fall short, and we are scarce then weary when we are most circumspect. And the reasons are plain; and, if we will but *animos advertere*, take the pains to observe it, we need not draw them from any other common place than our selves. The first is an Over easinesse to perswade our selves that we are in account and favour with God. For men, we see, are generally more apt to presume then to despair. Every day yields us examples of the one, few of the other: If Despair hath killed her thousands, Presumption, we may be sure, hath killed her ten thousands. It is the observation of Aristotle in his Rhetoriques, that *old men commonly*, in regard of their long experience, *are very jealous and wary, bnt young men* εὐέλπιδες, *apt to nourish and to entertain great hopes.* And St. Basil, at large expressing the humours of young men, tells us, when they get them alone by themselves, either in the night, or in some solitary place, ἀναπλάττουσιν ἑαυτοῖς φαντασίας ἀναπόστατους, *they frame unto themselves strange Chimæra's*, vainly supposing themselves to live in some glorious fashion, that they are Lords of countryes, yea favorites to Kings, yea, that they are possessed of Kingdoms; and which is more, they knew these to be but Meteors and vain speculations, yet through extremity of folly they please themselves as if they did really enjoy them. A dangerous humour where it hath footing and very expensive of time, being the issue of nothing but Melancholy and Idlenes. Just so it fares with us in our conceits of the things of God as Aristotle sayth it doth with young men in regard of things of this world; we love our selves well, and therefore in regard of our little experience are very apt to entertain such aery and vain speculations. We are very willing to conceive our selves to be highly beloved of God, to be possest of the Kingdom of Heaven. We hear not of a reward but its ours, no crown but we lay hold on it. If St. Paul be in the third heaven, we are above. If Mary have an exsultation, we have a Jubilee. And we are fully perswaded that it is so, as if it were so indeed. With this conceit many run on, and think themselves well when they are in the very mouth of dangers, as the Syrians, being blinded, thought they went towards Dothan till they found themselves *in the midst of Samaria.* This is the difference, sayth Theodoret, between the Sickness of the body and the Diseases of the mind; In the one we are sensible of our grief, we cry out and complain, *Ociùs Archigenes*; and in all haste we send for the Physitian; but in the other we are stupid and senseless, we start back at the mention of a Physitian, τὸν ἰατρέαν ὡς ἀῤῥασίαν, we are more afraid of Physick than of our disease. We admit of miserable comforters, that will flatter us to Death; and rather than we will want flatterers, we take the office on our selves, *nec magis alienâ adulatione perimus quàm nostrâ*; nor could we dy so soon if we were not our own Physitians. Thus having upon Presumption some especial favour with God securely run out the course of our dayes, and mispent that time in vain imagination which might profitably have been spent in the work of our Salvation, we draw near unto our end; and before our breath departeth, these thoughts perish, and instead thereof we hear nothing but wailing and bitter lamentation. 2 King. 16. 20.

A second reason to move us to this Fear of Jealousy and Circumspection, is the Uncertain knowledg we have of the quality of our Works. For in our best intentions there may be imperfections which we know not. We may take that to be good which is evil, and mistake on both hands. I may come short or fail in the matter, manner, or some circumstance. My Devotion may be irregular; my Patience stupidity; my Zeal, rage. *O quàm honestâ*

honeſtâ voluntate miſeri ſunt! ſayth Lactantius; With what good meaning do many poor ſouls do evil! When the Ark of God was ſhaken, Uzzah layd his hand upon it to ſave it; and no doubt he thought he did God good ſervice in it: yet we ſee what reward his unſeaſonable well-meaning brought him: He was ſmitten in the place that he died. *Who can tell how oft he offendeth?* ſayth David, Who can tell how many of theſe fly inſinuating Sins creep into his actions? The beſt plea we can make in defenſe of our actions, if we err, is but this, That we have done it *honeſtâ voluntate*, with a very good meaning. And therefore the Church of Rome, though ſhe ſtifly maintains that we are juſtifyed by works, yet notwithſtanding *propter incertitudinem*, for this uncertainty, confeſſes we can place no truſt or confidence in them. In this preſent world, though we have the day to walk in, yet we meet with many miſts and fogs, through which we cannot perfectly ſee the danger we are in; and therefore, like men benighted, we muſt take the more care to our ſteps. We muſt not think that all is ſafe and well with us, but *work out our ſalvation with fear and trembling.*

2 Sam. 6.7.
Pſal. 19.12.

To this we may add a third; and that is, The Over-ripe conceit and too ſpeedy apprehenſion of our ſufficiency and growth in the duties of Chriſtianity. We are very apt to flatter our ſelves, and conceive that, when we are but newly ſet forth, we are at our journeys end. All excellency and perfection in Chriſtianity we can put off to others that have more time to learn it, *& commorari in eo quod novimus quàm diſcere quod nondum ſcimus melius putamus*, and we had rather dwell upon little than trouble our ſelves in the obtaining of more. The Jew is content with his Ceremonies, and the Chriſtian with his outward Profeſſion, but leſs ſignificant than they. And all this proceedeth from a careleſsneſs and indifferency in the wayes of godlineſs. This is certainly a great hindrance to our ſtudies in Chriſtianity. Ὀιησις προκοπῆς ἐγκοπή, *Opinion is a great retarder of proficiency.* Many had won more ground, had they with Job feared their own works, been jealous of their ways, and circumſpect in their walk, had they had that holy Jealouſy and Miſtruſtfulneſs which is inſeparably joyned to this Fear of Covetouſneſs and Circumſpection.

But indeed this Fear is moſt requiſite in reſpect of thoſe enemies of our Souls which are ever in readineſs to ſurprize us; which being more ſubtile than ſtrong, could never overcome us but by our own weapons. They are many indeed, *the luſt of the fleſh, the luſt of the eyes, and the pride of life*, every paſſion, every vain object: but theſe could never prevail againſt us, if this Fear did keep us awake. For let us weigh it well, and we ſhall find that it is not the ſtrength of our adverſaries, nor their multitude, nor yet our own weakneſs, which ſtrikes us to the ground, but want of that cautelouſneſs and circumſpection which we ſhould uſe: *Dyed Abner as a Fool dyeth?* ſaith David lamenting over Abner, *thy hands were not bound, nor thy feet put into fetters: but as a man falleth before the wicked, ſo falleſt thou.* This is the caſe of many Chriſtians: *Their hands are not bound, nor their feet put into fetters:* no outward violence, no ſtrength of the enemy, but only their own unwarineſs hath ovethrown them. I ſhould be loth to make the Devil leſs devil than he is; yet I may be bold to ſay that many men are cut off by themſelves and their own folly, when the Devil beareth the blame. And St. Chryſoſtom gives the reaſon for me: For if there were any inforcing neceſſity in the Devils temptations, then in good reaſon all that are tempted muſt neceſſarily yield and miſcarry. And in one of his Epiſtles to Olimpias, conſidering, how careleſs Adam was, and open to admit of counſel ſo weak and forceleſs, he concludes, χωρὶς τούτου, that he would have fallen if the Devil had not been. No marvail if he ſurprize us when he finds us aſleep in our watch. He doth no more than Iphi-

John. 2. 16.

1 Sam. 3. 33, 34.

crates

crates did to his Centinel whom he found fast asleep, *Tales relinquit, quales invenit.* He striketh us through with his Spear, and wounds us to death, and leaves us but as he found us in a dead sleep, to sleep for ever. *Satanæ nullæ feriæ*: The Devil is ever in arms. But if we stood upon our guard and were ready to resist, he could never hurt us. So necessary a thing is this Fear of Cautelousnes and Circumspection, that if we had no other defence or buckler but this, yet we could never be overthrown. *Mater timidi rarò flet*, A wary and fearful child seldom brings sorrow to his mother; and a careful and fearful Christian can never be cut off.

And therefore to keep this Jealousy awake in us, the Apostle awakes one Fear with another, the Fear of Circumspection with the fear of Punishment: He sets up a *NE EXCIDARIS*, a fear of *being cut off*, to bring on the other. For naturally fear of evil works, a Fear of jealousy and Circumspection: and this fear of Cautelousnes ushers in that fear by which we may call *Abba, Father*. For seeing evil before us ready to seize upon us, we begin to advise with our selves how to avoid it. ὁ γὰρ φόβος συλλογισμὸν ποιεῖ, sayth Aristotle; *Fear brings us to Consultation.* Call the Steward to an account, and he is straight at his *QUID FACIAM? What shall I do?* When a King goes to war, (and War is a bloudy and fearful trade) the Text tells us, πρῶτον βουλεύεται, *he first sits down, and takes counsil.* Fear is the mother of Advise: and Consultation dies with Fear. When we presume, Counsel is needless; and when we despair, it is too late. Alexander was as bold a leader as we read of in any history; yet the Historian observes, That upon some great hazard his confidence was chang'd to pensiveness and solicitude: *Ipsam fortunam verebatur*; He began to mistrust that fortune which had formerly crown'd him with so many conquests. It is even so with Christians: For the most part we boldly venture on in the wayes of dangers: but when the bitterness of Death shews it self, or the fond face of a *Ne excidaris* is set before us, our courage fayls, and we begin to mistrust that security which thrust us forward in the wayes of evil, and made us bold adventurers for Hell. There be three things, sayth St. Basil, which perfect and consummate every consultation βουλευόμεθα πρῶτον, εἶτα ἰσχύομεν τὸ βέλτιον, *First we consult, then we establish and settle our consultation, and last of all, we gain a constancy and perseverance in those actions which our consultations have engaged us in.* And all these three we have from this servile Fear. Did we not fear, we should not consult: Did not Fear urge and prick us forward, we should not determine. And when this breath goeth forth, our counsels fall, and all our thoughts perish. The best preservative of a Branch now grafted is a *Ne excidaris*, the sight and fear of that knife which may cut him off. For this servile Fear, though it hath got an ill name in the world, yet is of singular use; and for want of it many branches have been cut off and cast away. How many go to Hell in a pleasant dream! How many have been cut off because they never feared it! How many hath a feigned and momentany assurance destroy'd for ever! Cheerful they are, rejoyce in the Lord alwaies: no Law concerns them; no curse can reach them; if it thunder, they melt not; and if the tempest rise, they are asleep: as for Fear, it is not in all their wayes: And this they make a mark and infallible note of a Child of God. *Timor Capitalis & Diabolicus*; Fear is deadly and diabolical. A pleasing errour, this; but very dangerous. For, alas! this Joy may be but an abortive, begot by the conquest of some few temptations; this Cheerfulness may be an incantation; This Assurance, insensibility; and this Security, stupefaction. For as the Historian observes of men in place and authority, *Cùm se fortunæ committunt, etiam naturam dediscunt*; When they rely only upon their greatness and authority, they

Luk. 16. 3.
Luk. 14. 31.
Luk. 16. 4.

they looſe their very nature, and turn ſavage, and quite forget they are men; in like manner it befalls theſe ſpiritualized men, who build up to themſelves a pillar of Aſſurance, and lean and reſt themſelves upon it. They looſe their very nature and reaſon; they forget to fear, and become like thoſe whom the Philoſopher calls μαινομένους, *madmen*, becauſe their boaſt was they did not fear a thunderbolt.

For concluſion then, Take comfort, thou diſconſolate Soul, whoſoever thou art that art ſtricken down into the place of Dragons, and art in terror and anguiſh of heart. For this Fear of thine is but a cloud, and it will diſtill and drop down in bleſſings upon thy head. This Anxiety is a benediction, and will keep thee from falling, when the Preſumption of others ſhall lay them on the ground. Thy cloud is more clear than their Sun, thy Fear better than their Confidence, thy Doubting better ſecurity than their Aſſurance. *Timor tuus, ſecuritas tua.* Thy *Fear* of *being cut off* will keep thee in the olive green and flouriſhing; thy *Fear* of *being cut off* will end in expectation of eternal life. Though thy ſhip be rent, thy tackling crackt, and thy maſt ſpent, yet thou ſhalt at laſt thruſt into ſhore, when thoſe proud ſaylers ſhall ſhipwrack in a calme. There is no better ſymptome that thou ſhalt never be caſt away than this *Fear* that thou muſt *be cut off*. For whatſoever the beginning be, this Fear doth commonly end in righteouſneſs and peace and joy in the holy Ghoſt.

The

The Nineteenth

SERMON.

ACTS XII. 5.

Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him.

WHEN the Devil draws his sword, he flings the scabbard into the fire; and though he strike not, yet he hath it alwayes ready in his hand. It was already dyed in the bloud of James the brother of John, *v.* 2. and now he strives to latch it in the sides of St. Peter also. We call this *the Book of the Acts*, or *Doings of the Apostles*. But indeed it is a history of their Passions and Sufferings, every page opening almost some new scene, and presenting some part of their Tragedy. Chap. 2. 13. they are markt for Drunkards. Chap. 4. 3. Peter and John are laid hold on and put into prison; they are threatned and silenced, v. 18. Peter and the rest are beaten, Chap. 5. 40. Stephen is stoned, Chap. 7. Persecution rageth, Chap. 8. 1. Paul is laid wait for, Chap. 9. *Then had the Churches rest throughout all Judæa and Galile and Samaria; and were multiplyed*, v. 31. For, as it is reported of the Island of Rhodes, that scarce there is any day so cloudy but at some time or other the Sun shews it self, so it fares with the Church of God. The blackness and darkness of persecution never so obscureth her but at some time or other she shews her self: But it is but as the Sun peeping out of a cloud, ready to be taken in and darkned with another. Let Peter come up to Jerusalem, Chap. 11. and he is accused for being at Cæsaria, and *they of the Circumcision contend with him* for his Sermon to the Gentiles, v. 2. But this was rather an offer then a blow: for all was laid and ended in a *Gloria Deo*, v. 18. *They held their peace, and glorified God.* But here in this Chapter he is striken home by the hand of a Politician; of Herodes Agrippa, who being now restored to his Kingdome by Claudius the Emperor, did strive to establish it with bloud. He vext the Christians, to please the Jews: and had they all had but one neck, he would have cut it off at one blow. James already was sacrificed to their malice: Which bathing it self with pleasure in his bloud, bespake the Tyrant cruelly to offer more. *He proceeded farther therefore, and took Peter also*, v. 3. But he sacrificed him not, because of the feast: for *then were the dayes of unleavened bread*, saith the Text. But to make all sure, *he puts him in prison*; and to make the prison sure, he *delivers him to four quaternions of souldiers to keep him.* Where he lyes shackled with two chaines, *quasi sepulcro inclusus*, saith *Calvin*, buried before he was slain. *Peter therefore was kept in prison*, &c.

These words present unto us the true face of the Church militant; One member suffering, and all the members suffering with it; St. Peter in chains, and the Church on their knees; he ready to be bestowed for the Church, and the Church emptying her bowels and compassion on him; St. Peter suffering, the Church praying. Though they cannot help him, yet they will

pray for him; and they will pray for him, that they may help him. Though they cannot break the priſon, they will weary heaven, and pray ἐκτενῶς, *without ceaſing.* And this makes up a glorious harmony, the groaning of a priſoner tempered with the prayers of the Church. Theſe aſcending together, and coming up to heaven before God, commonly bring down ſome Angel from thence.

Now theſe two, St. Peter and the Church, divide the Text into two parts, which we call St. Peters Paſſion, and the Churches Compaſſion. In the firſt we conſider Peters Impriſonment, and the Cauſes of it, or the Motives which induced Herod to ſhut him up. In the ſecond the Churches Compaſſion. Obſerve that it was not only in the inward man, true and hearty, but alſo expreſſed outwardly, and made vocal in prayer, which was firſt publick of the whole Church; ſecondly, ἐκτενῶς, *earneſt* and *importunate*, and *without ceaſing. Peter therefore was kept in priſon, but prayer was made without ceaſing of the Church unto God for him.* Of theſe in their order.

And a Priſon one would think were not a fit place for St. Peter. We ſhould rather look to ſee him in his Chair. For he had the Keys committed to him, and a Commiſſion to feed Chriſts ſheep. Will God ſuffer this great Light to be confined, and this Pillar to be ſhaken with the ſtormes of perſecution? Shall he who was to teach and govern the Church now ſtand in need of the prayers of the Church? Where is the providence of God? may ſome ſay. Why; certainly even in this, that he many times ſuffers his beſt Saints and his ſelected ſervants to be beat upon by the waves of affliction, and to feel the laſh of perſecution. *Ordinis hæc res eſt in hâc allegoricâ Ægypto, ut Pharaoh incedat cum diademate, Iſrael cum cophino*, ſaith Sidonius; *It is a common ſight in this Ægypt of the world to ſee Pharaoh with his diademe, and Iſrael with a basket*; Herod on his throne, and St. Peter in priſon. And all this is, ſaith St. Baſil, ἐκ θείας οἰκονομίας, *by Gods own ordering and diſpenſation.* For what is a priſon to St. Peter, where he had not now been had not the Spirit enter'd with him? You will ſay, ſaith Tertullian, it is *domus Diaboli*, the Devils houſe, for Villains and Ruffians. *Conculcabit in domo ſuâ*; He ſhall trample him under his foot in his own houſe. The Priſon hath darkneſs, but he is light: the Priſon hath chains, but he is free in fetters. *Nihil intereſt ubi ſit in ſæculo, qui extra ſæculum eſt:* In this world it matters not where he is confined who is already out of the world.

We commonly diſtinguiſh the ages of the Church into times of Perſecution and times of Peace: and indeed in reſpect of the viſible ſtate of the Church ſuch times there are: But the Saints of God, the Kingdom of Chriſt on earth, never had peace, nor poſſibly can have. But by the wiſdom of God it comes to paſs that that which we call *Perſecution* is indeed the peace of the Church! Fire, and Sword, and Impriſonment, theſe build up the Church of God. *Perverſitas, quam putas, ratio eſt; quod ſævitiam exiſtimas, gratia eſt*, ſaith Tertullian; That is good Order which we take to be Confuſion; and that which we call Perſecution is Favour and Mercy. *Cum Eccleſia in attonito eſt*, Then the Church enjoys her peace when ſhe is aſtoniſht with terrors. We cannot think that St. Peter loſt his peace with his liberty, or that he was a Saint leſs glorious becauſe he was in priſon. The Church of Rome hath given us no leſs then fifteen Notes of the true Church, and one we find to be temporal Felicity; but moſt of them are but *doctæ ineptiæ*, laborious vanities and learned impertinencies. Had ſhe ſoberly conſulted with this book of Acts, or but with this Text of mine, ſhe would not have found the leaſt appearance of temporal happineſs to make up a Note with; unleſs we ſhall call it a temporal happineſs to be beaten,

beaten, to be ſtoned, to be impriſoned. St. Peter here in priſon would be a ſtronger argument to beat down her State, then the Prayers of the Church to build up St. Peter a regal Throne. Would ever any man once dream that my Text would yield any materials for a chair of Supremacy for St. Peter and his Succeſſor? but the Jeſuit by his cunning hath framed one; and St. Peter muſt needs be ſetled in it, becauſe the Church here prays for St. Peter, and not for St. James. *O qualis artifex?* What a skilful artificer hath Ignatius Loyola begot, that would perſwade the world the Church prayed not for St. James, or that her prayers to help St. Peter out of priſon did lift him up into the Chair! But what rubbage will not theſe men make uſe of, who lay hold on a monoſyllable, on the little particle *ET, ET PETRUM, he took Peter alſo?* That *alſo* hath an Emphaſis, and makes Peter higher then the reſt of the Apoſtles by the head and ſhoulders. Nay, his very Shadow hath ſome ſubſtance in it, and overſhadows not only the ſick, but all the world. Thus when *TU ES PETRUS* will not ſerve, *ET PETRUM* is brought in to help a particle, a ſhadow, nothihg. And when they cannot hew him a Chair out of the rock, they build one up of ſand; where they find no Cedar, they are content with ſtraws. Indeed they are ſo buſie in raiſing Peter to height of State, that they quite forget that he was ever kept in priſon, and therefore they phanſy to themſelves ſuch a flouriſhing ſtate as may become a univerſal Monarch, and receive him with both his Swords, of temporal, and ſpiritual juriſdiction. And now we need not wonder that ſhe brings forth the Church of Chriſt like Agrippa and Bernice in the Acts, *μετὰ πολλῆς φαντασίας, with great pomp and train*, becauſe we ſee ſhe makes profeſſion of Religion to gain the world. Infelicity and Supremacy will not blend together; and therefore to hold up her Supremacy, ſhe maintains State: and whereſoever ſhe finds the name of Peter, ſhe ſeeks a myſtery; and if ſhe cannot find one, ſhe will make one. Thus is Chriſtianity conſtrained to lacquey it to the World, and become the means of the greateſt ſecular Pomp that the world hath ſeen. St. Peter, as Eraſmus tells us, was lodged in the houſe of one Simon a Tanner; *at nunc tria regum palatia non ſufficiunt*, but now, ſaith he, three Kings palaces are not able to entertain the pomp and ſtate of Peters Succeſſor. When the triple Crown is on his head, what, think you, can he dream of elſe then outward pomp and temporal felicity? Tully tells us of a Muſician, that, being askt what the Soul was, anſwered it was Harmony; *Et is* ſaith he, *difficulter à principiis artis ſuæ receſſit*, he knew not how to leave the principles of his own art. Plato's Scholars had been altogether bred up in Arithmetick and the knowledge of Numbers; whence deverting their ſtudies to Natural and Moral Philoſophy, whereſoever they walkt, they ſtill phanſied to themſelves ſomething like unto Number. Juſt ſo it fares with theſe men, who faſhioned out the Church by the World; *Difficulter à principiis artis ſuæ recedunt*; They cannot leave their old principles. In the World they are bred, the World they ſtudy; and this follows then in the purſuit of the knowledge of Chriſt and the Church. They ſtill phanſie ſomething like unto the World, Riches, and Honour, and a univerſal Monarchy. What ſhall we now think of the Church butchered in Abel, floating in the Ark, a pilgrim in the Patriarchs, captive in Ægypt, hiding her ſelf in the time of idolatrous perſecutors? after, of Chriſt vexed by the Jews, perſecuted by Heathen; and no leſs by thoſe who profeſſed themſelves Chriſtians, by Arian and hæretical Emperors? What ſhall we think of St. Peter in priſon here? We ſhall not ſee this mark upon him no more then upon Abraham, Moſes, David, Hezekiah, and Joſiah, whom notwithſtanding the Cardinal brings in to make temporal happineſs a token and note of true profeſſors: Abraham afflicted with famine in Ægypt,

forced to forego his wife, and deny her; Moſes expoſed by his parents, put in an ark of bull-ruſhes into the river, after many difficulties when he came to the very borders of Canaan, forbid to enter in; David begging his bread, and perſecuted by his own ſon; Hezekiah *mourning like a Dove, and chattering like a Crane*; Joſiah ſlain at Megiddo; and St. Peter faſt in chains. This Note was not *de fide* then. No; it was *de fide*, & *ſcriptum eſt*, it is written, and we muſt make it an article of our belief,
Matth. 5. 11. *Bleſſed are you when men perſecute you, and revile you.* Poverty, and Affliction, and Impriſonment, and Perſecution, are not only *bona*, but *beatitudines*; not only good, but Beatitudes and Bleſſings. *Rubus ardens eſt figura eccleſiæ*, ſaith St. Hierom; The Church is like the buſh which was all on fire but conſumed not. To conclude, we may ſay of temporal Felicity in reſpect of the Church as Tertullian ſpeaketh of the unveiling of Virgins in the Church, *Id negat quod oſtendit*, It denyes the Church by ſhewing it.

And thus much may be ſpoken by occaſion of Peters Impriſonment. In the next place let us take notice of the Motives which induced Agrippa to keep him in priſon. You may perhaps imagin that Zeal for religion drew his ſword, and hatred of the Goſpel. And indeed love of one religion naturally begets hatred of another; and Love ſubſtitutes Hatred as her Captain or Proconſul, to bring on her forces, and fight againſt every thing that looks a contrary way, and oppoſeth what we love. Κωμῳδία τοῖς ἐχθροῖς ἡ ἁγία Τραγῳδία, ſaith Nazianzene; *It is as a Play or Comedy to a Jew to ſee a Chriſtians bloody Tragedy.* The Philoſopher will tell us that Anger is alwayes περὶ τὰ καθέκαστα, *in reſpect of particulars*, but Hatred πρὸς τὰ γένη, *bent againſt ſome general thing.* Evil men hate Philoſophy becauſe it ſpeaketh truth; but they are angry with Socrates. The Jews were implacable haters of Chriſtianity; but their Anger ſtretcheth forth their hand againſt James and Peter. We read indeed that this Herod Agrippa was *Judæorum ſtudioſiſſimus*, a great lover of the Jews and of their religion; that he obtained of Cæſar for them the freedom of their religion; that he fenced Jeruſalem with new walls higher and larger then before; that he was very much offended with the Doritæ becauſe they had ſet up Cæſars ſtatue in the Synagogue. And we ſee here what reverence he bare to their feaſt; ſeeing to ſhew himſelf a Jew indeed, he would not till the feaſt was paſt, ſhed the bloud no not of a Chriſtian. We cannot now but imagin that it was pure Zeal that whet his ſword; that he loved Moſes better then Chriſt; that he would not ſee the Law abrogated, the Ceremonies deſtroyed, the ancient Religion go to the ground. But there was no ſuch matter. For ſee the holy Ghoſt hath made a window in his breaſt, and tells us that all this was done *ut placeret Judæis*, that he might pleaſe the people. You would think the Sword he fought with were of God; but indeed it was of Gideon, his alone. He had been formerly removed out of his Kingdome, and but lately reſtored, as we find by Joſephus. and now finding the Jews a headſtrong people, impatient of the yoke, he ſtrives to ſtrengthen his Kingdome by the ſame art he gained it. And as before he flattered the Emperor with a great feaſt of amity, ſo now he pleaſeth the people with a feaſt of bloud. Religion may be the pretenſe, but the Cauſe is his Crown and Kingdome. Thus he who is a ſlave to his Affections is ſold to all the world beſides: a King becomes his Subjects paraſite. And when that Power and Wiſdome leave him which ſhould uphold his Kingdome, the ſtrongeſt pillar for him to lean on is this ἀρέσκεια, *flattery*, Δημαγωγία. He muſt flatter thoſe who flatter him. Look now, and ſee John Baptiſts head in a Platter, that they that ſate at table might not be diſpleaſed. *Pilate ſends Chriſt to Herode*; *Herode mocks him, and ſendeth him back again: And the ſame*
Luke 23. 12. *day Herode and Pilate are made friends together.* Pilate proclaimeth Chriſts innocency;

innocency; *I have found*, saith he, *no evil in him*: But when he is told that *he is not Cæsars friend*, at this thunder he is astonisht, and *gives sentence that it should be as they required.* Darius at the instance of his Nobles flings Daniel into the lions den. Flaminius at his table beheads a man, to please his whore, who had never seen that butchery before. Nay, the first sin that ever was committed was from this source and fountain. So that Hierome states the fault of Adam, That he ate the forbidden fruit *ne contrà staret delicias suas*, lest he should cast her whom he loved so much into an immoderate dejection. He that strives to please another, hath lost himself; he squares his actions by his eye, not by the rule. *Quis placere potest populo, cui placet virtus*, saith Seneca: He that strives to please the people, is not well-pleased himself with Virtue. For that art which gains the people, will make the like unto them. If Herode will please the Jews, he must vex the Christians, and be as cruel as a Jew. *Non probabant nisi quem agnoverint*, They approve none but whom they acknowledge; nor can any please them who is not wholly theirs. When I see thee famous in the peoples mouth, when the women and the children cry thee up, when thou canst not stir but applause doth follow thee, when the people cry aloud, *The voice of a God, and not of a man*, dost thou think I count thee happy? No; I pity thee, *cum sciam quæ via ad istum favorem ferat*, because I know the way that bringeth thee to the peoples favour is of their own chalking out. They commend none but they make him their slave. If thou wilt purchase their breath, thou must sell thy honesty. If thou wilt please them, thou must be factious, or commit a murder. If Herode will make the Jews his friends, he must be an enemy to the Christians; The head of James must be stricken off, and *Peter* must *be kept in prison*.

We have now done with St. Peters part; and in the next place must take notice of the behaviour of the Christians. And you may know them to be Christians by their devotion and compassion. Θεῖον τὸ συμπαθὲς, *It is a Divine thing to be compassionate*, a true badge and mark of those who are commanded *to be perfect, as their heavenly Father is perfect*. And therefore Tertullian tells us that even amongst the heathen, Professors of Christianity were not called *Christiani*, but *Chrestiani*, from a word signifying *sweetness* and *benignity of disposition*. Is St. Peter in prison? they are not free. Is he in fetters? their Compassion binds them in the same chains: And though he alone be apprehended, yet the whole Church doth suffer persecution. For it is in the Church as in Pythagoras his family, which he shaped and framed out unto his Lute: There is 1. ἐντονία, *an integrity of parts*, as it were a set number of strings; 2. συναρμογὴ, *an apt composition and joyning of them together*. The parts are συναρμολογούμενα, *coupled and knit together by every joynt*, saith the Apostle, even by the bond of Charity, which is *copulatrix virtus*, as Prispes calleth it, that virtue which couples all together. And then 3. every string being sought in its right place and order begets a harmony. This was the face of the primitive times, when the very name of *Christianity* was accounted as a crime; when the Devil and Judaism and Heathenism strove joyntly to destroy the Gospel in the bud. When cruel Tyrants spake nothing but bonds and torments and imprisonment, then Charity broke out in a pure flame, by which the afflicted receiveth warmth from each other. Seldome but they found comfort assoon as imprisonment. And if the Churches keeper forbad a personal visitation, *mittebant libellos consolatorios*, saith *Rhenanus*, upon Tertullian; their hearts were enflamed with compassion; and that did soon dictate an epistle of comfort. That *too much Charity*, as Eusebius calls it, *lib.* 7. of the Christians in Alexandria, when the pestilence had

had ſpread its contagion in that city, may in theſe times of ours, which hath fulfilled the Apoſtles propheſie, 2 *Tim.* 3. 1. move us to wonder, though not to imitation. The Pagans, ſaith he, forſook their friends, though of neareſt alliance, upon a fit of ſhivering, or a pale look; when the Chriſtians did diligently miniſter to their ſick, though they ran into the mouth of danger; and to ſave their friends lives endanger'd their own; yet they preſumed their compaſſion might ſtile it Martyrdome. If we now caſt a look upon theſe our times, we ſhall ſcarce find a ſpark of that fire which enflamed their breaſts, ſcarce a degree of that heat of Charity. We have ſtrangely degenerated from our forefathers, and retained nothing of them but the name of *Chriſtians*. We have not compaſſion enough to follow St. Peter into priſon.

But in the next place, to make one ſtep further, Compaſſion, if it be right, is not an idle but a ſerious thing, will not reſt in the heart, but will publiſh it ſelf. If you ſee it not active in the hand, you ſhall hear it vocal in the tongue. It will open the mouth, and pant, as David ſpeaks, and pour forth it ſelf in prayer and ſupplications. My Text tells us that *prayer was made by the Church.* And μία ὅπλον ἐστὶν ἐκκλησίας, ſaith Epiphanius; *The prayers of the Church are the beſt weapons.* The Superſtition of the Heathens framed their Auguries, their Expiations, their Sacrifices, their Oracles, their Omens, their Rings, their Inchantments, their Supplications, their Triumphs, to keep off miſery, to procure happineſs, to begin, to tranſact, to end publick buſineſſes: *Chriſtiani unicum & ſimplex habent remedium*; Chriſtians have not ſo many remedies, but one which is more ſoveraign and powerful then they all. They plyed their ſuperſtitions, as they did their Gods: We have but one God, and in all our miſeries but one refuge, our recourſe by Prayer unto him.

I will not frame a panegyrick on Prayer, but rather commend the Churches prayer here: 1. Becauſe it was of the whole Church, and moſt likely met together in publick, as many Interpreters collect. For though private prayer be of ſingular uſe, yet it cannot be of that force which Prayer hath when made in publick. St. Chryſoſtome is peremptory, *Thou canſt not pray ſo well at home as at Church: There thou findſt many fires to kindle thy zeal, the Example of others, the Reverence of ceremony, the preſence of God, the Place it ſelf. Coimus quaſi manu facta*, ſaith Tertullian; We meet together as an army, to beſiege, compaſs, and invade the Majeſty of heaven. God requires not only private devotion, that thou pray to him in thy cloſet, but he farther requireth that prayers be made in publick by troops and aſſemblies of men. Such was the force, ſaith St. Chryſoſtome upon this place, of publick prayer that it brought down an Angel from heaven, broke St. Peters chains, opened the priſon doors and the city gates, and led the Apoſtle to the very place where many were praying for him.

That which in the ſecond place commends their Prayer is, that it was ἐκτενῶς, *inſtant and earneſt.* For *fervent prayer prevaileth much*, ſaith St. James. Otherwiſe, if it be faint and heartleſs, it is but breathed out into the ayr, there to vaniſh; it is loſt in the very making, and like a Glaſs in the very blowing, falls to nothing, yea (which is worſe) it is turned into ſin. We may think perhaps that it is a great boldneſs thus to urge the Majeſty of heaven: But we much miſtake the God we pray to. He thirſts as it were, to be thirſted after, ſaith Nazianzene; he loves to be intreated; he commands us to be urgent: and thus not to be bold, is to be too familiar with him. To think he will hear us at the firſt, is to ſet up an Idole, a God of our own making. For what elſe is Idolatry but a miſtake of that God

whom

whom we chuſe to ſerve and worſhip? God is a God of ſtate and magnificence, *qui ſolet difficilem habere januam*, a God whoſe gates will not open ſo ſoon as we ſuppoſe. We muſt knock, and knock again. Though he hear not, we muſt call till he do hear; and though he open not, we muſt knock till he do open. This is that welcome force by which *the kingdome of heaven is taken by violence.* This is the way by which God delighteth to be wooed and won, to be beſieged and conquered. For this very end doth God delay, and doth not preſently ſend his Angel. *Commendat dona, non negat*, ſaith St. Auguſtine: His delay is not a denyal, but a commendation of his gift. Thy hunger will make thy meat the ſweeter; and thy frequent prayer will not only obtain, but enlarge thy ſoul, and make it more capable of that good which thou doſt long for. *Deus exercet deſiderium, quò poſſimus capere quod præparat dare*; God exerciſes our deſire, not to dead and deſtroy it, but, as the ayr doth fan a torch, to make it burn the brighter; ſo doth he kindle thy deſire, not extinguiſh it; and ſo makes thee fit for that which he intends to give. By this we learn more and more to ſtand in awe of his Majeſty, to love his goodneſs, and our Piety hereby encreaſeth, as Heat doth by motion and agitation. We learn to carry God about with us in every contemplation, in all our thoughts; as he that looks upon the Sun with a ſteddy eye, though he remove his eye, yet hath the image of the Sun preſented in every object he beholds. I might be infinite in this ſubject: but this one example of the Church is enough to perſwade you that God doth not only require *modeſtiam fidei*, the modeſty of your faith and private devotion, but the urgency of your publique piety, ἀναίδειαν, as St. Luke calls it, an holy *impudence*, and violent importunity of prayer; which may look upon the very face of God, and ſtare upon him, which will take no denyal, but, as the Fathers expreſs it by a ſtrange kind of phraſe, ἀναιδεῖν τὸν Θεὸν, *even make God aſhamed*, and ſo yield at laſt, and grant you your requeſts. When St. Peter is in priſon, when any affliction fetters our brother, we muſt then pour forth our ſupplications, and call up all the forces of our ſouls, and pray not coldly and faintly, as if we cared not whether we were heard or no, but ἐκτενῶς, *earneſtly and without ceaſing*, as if we would not be denyed.

For concluſion then; St. Peter is ſtill in priſon. Many a Chriſtian is in miſery and irons; many poor and naked and deſtitue, *quibus cauſa paupertatis probitas fuit*; the only cauſe of whoſe poverty is integrity of life and converſation; who might have been rich perhaps if they could have been diſhoneſt; of whom the world is not worthy. Nay, many a ſoul, and thy own ſoul too, is ſhackled and manacled with many ſins and perturbations of the mind, wallowing in the filth and mire of luſt: which is, not to be in priſon only, or to ſleep between two ſouldiers, but in the Platonicks phraſe, ἐν ᾅδου ὑπνοῦσθαι δεδῆσθαι, *to be aſleep in hell it ſelf.* Here, here is matter for thy Piety to work on; here pour out thy bowels of compaſſion; here drop thy tears, the only *aqua fortis* to eat theſe chains aſunder: here ſpend thy devotion, thy intention, thy zeal, that it may increaſe, like the Widows oyl, in the pouring out, and caſt ſuch a ſavor on thy actions, *ut & opera & ipſe ſomnus ſit oratio*, that every work, nay, thy very ſleep, may be a kind of prayer. You have the example of the Church here, and of the Church in following ages. Τῶν νοσούντων καὶ αἰχμαλώτων, was in their σωματικὴ, and part of their Letany: They prayed *for men diſeaſed, for priſoners and captives.* And they prayed μετὰ παρρησίας, *with great earneſtneſs and intention*; with their eyes lifted up, and their arms ſpread abroad, not only to expreſs the paſſion of our Saviour, but to manifeſt alſo the heat of their devotion. You have the ſame incouragement, the ſame God, much more attentive in hearing then you are intent in praying; who will

will hear you when you call; who will hear you before you call; and upon your earneſt and continued prayers for any St. Peter, for any ſick afflicted Saint, for your own ſouls, will make ſome light of comfort ſhine in the very priſon; will call back his deſtroying Angel, and ſend a meſſenger of comfort unto you, who will take thy ſoul out of priſon, and deliver it out of the hand, not of Herode, but of the Devil, and from all the expectation of his evil Angels, and will ſet thy feet at liberty, to walk before him in the land of the living.

The

The Twentieth

SERMON.

Pſal. XXXVII. 11,12.

For yet a little while, and the wicked ſhall not be: yea, thou ſhalt diligently conſider his place, and it ſhall not be. But the meek ſhall inherit the earth.

THeſe words, are like the Pillar of the cloud, *a cloud and darkneſs* to the Wicked, but *giving light* to the Meek *in the night*, in the darkeſt night that Affliction can make. They are words of terror, and they are words of comfort: of terror to the Wicked; *Why boaſteſt thou thy ſelf in miſchief, thou mighty man? The goodneſs of God endureth Continually.* His eye watcheth every thought and imagination; it follows thee in all thy wayes: and *yet a little while*, and his hand will tumble thee down into the pit which thou haſt made. And they are words of comfort to the Meek, which now ſigh and groan and cry unto the Lord: as *the Souls under the Altar. How long, Lord? how long doſt thou not avenge* our cauſe? *how long ſhall the wicked triumph?* Why, wait on the Lord: *ADHUC PAULULUM, yet a little while*, and this night will paſs, and the day will break, and *you ſhall ſee the Salvation of the Lord. Yet a little while, and the wicked*, which *flouriſh like a green bay-tree*, ſhall wither and ſhrivel and be cut off: He that thought he had built himſelf up an everlaſting habitation, ſhall have no being; and he that made the world his own, ſhall have no *place*. And *yet a little while*, and *the meek*, who have not a foot of ground, *ſhall inherit the earth*; and they whoſe Sorrows were multiplied every day, *ſhall delight themſelves in the abundance of peace.* And as theſe words bring comfort to the one, and terrour to the other; ſo they plead ſtrongly for the Providence of God againſt them both: Againſt the Wicked, who fight againſt Heaven it ſelf, and ſtrive to put out the eye of Gods Providence, and are as bold and daring in their proceedings, as if God had no eye: And againſt the Meek; who when God doth but *touch* them, as Job ſpeaketh, thinks he will deſtroy them; and when he doth but withdraw himſelf to call them after him, are too ready to forget that even then his wing of protection is ſpread over them. For behold, the providence of God is awake, , when they both ſleep; is then working to the end, when they ſee it not; is then preparing a ſword to enter the bowels of the one, and a ſhield to defend the other, when the one thinketh he can never be moved, and the other is in the duſt. And though it move along in hidden and obſcure wayes, that we can no more perceive it than the paſſage of a Ship in the Sea, or of an arrow in the air, yet it alwayes comes home to the mark, and is moſt evident in the deſtruction of the one, and the Salvation of the other. *For yet a little while, and the wicked ſhall not be*, &c.

Exod. 14.19, 20.

Rev. 6. 9, 10.

We ſhall not need to ſtand any longer upon deſcant, or to uſe any curioſity in the diviſion of the Text: Which many times is but like the long tuning of an inſtrument, which diferreth the Muſick, and makes it ſhorter: or as Muſick, it is heard, and perhaps delights, and that is all. I never yet loved to put a tune to Divinity. The Notes which my Text doth naturally yield are theſe three: Firſt, we may obſerve Gods Patience and Delay both towards the Wicked, and towards the Meek; *ADHUC PAULULUM, yet a little while*, he bears with the one, and helps not the other: Secondly, his juſtice on the Wicked, which ſtrikes at laſt, though it ſtrike not ſo ſoon: For the Wicked himſelf, *NON ERIT, he ſhall not be*; and for his Place, *NON EXSTABIT, it ſhall not be found.* 4. Laſtly his Goodneſs and Mercy to the Meek: Though they be driven from place to place, though they have no place, yet *HÆREDITABUNT TERRAM, they ſhall inherit the Earth.* And with theſe we ſhall exerciſe your Chriſtian Patience and Devotion at this time. And firſt of the firſt.

ADHUC PAULULUM, Yet a little while. And *a little while* is too long to men in miſery. For who would ſtay ſo long as to ſalute Affliction in the way? Who can think of it, and not be afflicted with the very thought? And *yet a little while* is too long to men who make their Strength the Law of unrighteouſneſs. Their reign is too long, though it be but an hour.

2 Pet. 3. But *God is not ſlack concerning his coming, as ſome count ſlackneſs.* Not ſlack to the Wicked: for vengeance hovers over his head: Not ſlack to the Meek,: for *his Salvation is nearer* than he can believe. In this *little while* coals of fire are kindling, which muſt fall upon the head of the Wicked, and leave him without excuſe; and in this *little while* God is hearkning to the cryes and groans of his Meek ones, and even in this ſtay doth make haſte to help them. Upon this *little while* depends eternity of puniſhment to the one, and eternity of peace to the other. Nor can we complain of the delay of that which will ſurely come to paſs. Beloved, God hath theſe pauſes and intervals and halts in all his proceedings; in his puniſhments, and in his deliverances. He ſeems to ſtudy and meditate and uſe a kind of deliberation. He works as it were by rule and line. When God would build up Jeruſalem, he promiſeth

Zech. 1. 16. that *a line ſhould be ſtretched out upon her.* And when he would deſtroy

Eſa. 34. 11. the Idumæans, he threatens, that *he would ſtretch out upon them the line of confuſion.* So that when he will deſtroy, and when he will build; he ſtretcheth forth a line. It is a Metaphor taken from Building, which is a work of time and deliberation. God is not ſudden to lift up his hand to ſtrike, nor is he ſudden to ſtretch forth his hand to help; but, as Builders do, he firſt ſits down, and thinks, he takes time as it were, he fits and prepares his inſtruments, he ſets every thing in order, and, as wiſe artificers do, he works by line and meaſure; that he may make good his juſtice on the Wicked, and magnify his mercy on the Meek. How long did the Lord endure the old world? even *a hundred and twenty years, while the Ark was a preparing*: And then there was a new *Æra*; the Deluge brake in. How long did he bear with the Amorites? Even till *their Wickedneſs was full*, and ripe for judgment, as corn in harveſt is for the ſickle? How long did he forbear his own people, firſt the ten Tribes, and then the other two? Even *till there was no remedie*, no hope of amendment; till the Prophets cryed out *HOASH, It is deſperate; There is no hope; All is loſt.* Nor need we wonder at this his delay, ſince the reaſon of it is plain and evident. For God to manifeſt to the world, that *his wayes are not as our wayes*, but that he walks in a higher ſphere, beyond the reach of a carnal eye, preſenteth himſelf ſometimes in a ſhape contrary

to

to our expectation; nay more, doth those things which bear a resemblance of some opposition and repugnancy to his known and declared will. And this he doth as it were on purpose to put our Faith and Constancy to a tryal; to ask us the question, (and his afflictions are but questions) Whether we will take him to be our God though he change his shape, and worship him as well in his thunder as in his still voyce, and call him *Father* in as loud an accent when he strikes us as we do when he favours us. Or else, on the other side, he doth it to besiege and compass in obstinate offendors, to shut the wicked up in their own net, to bury them in their own pit, and to strike them thorough with their own sword; and, as they have sported and trifled with his judgments, so to mock and delude them, that they shall not easily know when or how they are led to destruction, or not know it till it be too late, but run on in a merry dance to their ruine and into Hell at once. God promises to love his Meek ones, and *to defend them as with a shield*; yet sometimes he so handles them as if he loved them not, or had left off to love them, or would not hear and help them; stands as it were at a distance from them; but even at this distance he is nigh to them that fear him. Again, though he have threatned to *rain fire and brimstone upon the wicked*, yet many times he stays his hand, and doth not strike; he makes as if he would not punish them, so that they walk *delicately*, like Agag, and say, *Surely the bitterness of Death is past*. Nay, often seems to cast an eye of favour upon them, not to delay the blow, it may fall yet heavier, but (which flesh and bloud too oft kindles at, and frets it self) to give them those rewards which are promised to Godliness. He fills their Granaries; he makes them mighty in power, and to reign as Kings (and would to God they did reign as Kings, and not as Tyrants) he crowneth them with happiness; he seems to plead their cause as if it *were just*, even against his own cause; he makes them stronger than those whom he commands to oppose them, and as bold and familiar with him as if they had him in a string. But in this pleasant dream, in this great security, upon the sudden, when their prosperity hath befooled them, when they are ready to conclude they are good because they are temporally happy, and that they have as good a title to Heaven as they have to the Earth, (and I fear indeed they have but as good a claim to the one as they have to the other) in the midst of these big and triumphant thoughts God falls upon them, and makes that which was their triumph their ruine. He striks them at once for all; he strikes the timbrel out of their hands, and in the place thereof he leaves the cup of trembling. He makes them see that they were the poorer for their riches, the baser for their honour, the weaker for their power, and most wretched for their happiness; that their successful proceedings, which they boasted of, were but as a beam darted from the Sun before a Tempest. And now how fearfully and horribly are they consumed, and brought to utter desolation. Nor is this unjust with God: For he comes not in this tempest till their obstinate impiety force him out of the cloud, where he lay as hidden. He doth not tell the Wicked that this *PAULULUM*, this *little while* is theirs, and that they may do what they will in it, even beat their fellow-servant without fear of punishment; that, like Behemoth in the book of Job, they may *drink up a river*, and make it their sport to *draw up Jordan*, even a whole Kingdom, *into their mouth*. I dare say there was never any *PAULULUM*, never any so little *little while*, in which God granted such a Commission. But the Wicked abuse his long suffering and Divine indulgence. They sport in this *little while*, they send forth their edicts and make Orders against Law, and Declarations against the Truth; they teach God himself how to speak in Scripture, and account that as an applause of their designs which was but an in-

Psal 11. 6.

1 Sam. 15. 32.

vitation to repentance. And this is a bold Remonſtrance againſt the King of Heaven himſelf.

And therefore this *yet a little while*, this Divine Patience, hath an effect anſwerable to the diſpoſition and temper of thoſe on whom it is ſhewed. To them that make this *PAULULUM* God's *PAULULUM*, that make uſe of this *little while* as of a little while, and therefore make haſte to be reconciled, it is redemption and deliverance. But to thoſe who will be *Domini rerum & temporum* will be Lords and commanders of this *little while*, and ſo let it out to their own Luſts and ungrounded imaginations, it is but *a little while*, and ſoon ends in eternal deſtruction. God hath them in a chain, and when they have run out their length, he gives them a check, and pulls them on their back.

2 Pet. 3. 15. *The long ſuffering of God is Salvation.* But when men value it not at its true rate, nor account it what it is, but make that which is *Salvation* ſomething elſe, even turn it into an Apology for ſin, count it an applauſe from God himſelf, and make it a confirmation of their deſigns, how illegal and unwarrantable ſoever; then it is juſtice with God to kill up in ſuch men all ſeeds of Grace, to ſtrike them with the ſpirit of error and madneſs, to withhold his Thunder, and in a manner to diſſemble with them, and deceive them; *non dignari iraſci*, not to favour them ſo much as to be angry with them; to take off his jealouſy from them, as the Prophet ſaith; that they ſhall have eyes, and ſee not; ears, and hear not; that they ſhall have τὸν ἀδόκιμον, as the Apoſtle ſpeak, *a reprobate mind*, and τὸν ἀντίτυπον, as Theodoret renders it, *a reverberating mind*, a heart of marble, to beat back all *the words of the wiſe*, and the word of God it ſelf; to open their ears to one fool, who ſhall perſwade them *to kick againſt the pricks*, and to ſtop their ears to *ſeven wiſe men that can render a reaſon*; to rejoyce in the error of their wayes; to think to build up Religion upon the ruines of Chriſtianity, and to purge the Church with bloud; to count it a ſavory language and the holy tongue to revile their Prince; to call Diſcharging of great Ordinance at him *fighting for him*, and Murdering of Charles *preſerving of the King alive*; to call them *the only Seers* who are blind, and thoſe *the trueſt Prophets*, who, like Balaam, will riſe up early in the morning to curſe Iſrael for reward or rather ſuch who are more like the Aſs than that Prophet, who uttered words indeed, but underſtood not what ſhe ſayd; or rather indeed not ſo wiſe as that beaſt: for what ſhe ſpake was ſenſe, and full of reaſon; a language which thoſe of them which I have heard ſpeak (and thoſe were not a few) I am ſure have little skill in; to think this, and ſpeak this, and do this, and call it *the Defenſe of the Proteſtant Religion*, as if the Papiſt were to be carried out upon the Atheiſts Shoulders; to do this, and more than I could believe from any witneſs but my Eye: *I* ſay, It is juſtice in God to ſuffer ſuch Giantlike Sinners to do this, and that for *a little while*; and in this *little while* (which was time enough for avoyding the blow) to whet and furbiſh his ſword, and then to make it drunk in the bloud of theſe his enemies. It is the Nature of Delay in other things to hold back and hinder our proceedings. For not to do a thing betimes and in its proper ſeaſon is to rob our ſelves of the faculty of doing it at all. But it holds not true in Gods Puniſhing of the Wicked. For *gravitate ſupplicii moram penſat*, He ſupplies and makes up the delay in puniſhing with the ſmart of the blow when he lights. His wrath, like wind ſhut up long in the Caverns of the earth, at laſt breaks forth in a Tempeſt. *For yet a little while, and the wicked ſhall not be; thou ſhalt diligently conſider his place, and it ſhall not be*, &c. And ſo we paſs from the Delay to the Certainty of Gods Juſtice on the Wicked and of his delivery of the Meek: My ſecond Obſervation.

Let

Let all the earth rejoyce before the Lord: for he cometh, for he cometh to judge the earth, ſaith the Prophet David. Flatter not thy ſelf then that he defers his coming. *For he cometh, he cometh.* He is ſet out already, and well on in his journey. When this *little while* is paſt, at the appointed time you ſhall ſee him with his ſword and his quiver. *Plures idcirco Domino non credunt, quia ſeculo iratum tamdiu neſciunt*; Many men think that God is like unto themſelves, obſerving their actions no more then they do his commands, becauſe he thunders not from heaven, nor ſends into the world what that Tyrant wiſht for in his dayes, ſome ſtrange, unheard-of calamity. Many run away with the burden of their ſins, and feel it not, becauſe God ſends not a fire into their bones. But the Father will tell us, *Malus interpres Divinæ providentiæ, humana infirmitas*: The weak eye of man may read many lines through which the Providence of God doth run: but we commonly do erre in our interpretations: That gloſs muſt needs be accurſed which Fleſh and Bloud, which our ſenſual luſts and affections do bring. Divine Providence is moſt methodical in thoſe actions which perhaps to us appear under no other ſhape but of confuſion and diſorder. It conſiſts in the ordering and bringing things to the right end: And be the way what it will, God leads and drives every thing to that end which his Wiſdome hath fitted to it. The meek he leads to bliſs; but through many afflictions; which may form a crooked and uneven, but is the neareſt way. The Wicked tend to deſtruction, as naturally as a Stone doth to the center. Whether the sky be fair or cloudy, be the paſſage what it will, yet the Wicked in his higheſt pitch thither falls at laſt. Sometimes Providence diſplayes it ſelf openly before the Sun and the people, in the deſtructions of the wicked; ſometimes it works more inviſibly: but whether ſecretly or openly, *day unto day teacheth knowledge*, and in the end of their dayes God will write this truth with their bloud. Though they work never ſo privily, as it were in a vault; though they make Religion it ſelf a vault to hide their deſigns in, yet *their damnation ſleepeth not*; but God at laſt will find them out, and ſtrike them to the ground, even in thoſe Meanders and Labyrinths which they made to hide themſelves in. The Philoſopher tells us the greateſt tempeſts are not of long continuance. No whirlwind laſteth a day, no not an hour. And *as a whirlwind paſſeth, ſo is the wicked no more.* Prov. 10. 25. Suppoſe he here rage, and with his breath kindle thoſe coals which conſume a kingdome; Suppoſe he diſpoſe of mens goods and lives at pleaſure; yet he paſſeth away as a whirlwind; he drives down all before him, and maketh a huge noyſe, and preſently is not. Suppoſe he fill up a page in Chronicle; yet what was before in action, is but now in ſtory. All we can ſay is, *that he was*; *At ſuch a time there was a ſubtle Traytor, a politick Devil.* And we may both write and ſay it, *At ſuch a time there was a whirlwind.* What did Sennacherib get by advancing his banner againſt the City of God? Even this, To preach by his ſtatue, *Let him that looketh on me learn to fear God.* What did Herod get by caſting of Peter into priſon? He *was ſmitten by an Angel, and eaten up of worms.* What did Pharaoh get by flinging the children of the Hebrews into the river? He brought him into his Courts who deprived him of his Crown and life. *The wicked is ſnared in the work of his own hands.* Pſal. 9. 16. *This*, ſaith St. Baſil, *is not added as a puniſhment onely; but it is the very nature of Sin to make a nett and to digg a pitt for it ſelf.* The cruel man is his own juſt executioner; nor is he taken ſo much in the hands of God as in his own. What did ever any ſeditious and turbulent ſpirits gain in the work which ſhould be as Hell it ſelf? There is nothing to affright, no grudging of conſcience, no fear, no ſcruple, no ſad reluctancy or dejection of ſpirit; and this for *a little while*: But look up anon, and you ſhall ſee them lifted up indeed; their heads lifted up on high, ſo high

high, that the ravens of the valley may pluck out their eyes: A woful indeed, but a uſeful ſpectacle. It thus beſpeaks every paſſer-by, *My ſon,*
Prov.24. 21, *fear thou God, and the King, and meddle not with thoſe who are given to change.*
22. *For their calamity ſhall riſe ſuddenly; and who knoweth the ruin of them both?* Look upon thoſe ſons of Belial *who are given to change*, who, like Cleon in Athens, wiſh for wars and civil tumults, thereby to advantage themſelves, and to ſodder up their eſtates broken by intemperance and prodigious luſt; who are never warm, but when a Kingdom is in combuſtion. Look upon them, and mark them, how horribly they are conſumed and brought to deſolation before the Sun and the people. Behold Corah and his mutinous conſpirators ſwallowed up alive of the earth, and going down quick into
Numb. 16. Hell. Behold Bigthan and Thereſh hanging at the Court-gate. Behold Abſalom
Eſt. 2. Sam.18. hanging on a tree with three darts through him. Behold one in a moment, and in the twinkling of an eye falling down with a ſhot from a Church, who had devoured all the Churches in the land, in his thoughts: And in that leſs then a moment he and all his thoughts periſht. Behold another Sheba receiving his death-swound in that very field, where he firſt blew the trumpet. A Northern army may break in upon the children of Iſrael; but God tells them that *he will remove this Northern army farr off, and drive them in-*
Joel.2. 20. *to a land barren and deſolate.* Nay, but if Religion muſt whet their ſword (for how little of the thing it ſelf they have is but too manifeſt) if they will by violence enter into a land which is none of theirs, ſome of them ſhall poſſeſs it indeed, yet but ſo much of it as ſhall make them a grave: Others ſhall be captives in it to thoſe whom they threatned to bring into captivity: And for the reſt, no land can be too barren or diſſolate for them. I confeſs it is not ſafe to make too bold a deſcant upon thoſe calamities which indifferently befall both good and bad; but when they are ſo remarkable and ſo ſignal, it is not good to neglect them. This I dare commend unto you. In whoſe hands ſoever you ſee the inſtruments of injuſtice and cruelty, think you ſee that man digging a pit for himſelf. When his anger is higheſt, when the tempeſt is loudeſt, his *PAULULUM*, his *little while*, is drawing to an end: and be ſure of it; it will breath it ſelf out whilſt it ſeeks to deſtroy. *Why art thou then caſt down, O my ſoul? why art thou ſo diſquieted within me?* Diſquieted, to ſee wicked men in arms? which being interpreted, is to haſten to their deſtruction. It is not their power, but our ignorance of Gods wayes, which caſts us down, and thus diſquieteth us: *Nihil imperitiâ impatientius*, Nothing is more impatient then Ignorance: To it every breath is a tempeſt, every cloud an inundation, every frown a deſention; *ADHUC PAULULUM, yet a little while*, a ſpan of time, is a kind of eternity. Why, *hope in God*, wait on the Lord, *yet a little while*, who waiteth upon thee from thy mothers womb to thy gray hairs: *Poſſeſs thy ſoul with patience* under that hand which in this *little while* is working thy Salvation. *For yet a little while, and the wicked ſhall not be.* It is a ſad theme we are faln upon, the Downfall of the wicked. We will therefore withdraw your eyes from Gods Sword to his Mercy-ſeat, and lead you from the power of his Wrath under the wing of his Protection, while we conſider and examine the Priviledge of the Meek; *The wicked ſhall not be: but they meek ſhall inherit the Earth.* My laſt is Servation.

And when all is done, when we have wearied our ſelves and our imaginations in ploting for wealth and honour, we ſhall find that we are as far to ſeek as when we firſt ſet out; that we have labour'd for the wind, for that which is not bread; like thoſe Spirits in Minerals which Cornelius Agrippa ſpeaks of, which dig, and cleanſe, and ſever metals, but when men come, they find nothing is done. Let us therefore learn to ſeek the price

price of the world in our own breasts. And when Policie and Power and all our busy endeavours fail, our very silence and our Meekness shall purchase for us *the inheritance of the earth.* Nor need we take this *earth* for that *new earth* discovered by St. Peter, or with others, for the land of Caanan, into which *the meekest man on the earth* was not suffered to enter. But we may take it, for ought I see, (and I have St. Augustine and St. Chrysostome on my side) for this habitable earth, which is divided amongst so many nations by the sword and violence. And lend but your Patience, and we shall take some pains to make it good in the very letter. 1 Cor. 4. 3.

What is thy Beloved more than other Beloveds? It is spoken to the Spouse. So, what is Meekness more than other virtues? We may say, Here is *Synecdoche speciei*; one particular taken for the General, one Virtue for all the rest. Or the Effect is put for the Cause; because Meekness is one of the principal and cheifest parts of holiness. But if you will give me leave to conjecture, the holy Ghost may seem in this Promise at once to shew the condition of the Church, and to comfort her; and because, being layd hard at on every side, she stands in need of this virtue more than any other, to fit and fashion the reward to the virtue, to cherish and exalt it in us with the promise of something beyond our expectation, even *the inheritance of the earth.* And indeed what fitter reward can there be of Meekness? What more fit and just, than that they who have been made the anvil for injuries to beat on, who have been *viri perpessitii*, as Seneca speaks of Socrates, *men of great sufferance*, who have suffer'd not only their goods to be torn from them by oppression and wrong, but their reputations to be wounded with the sharp rasor of detraction, and have withstood the shock of all, *spectantibus similes*, with the patience of a looker on, should be raised and comforted with a promise of that which their Meekness gave up to the spoil; and that by the providence of God, which loves to thwart the practice of the world, they should be made heirs even of those possessions which the hand of Violence hath snatched from them; It is a common proverb in the world, *Cum lupis ululandum*, That amongst a company of Wolves we must howl as loud as they; for he that amongst Wolves will make himself a Sheep shall be sure to be eaten. *Vim vi repellere*, To arm our selves with force against violence, and with Circumspection against deceit, To be ready to strike with one hand whilst we defend ourselves with the other, are lessons written upon every post, the neglect of which will entitle us to Folly, though in other things we be as wise as Solomon. What *though we speak with the tongues of men and angels?* What *though we understand all mysteries and all knowledg*; What *though we have all faith, even to remove mountains?* yet if we want this ἀγχίνοια, this *quickness and dexterity of wit*, in removing those obstacles and retardances which are laid in our way to honour and wealth, we *are but as sounding brass or tinckling Cymbals*, not to fright our enemies, but to make them sport and melody. But St. Hierome will tell us. *Aliud est judicium tribunalis Christi, aliud anguli susurrorum*, that there is great difference between the Judgment of the world and the Tribunal-seat of Christ. *What a vain fellow was David to day?* sayth Mich. when *he danced before the Ark. He did it as a man after my own heart*, saith God. *He is a weak man*, saith the world, *and knows not to tread those paths which lead to honour and preferment*; but, *He is my Souldier*, sayth Christ, *and will take the kingdom of heaven by force. It is a very small thing to be judged of the world, or of mans judgment.* O let me even wear that fools coat which shall be changed for a robe of glory! The language of the world is, ἢ δύχη, ἢ βίᾳ. He that will be rich, must ask council of his wits, must betake himself to violence, must some-

Cant. 5. 9.

2 Sam. 6. 20.

1 Cor. 4. 3.

time

times lurk like a ſerpent, and at other times roar like a lion. For this ſheepiſh virtue of Meekneſs is like the *equus Sejanus*, a certain horſe which none could ever thrive that kept him. This Divinity goes for Orthodox in the world. But David, a man of war, of whom it was ſung that *he killed his ten thouſands*, tenders us a doctrine of another ſtrain, *ſhews yet a more excellent way*, by ſo ridiculous and contemptible a virtue as Meekneſs to purchaſe the inheritance of the Earth.

And indeed if we look nearer upon Meekneſs, and behold the beauty of her countenance, we ſhall even fall in love with her, as with the moſt thriving virtue, as with a virtue which will place us in a more firm and ſetled poſſeſſion of that which is ours, then all the Engins of deceit, then all the weapons of the mighty. But becauſe moſt men are hard of belief when they are told that *Godlineſs is great gain*, and that we may encreaſe our ſtock by looſing it with Patience, and rely on their own brain and reach, as a ſurer ſtaff to walk with then the Providence of God, I will make this yet plainer by reaſon, and lay it open and naked to the very eye.

To this end we may obſerve two divers and contrary diſpoſitions in the nature of Man, by which we may divide and diſtinguiſh almoſt all the world: The one rough and ſtern and contentious; which is moſt remarkable in evil men. Ἰταμὸν γὰρ καὶ τολμηρὸν καὶ πλεονεκτικὸν ἡ πονηρία, ſaith Demoſthenes; *For wickedneſs is commonly bold and daring and contentious.* I never yet ſaw the Face of braſs; but the Heart was adamant. Take it in St. James expreſſion, *The wiſdom which deſcendeth not from above is earthly, ſenſual, and diviliſh, full of tumult and confuſion.* The other, that which the Philoſopher calls Jam. 3. 15. ὑγρὸν καὶ μάλακον ἦθος, *a ſoft and ſweet and flexible diſpoſition*, which is the common character of a good man. Καλοκαγαθία ἠσύχιον καὶ ἥμερον ἐλαττωθῆναι, ſayth the ſame Orator; *For Goodneſs is peaceable and gentle, eaſy to be intreated, ready to be diminiſhed and brought low by oppreſſion, evil and ſorrow.* Now take a ſurvey of them both. The firſt naturally produceth Fear; Fear as naturally begetteth Hatred; which is longer-lived than Fear. *Hatred raiſeth up Contention*, ſaith Solomon; which ſeldom endeth but in the deſtruction of thoſe we hate; whom we ceaſe not to hate till they ceaſe to be; But Meekneſs is her own ſafeguard and caſtle of defenſe,

> ——*Rerum tutela ſuarum*
> *Certa magis,*

and keeps us in quieter poſſeſſion of that which is ours then the Law can do. Whoever yet took up arms againſt the Meek? Who will purſue a fly, or a dead dog? Who will ſtrive with him, that will not fight? I confeſs, we have of late ſeen a generation (I cannot ſay, of Chriſtians; I cannot ſay, of Men; I know not what to call them) whoſe word is, *Kill and Slay, not only thoſe who are in arms againſt us, but thoſe damned Neutrals:* (For ſo they call them who will not help them kill and ſlay.) But this is not natural and common, but monſtrous and unuſual. All that Meekneſs probably can expoſe us to is contempt: *Et quot contemptu tuti?* How many have made themſelves contemptible to keep themſelves ſafe? Sure I am, Brutus was never wiſer then when he put on the perſon of a fool. I know it is a very hard matter to perſwade the world of the truth of this which I have taught. For as St. Peter tells us, *there ſhall come mockers, who will ſay, Where are the promiſes of his comming? and do not all things continue alike ſince the creation?* So there may be who will ask, Where is the promiſe of the poſſeſſion of the earth made good unto the Meek? Is it not with them as it is with other men? Nay, is it not worſe with them than with any men? Is any man poor, and they are not poor?

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Is any man weak, and they are not weak? Is any man perſecuted, and they are not perſecuted? Are not the Meek every day driven out of their poſſeſſions? And are they not driven out becauſe they are Meek? He that ſhall look into the ſtate and condition of Meek men, will peradventure be fully perſwaded there is juſt cauſe of theſe complaints: And therefore to drown and ſilence them, we muſt remove ſome errors which are caſt as a cloud before our eyes that we cannot ſee the truth of this promiſe, *the meek ſhall inherit the earth.*

And firſt, we muſt not look for certainty *in moralibus*, in matters of this nature, as we do in natural Philoſophy, and in the Mathematicks. This and the like propoſitions may be true, although that which they affirm fall not out *αἰεὶ καὶ παντάχου*, *at all times and in every place.* It is a Topick propoſition, and ſhews what (if we conſider the nature of the terms and of the things themſelves,) is likely to be, we have the very ſame almoſt, Prov. 2. 21. *The juſt ſhall live in the land, and the righteous ſhall remain in it.* And yet no doubt there have been juſt men, who have been driven up and down in the world and not had a hole to hide their heads in. And again, *Mercy doth eſtabliſh the Throne*: And yet we have read of Kings who have loſt their crowns, and that by being too merciful. And in another place, *He that is diligent in his wayes ſhall ſtand before Kings*: Yet we cannot think but that there have been many induſtrious men who never ſaw the inſide of a Court. There is a fair applicability and correſpondency between theſe, Mercy in a King, and a long Reign; Induſtry, and Honour; Meekneſs and the quiet poſſeſſion of the earth; but there is not ſo neceſſary a connexion as there is between theſe, a Man, and a living Creature. If the world were diſſolved, yet this propoſition is everlaſtingly true, *Man is a living Creature.* But many croſs accidents may intervene to make Mercy malevolent, which of its own nature is a preſervative; to keep induſtry in a corner, which of it ſelf doth raiſe the dilligent out of the duſt; and to drive the Meek out of poſſeſſion, who carry about with them the ſtrongeſt title to an *Inheritance.*

A ſecond error there is, and it is this; We are too prone to miſtake the nature and quality of God's Promiſes; and when we read that God will preſerve and continue the Meek in their eſtates, we preſently conceive that God is oblig'd by this promiſe to exempt us from common caſualties, and to alter the courſe of things for our ſakes. When common calamities like an inundation break in and overflow the world, we expect that God, who ſits in Heaven, and looks upon the children of men, ſhould bow the Heavens and come down, and work a miracle for us, even do by us as he did by Noah at the Floud, build us an Ark to float in till the waters abate. Which is no leſs then to dictate to the Wiſdome of God, and to teach him who made the world how to govern it. Beloved, God never promiſed to exempt the Meek from the common caſualties of the world: but he hath promiſed to uphold them in all, and to take care for them in ſuch a ſort as the world never uſeth to do. Will you take a line and meaſure out the circuit of the promiſe and St. Hierome is aſhamed to do it, in his Epiſtle to Dardanus; *Pudet dicere latitudinem terræ promiſſionis*: He was aſhamed to draw the map, leſt he ſhould give occaſion to the Heathen to blaſpheme. For from Joppa to Bethlehem are but ſix and forty miles: and yet God made his people there a mighty nation, multiplied them as the ſtars of Heaven, and made them a fear and terror to the nations round about them. Follow them into captivity and the Pſalmiſt tells us, that *he gave them favour in the eyes of their enemies, and made all thoſe who led them away captive to pitty them.* And it is more to find favour from an enemy, than to have no enemy at all; more to be pittied of our enemies, than to tread them under our feet: for this Pſal. 106. 46.

is to gain a conqueſt even in our chains. Whether in captivity or liberty, whether in riches or poverty, the Meek perſon is ſtill *in manutenentia Divina*, in the hands of a powerful God, who makes good his promiſe even then when it ſeems to be broken.

For, in the third place, many times God's promiſe is made good unto us when we believe it not; for as the Jews would not receive Chriſt himſelf becauſe he came not in that pomp and ſtate in which they lookt for their Meſſias; So if God come ſhort of our deſires, we are ready to except againſt and queſtion the truth of his promiſes. We are at a ſtand, and begin to think that Meekneſs is not ſo thriving a virtue as the Scripture hath made it. Whereas we rather ought to conſider that, be it much or little that falls unto us, it is ſufficient to make good Gods promiſes. For that a Meek man thrives at all, is meerly from God; For conſider the malice and craft of the Wicked, how his eyes are privily againſt the Meek, with what humility and crouching he waits for the prey, and what a Lion he is when he hath caught it; how he pretendeth that God himſelf is his Second and abetter, and though the Devil be his leader, yet he falls on in the name of the Lord of Hoſts; conſider this, and you cannot but cry out, *Digitus Dei eſt hic*; That what part ſoever the Meek man hath in the earth, it is meaſured to him by the finger of God himſelf, who is miraculous in his preſervation.

Again, in the laſt place, this promiſe is *cum conditione*, not abſolute, but made over to us upon condition. *The Inheritance of the earth* is given to us as an handmaid to wait on us to a better Inheritance, even to *an abiding city, whoſe builder and maker is God.* This is the full extent of the promiſe. And therefore if God ſee that earthly poſſeſſions will be as mountains in our way to the heavenly Jeruſalem, we have no reaſon to complain if he romove them. His *mercies are renewed every morning*, and he *remembreth us in our low eſtate, becauſe his mercy endureth for ever.* But if the caſe ſo ſtand, that my portion ſhall be in this life only, then, *Nolo, Domine, hanc miſerecordiam*, ſaith St. Bernard, *Lord, I will have none of this kind of mercy.* If this be the caſe, I had rather God ſhould frown than ſmile on me, I had rather he ſhould wound than kiſs me, and break me on a wheel than lay me in a bed of roſes; I had rather have no place on earth than looſe my manſion in Heaven. If we ask God bread, ſhould he give us a ſtone? if we ask him fiſh, ſhould he give us a Serpent? This bread we ask may be a ſtone, this Fiſh a Serpent, *& liberalis eſt Deus dum negat*; God is very liberal if he deny us what we expect as a promiſe: for the promiſe is fulfilled though he deny us; Still it is true, *The meek ſhall inherit the earth.*

To look back, and ſum up all, and ſo conclude. We have firſt ſeen the Wicked in his riſe, followed him with our eye to his very Zenith, where like a Comet we ſaw him blaze *a little while* and after fall. We have taken the extent of the promiſe made to the Meek, and the full compaſs of his inheritance. And we may now walk about, and tell the towers, and every part of it; That commonly he is full; that God is his ſupply when he is empty; that he ſupplies him by miracle; that if he do not ſupply him, it is for his greater gain; that God is to him both in poverty and riches, both in life and death, advantage. And all this God doth in *a very little while, both pull down the mighty from their ſeat, and exalt the humble and meek.* But what ſhall God, who is the Antient of dayes, only move in this *little while?* and ſhall we whoſe breath is in our noſtrils, ſit down and ſleep, and hope to purchaſe this *inheritance*, in a dream? to think thus of God, is to looſe both the *while* and the *inheritance.* For God doth not ſow Wheat as the Devil doth Tares, *dormientibus hominibus*, while men ſleep. *The time will come*, ſaith our Saviour of his Diſciples, *that the bridegroom ſhall be taken from them; and then ſhall they faſt.* Now this *PAULULUM*, this *little while*,

while, may ſeem to be that time, and the Bridegroom to be taken from us. For his bodily preſence, his preſence by temporal bleſſings, of peace and Health and Plenty, we enjoy not; and therefore we faſt and pray, to ſubdue the Fleſh to the Spirit, that the Soul may be more free and active in operation. The *while* is well ſpent, if we do this. But if we will avoyd the bitter curſe of Meroz, there is ſomething elſe to be done in this *while*. We muſt *come to help the Lord*; help him, by helping his Anointed; help him, by oppoſing the Wicked man; help him, by promoting the endeavours of loyal Subjects; help him, by following peace, if ſo be we can overtake it; help him, by deſtroying thoſe Sins which hinder him in his work. For as many times he cannot puniſh by reaſon of the importunity of our prayers, ſo alſo many times he cannot deliver becauſe of the importunity of our Sins. And he may ſay to us, *let me alone*, in the one, as well as in the other. And if we let him but alone, and hinder him not by the noyſe of our Sins; of Sacriledg, for why ſhould we help them, that rob him? of Oppreſſion, for why ſhould he help them, that grind his face? of Uncleanneſs, for why ſhould he help them that make his members the members of an Harlot? of Revenge, for why ſhould he help them that wound him? of Hypocriſy, for why ſhould he help them that mock him? if we ſilence theſe, then will he move and work forward, and within a *while* perfect his work. And though *the people imagine a vain thing*, though Jeſuites, and worſe than Jeſuites would drive us out of the land, (for the bottomleſs pit never ſent out worſe Locuſts than thoſe, that will eat up their own country) yet *wait yet a little while, and keep his way, and he ſhall exalt us to inherit the land.* Our Silence ſhall drown their Noyſe, our Patience ſhall dull the edg of their Malice, our Simplicity ſhall be wiſer than their Policy, our Weakneſs ſtronger than their Power, and our Meekneſs ſhall be unto us all in all, even Strength and Policy and Deliverance; and all this after *a little while*: And then, where there is no *while*, when Time ſhall be no more, he ſhall lead us into thoſe *new heavens*, and into that *new earth wherein dwelleth righteouſneſs*; where there are no war nor rumors of wars, but joy and peace and immortality and eternal life: Into which he bring us, who is that Prince of Peace, even Jeſus Chriſt the Righteous; To whom with the Father and the holy Ghoſt be all honour and glorie now and for ever.

The One and Twentieth

SERMON.

MATTH. XV. 28.

O woman, great is thy faith: be it unto thee even as thou wilt.

THis woman *came from the coaſts of Tyre and Sidon*, ſaith our Evangeliſt, v. 21, 22. *was a Greek, a Syrophœnician by nation*, ſaith St. Mark, 7. 26. and ſo a Gentile by birth. *Which when we remember*, ſaith St. Chryſoſtom, *we cannot but conſider the virtue of Chriſts coming, and the power of his moſt glorious diſpenſation, which reached from one end of the world unto the other, and took in thoſe who had not only forgot God, but had alſo overturn'd the laws of Nature, and darkned that light which was kindled in their hearts; which called ſinners to repentance, even groſs idolaters, and admitted doggs to eat of the childrens bread.* A Greek ſhe was, and in this ſhe beſpeaks us Gentiles *exire è finibus Tyri & Sidonis*, to come out from thoſe coaſts which whilſt we remain in we are indeed no better then doggs; to leave our ſins, and the occaſions of ſin; to leave the coaſts where Sin breaths, and to come to Chriſt, to be diſpoſſeſſed of thoſe evil ſpirits which vex our ſouls, and will deſtroy them.

The Story of this Cananæan concerns us, you ſee. But wherefore *comes ſhe out of her own coaſts?* You ſhall hear that in her *loud cry*, κραύγασεν, ſaith the Text, v. 22. ſhe ſpeaks it in a ſtill voice, *Her daughter was grievouſly vexed with a devil.* No wind ſo powerful to drive us from Tyre and Sidon to Chriſt, from the coaſts of Sin to the land of the living, as Calamity. When we are vexed, *eximus*; when this wind blows, we preſently bethink our ſelves, and depart out of thoſe coaſts.

But better ſtay at home then not be heard when we cry. She cryes; *but Chriſt anſwers her not a word.* Yet *ſhe cryes* ſtill. *His Diſciples come, and beſeech him*: and then *he anſwers*; but his anſwer is rather a reaſon of his ſilence then a grant. He anſwers that to help her was beſide his errand, that *he was not ſent* to that purpoſe, *but to the loſt ſheep of the houſe of Iſrael. Non oſtiolum ſpei*, not the leaſt wicket of hope is ſet open to her, not any beam of comfort ſhines. Loſt indeed ſhe was, but not *a loſt ſheep*, a dogg rather; and of Canaan ſhe, not *of the houſe of Iſrael.*

Here is a *linguarium*, one would think, a muzzel to ſhut up her mouth in ſilence for ever, a hedge of thorns to ſtop up her way: but Faith and the Love of her daughter drive her on even againſt theſe pricks, and pull her on her knees; προσεκύνει αὐτῷ, ſaith the Text; Like a Dogg ſhe croucheth before him, *ſhe falls down and worſhips him, ſaying, Lord help me.* And now he who ſeemed to be deaf to her cry, makes anſwer to her ſilence; and he who regarded not her noyſe makes a reply to her reverence and adoration. Not a word from Chriſt till he ſees us upon our knees. Our noyſe is

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not alwayes heard, but he ſpeaks when we worſhip. But yet his anſwer carries leſs fire with it to kindle any hope of comfort then did his Silence. Indeed Menander will tell us,

Σιωπὴ ἔστι τοῖς σοφοῖς ἀπόκρισις,

that *ſilence to a wiſe man is an anſwer.* But a flat denyal muſt needs come more unwelcome then ſilence; and here is not a bare denyal, but a denyal with a reaſon, with an οὐκ ἔστι καλὸν, *It is not good to take the childrens bread, and to caſt it to doggs.* What now can this diſtreſſed woman reply? or how will ſhe be able to hold up her ſide, now ſhe is come *ad ἀγῶνα*, to the hardeſt part of the Dialogue, which the Orators call *Contention*? What can ſhe anſwer to Reaſon? Behold, I will not ſay a facelious or witty, but a wiſe anſwer. Behold *an apple of gold in a picture of ſilver.* Here is a cloud drawn over her; yet her faith ſees a ſtar in this cloud: and by a ſtrange kind of Alchimy ſhe draws light out of darkneſs; and makes that ſharp denyal the foundation of a grant. She anſwers by way of conceſſion, *Truth, Lord:* The Jewes are *Children*; nay, *Maſters:* let them have *the bread.* I am a *Dogg*, and am content with a Doggs reward; even with *the crums that fall from the Table.* His ſilence ſhe anſwers with her knee, and his bitter anſwer with humility; an anſwer which Wiſdome it ſelf doth not only approve but admire; *Then Jeſus anſwered, and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt.* Before, ſilence; now admiration: before, a reproof; now, a commendation: before, *a dogg*, now, *a woman:* before, not a crum; now, more bread then the children. She cryed before and Chriſt anſwered not; but now Chriſt anſwers, and not only gives her a crum, but the whole table; anſwers her with a *FIAT TIBI, Be it unto thee even as thou wilt!*

The words which I have read are the laſt part and concluſion of the Dialogue; a happy concluſion. For where Miſery begins well, and holds out and perſeveres, Chriſt alwayes concludes in mercy. *Truth, Lord,* is anſwered with *O mulier*; and a prayer for a crum is rewarded with a grant of all we can deſire. So then the parts are two; a Commendation of the womans faith, and a Grant of her requeſt. And of theſe we will ſpeak in their order.

The commendation is not ordinary, nor delivered by way of common expreſſion: but here we have ἱερὸν ἀνακραύγασμα, *an holy exclamation*; *O woman, great is thy faith!* This is not *Signum perturbati animi, ſed docentis Magiſtri*; We muſt not conceive this to be the ſign of any motion or perturbation in Chriſt, but the leſſon of a good Maſter, who would move us to admiration, that admiration might win us to faith. *Exprimit in ſe, ut exprimat de te*; In himſelf he expreſſeth it, that he may bring it from us. In anger he is, that we may be angry with our ſin: In grief he complains, that we may be grieved for our ſelves: and he is loud in his approbations, to awake our ſloth, and to make us active in the purſuit of that which he admires. *Per tropum probat, aut miratur*; when he commends, or admires, he doth it by a trope. If his plain inſtructions will not prevail, he is content to condeſcend, and bring us to belief by a figure.

But now what is it that Chriſt commends and admires? It is the greatneſs of the womans faith. Now Faith may be ſaid to be great either in reſpect had to the Underſtanding, or to the Will. For the act of Faith proceeds from them both: and it may be ſaid to increaſe and be great, either as the Underſtanding receives more light, or the Will more warmth; as the one doth more firmly aſſent, and the other more readily embrace. In the Underſtanding it is raiſed by certainty and aſſurance, and in the Will by devotion

votion and confidence. This womans faith was great in both reſpects. She moſt firmly believed Chriſt to be the Lord, able to work a miracle on her daughter: and her Devotion and Confidence ſo ſtrongly built, that neither Silence nor Denyal nor a Reproach could ſhake it! And becauſe we are told, *Magnitudo virtutis oſtenditur in effectu*, that the greatneſs of virtue is beſt ſeen in the effects; as we beſt judge of a Tree by the ſpreading of its branches, and of the Whole by the parts; we will therefore contemplate this womans Faith in thoſe ſeveral fruits it brought forth; in her Patience, in her Humility, in her Perſeverance; Which are theſe leſſer ſtars that ſhine in the firmament of our ſouls, and borrow their light from the luſtre of Faith, as from their Sun.

And firſt, we cannot but admire her Patience; Which is *bona valetudo fidei*, the very health of Faith, ſaith Tertullian, and ſhews it to be of a good growth. And ſurely if Socrates was ſtiled *ſenex perpeſſitius* for his great ſufferance, this Canaaniteſs may well be called *mulier perpeſſitia*, a woman which endured much; in her miſery, reproach; in the bitterneſs of her ſoul, a repulſe, ſilence, and denyal, and the name of *dogg*. Fabius Verrucoſus was wont to call that grant which was given with ſome roughneſs and aſperity, *panem lapidoſum*, ſtony and gravelly bread, which will ſooner break the teeth than nouriſh the body. What then think you is a denyal with a reproach? Not bread, but a ſtone. Yet we ſee this womans Patience was able to digeſt this ſtone, and turn it into bread. And indeed this is one part of a Chriſtians Omnipotency; his Patience is infinite, and ſuffereth all things: It ſwalloweth down ſtones. Chriſt himſelf was a ſtone of offenſe, but yet Patience digeſts this ſtone with diſgraces, with poverty, with afflictions, with martyrdome, with ſword and perſecution, and makes them beatitudes. Never any contumely, never any loſs, never any ſmart ſo great, which could weary a true Chriſtian Patience: *Talia tantáque documenta*, ſaith Tertullian: Such precepts, ſuch examples have we of Patience, as that with Infidels they ſeem incredible, and call in queſtion the truth of our profeſſion. But with us they are the very ground and foundation of our Faith. Ὁια ζημιῶμαι, ſaith Gordius the Martyr in St. Baſil; *What a loſs am I at, that I can dye but once for my Saviour?* No Chriſtian whoſe Patience hath not met with a ſtone; if not Martyrdome, yet Poverty; if not Poverty, yet Contumely. *In labors abundantly, in ſtripes above meaſure, in deaths oft.* And could St. Paul do no more? Yes; he could: *Sed ubi hiſtoriam perſtare non potuit, votum attulit*; when he could not fill up his hiſtory; he brings in a wiſh, even to endure the pains of hell for the ſalvation of *Iſrael, his kinſmen according to the fleſh*; I cannot now ſay that this womans Patience was ſo great; but ſhe received thoſe darts of denyals, of diſgrace, *clypeo patientiæ*, upon the buckler of Patience: and a Denyal with Reproch, is, if not ſo terrible as Hell, yet many times as bitter as Death. I may be bold to ſay, A Patience it was that repreſented to our Saviour (though a dark, yet) a picture of his own. *Hinc vel maximè, Phariſæi, Dominum agnoſcere debuiſtis. Patientiam hujuſmodi nemo hominum perpetraret*, ſaith Tertullian to the Phariſees. If there had been no other argument to prove Chriſt God, yet his wonderful Patience had been ſufficient. So we may truly ſay, Were there no other argument to prove that this womans *Faith* was *great*, yet this great meaſure of Patience were enough to make it good: For ſo great a Patience could ſcarce have ſubſiſted if Chriſt had not been in her of a truth.

Next follows her Humility, a companion of Patience. *Quis humilis, niſi patiens?* ſaith Tertullian: There cannot be Humility without Patience, nor Patience without Humility. But here we have even ἀκραν ταπείνωσιν, as the Father ſpeaks, *an extreme humility*; Humility on the ground: προσκυνεῖν,

ſhe

ſhe worſhipt him. Not a humility which ſtayes at home, but which *comes out of her coaſts* after Chriſt. She cryes after him; he anſwers not. She falls on the ground; he calls her *dogg.* A humility that is not ſilent; but helps Chriſt to accuſe her. A Humility not at the lower end, but under the table, content with the crums which fall to the doggs. Thus doth the Soul by true Humility go out from God to meet him, and beholding his immenſe Goodneſs looks back unto her ſelf, and dwells in the contemplation of her own poverty; and being conſcious of her own emptineſs and nihiliety, ſhe ſtands at gaze, and trembles at that unmeaſurable Goodneſs which filleth all things. *Ecce*, ſaith St. Auguſtine, *factus ſum mihi regio egeſtatis.* This conſideration hath laid me waſte; I am become to my ſelf a wilderneſs, where I can diſcover nothing but unruly paſſions and noyſome luſts, ready to take my ſoul and devoure it. *Fælix anima quæ taliter exit à Deo!* Happy ſoul that ſo departs from God! It is a good flight from him which Humility makes. For thus to go away from God into the valley of our own imperfections is to meet him. We are then moſt near him when we place our ſelves at ſuch a diſtance: As the beſt way to enjoy the Sun is not to live in his ſphere. We muſt therefore learn by this Woman here to take heed how we grace our ſelves. When Perſeus the Macedonian King had rebelled againſt the Romans, and was now overthrown by Æmilius, he wrote unto them letters of ſubmiſſion, but dated them with the name of *Perſeus the King*; and therefore the Conſul would not anſwer them. *Senſit Perſeus cujus nominis eſſe obliviſcendum*, ſaith Livy; Perſeus quickly perceived what name he was to forget, and therefore leaving out the title of *King*, he writes the letters again, and ſo received an anſwer. What Perſeus there did by conſtraint, this woman here performs in true humility; forgets the name of *child*, nay of *woman*, and to gain but a *crum* ſtiles herſelf a *dogg.* A pattern for us, to learn to think our ſelves but Doggs, that we may be Children. For nothing can make the heavens as braſs unto us, to deny their influence, but a high conceit of our own worth. If no beam of the Sun touch the in the midſt of a field at noon day, thou canſt not but think ſome thick cloud is caſt between thee and the light; and if amongſt that myriad of bleſſings which flow from the Fountain of light, none reach home to thee, it is becauſe thou art too full already, and haſt ſhut out God by the conceit of thy own bulk and greatneſs. Certainly, nothing can conquer Majeſty but Humility, which layeth her foundation low, but raiſeth her building to heaven. This Canaaniteſs is a Dogg; Chriſt calls her *woman:* She deſerves not a crum, he grants her the whole loaf, and ſeals his Grant with a *FIAT TIBI:* It ſhall be to Humility even as ſhe will.

And now, in the third place, her Humility Uſhers in her Heat and Perſeverance in prayer. Pride is as glaſs: *Vitream reddit mentem*, ſaith Damianus; It makes the mind brittle and frail. Glitter ſhe doth, and make a fair ſhew; but upon a touch or fall is broken aſunder. Not only a Reproach, which is *ictus*, a blow, but Silence, which can be but *tactus*, a touch, daſheth her to pieces. Reproach Pride and ſhe ſwells into anger, *in fermento eſt*; ſhe is ready to return the *Dogg* upon Chriſt. But Humility is *murus aheneus*, a wall of braſs, and endureth all the batteries of oppoſition. Is Chriſt ſilent? ſhe cryes ſtill, ſhe follows after, ſhe falls on her knees. Calls her *Dogg*; ſhe confeſſeth it. She will endure any thing, hear any thing, bear any thing, do any thing; and all this to gain but a crum: From Humility ſprings this her Fervor and Perſeverance, ἀπὸ βάθους ταπεινώσεως διανοίας, *from the depth of an humble and low conceit* of her ſelf. A common error it is reigning amongſt us, and our Pride begets it, when we frame unto our ſelves a facil and eaſie God; a God who will be commanded of us, and led as it were in a ſtring; a God that will welcome us whenſoever we come,

and

and be content with whatſoever little we bring. This is nothing elſe but to ſet up a God of our own making, an idole. For what elſe is Idolatry but the miſtake of that God whom we chuſe to ſerve? But if we knew our ſelves, if we knew the diſtance between heaven and earth, the difference between God and a Worm, we ſhould find God to be a God of ſtate and magnificence, *qui ſolet difficilem habere januam*, whoſe gates open not ſo eaſily as we ſuppoſe; a God who expects that our addreſſes unto him ſhould be accurate, and joyn'd with long attendance and expectancy. Did we rightly dread his Majeſty, and weigh our own baſeneſs, we ſhould think then with Pythagoras, *Deum non eſſe ſalutandum in tranſitu*, that God will not be ſpoken to in the By and paſſage; we ſhould fear that by our ſlight and trivial prayers we were too bold with him, and that in wrath and indignation he ſhould reply as Auguſtus did to his friend who entertained him *cœna percâ & quotidianâ*, with courſe and ordinary fare, *Non putâram me tibi tam familiarem fuiſſe*, I did not think I had made my ſelf ſo familiar with my creature. Chriſt here no doubt knew the Womans faith before he heard it in her cry, but he is ſilent, but he denyes, but he calls her *Dogg*; and all this, to make her importunate; *ut exploret affectum recurrentem*, to ſee whether her deſire would recoyl upon the repulſe. He withdraws himſelf, that ſhe may follow cloſer after. He puts her back, that ſhe may preſs forward in purſuit, and invade him with violence; *ut excitet affectum languentem*, to ſet an edge upon her affection, to inflame her love, and to raiſe her importunity with delay. For the prayer of Faith *res eſt ſeria & gravis & improba*, a ſerious, a daring, an imperious thing, which will take no denyal; but looks upon the very face of God, and ſtares upon him, if he refuſe to hear. Which the ancients uſed to expreſs by a ſtrange kind of phraſe: They ſaid this was ἱερωσύνη τοῦ Θεοῦ, an holy importunity *to make God aſhamed*. For certainly even in this ſenſe it is true, *Eſt quædam prevaricatrix modeſtia, eſt quædam ſancta impudentia*; there is a kind of Modeſty that betrays us, and there is a holy and ſanctified Impudence; when with the Woman here we will not be anſwered neither with ſilence, nor with a denyal, nor with a reproch. *Though he kill me*, ſaith Job, and, *Though he call me Dogg*, ſaith the Woman here, *yet will I pray, and double my cry; I will not leave till a FIAT be ſpoken, till the devil doth leave my daughter. Hæc eſt illa grata vis Deo*; This is that welcome violence, with which the kingdome of heaven is taken by force; This is the way by which God delights to be wooed and won. *Servat tibi Deus quod non vult citò dare*, God lays up that for thee which he will not give thee at the firſt, *ut magna magnè deſideres*, that what thou accounteſt great in the poſſeſſion, thou mayeſt make alſo great in the purchaſe. Thou muſt hunger for a crum, *nè faſtidium veniat ad panes*, that thou loath not the whole loaf. Our Saviour himſelf, when he negotiated our reconciliation, continued in ſighs and ſupplications, praying μετὰ κραυγῆς ἰσχυρᾶς, *with ſtrong crying*: and now beholding as it were himſelf in this Woman, and ſeeing though not the ſame yet the like fervor and perſeverance in her, he approves it as a piece of his own coin, and ſets his impreſs upon it, *O MULIER, MAGNA EST FIDES TUA*; *O woman, great is thy faith.*

And theſe three, Patience, Humility, Perſeverance and an undaunted Conſtancy in prayer, meaſure out her Faith. For Faith is not great but by oppoſition: *Non niſi difficultate conſtat*, It cannot ſubſiſt, much leſs increaſe, if it find no difficulty to ſtruggle with. If there were nothing to make me doubt, where were my Faith? What I ſee I believe not: but when ſome mountain, ſome difficulty, comes between my eye and the object, the virtue and crown of Faith is to look through it. The woman cryes; Chriſt is ſilent; ſhe doubles her cryes; he denyes; ſhe cryes ſtill;

he

he answers with a term of reproach; she is the more importunate: *Quicquid est, id porrò est*; What she was before, she is still.

I might add a fourth, his Prudence, but that I scarce know how to distinguish it from Faith. For Faith indeed is our Christian Prudence: which doth ἐνομμαλοῦν τὴν ψυχὴν, saith Philo, *inoculate the soul*, give her a clear and pearcing eye, by which she discerns great blessings in little ones, a talent in a mite, and a loaf in a crum; which sets up χρύσιον λύχνον, *a golden light*, by which we spy out all spiritual advantages, and learn to thrive in the merchandize of Truth. We may see a beam of this light in every passage of this Woman; but it is most resplendent in her art of thrift, by which she can multiply a crum. It is but a crum she demands: For so indeed are not only temporal blessings, Honor, and Riches, and Health, but Miracles also themselves, if compared to that Bread of life, to our spiritual estate. Yet she will make use of this Crum, and dispossess at once both her daughter and her self, her daughter of a devil, and herself of her former impiety. A Crum shall turn this Dogg into a child of Abraham. To our eye a Star appears not much bigger then a candle; but Reason corrects our Sense, and makes it greater then the globe of the Earth: so Opportunities and Occasions of good, and those many Helps to increase grace in us, are apprehended as atomes by a sensual eye; but our Christian Prudence beholds them in their just magnitude, and makes more use of a Crum that falls from the table, then Folly doth of a sumptuous feast. *A little*, saith the Psalmist, *which the righteous hath is more then great revenues of the wicked.* Psal. 37. 16. A little wealth, a little knowledge, nay a little grace, may be so husbanded and improved that the increase and harvest may be greatest where there is least seed. It is strange, but yet we may observe it, many men walk safer by star-light then others by day. There is, saith St. Hierome, *sancta rusticitas*: Many times it falls out that Ignorance is more holy then Knowledge: *Do any of the Scribes and Pharisees believe in Christ?* What saw they, in Christ? *A carpenters son*; *a friend of publicanes*, a conjurer. What gain'd they by his miracles but their own obduration, and to be worse than they were; But this simple Woman saw *a Lord*, a Divine power in his miracles, and knew how to satisfie her desires and fill herself even with a crum that fell from his table. Where then is the fault? Not in the light but in him that bears it. For commonly we are more bold in the day when it is cleerest: we attribute all to the light, and think not of our feet; so that peradventure we should see more had we less light. Great wits are commonly ambitious, and loath to yield. What once their error hath set down, they think they are bound for ever to maintain. For a Pharisee to believe in Christ, were to pull off his phylacteries, and banish him the sect! But this Woman here, though she sate not in Moyses chair, was more skilful then they who did; saw that in the coasts of Tyre and Sidon which they could not in Jewry, and became there a child, a Daughter of Abraham, whilst they remain'd Doggs at Jerusalem; a child indeed of Abraham, heir to his Humility, who called himself *Dust and ashes*; heir to his Patience, *qui tam grave præceptum quod nec Deo perfici placebat, patienter audivit*; *O si Deus voluisset, implesset*, saith Tertullian; who heard patiently that heavy command to sacrifice his son, which God liked not himself; and had fulfilled it, had God given him leave: heir to his zealous Fervor in prayer, which followed and urged God from Fifty to Ten. Lastly, heir to his Faith: and for this we *need* no more proof than our Saviours *Elogium*, then my Text, *O woman, great is thy faith.* Gen. 18.

Shall we now take the pains to measure our Faith by this Canaanitish womans? We may as well measure an Inch by a Pole, or an atome by a mountain. Here was a patience that could digest stones; ours will not digest bread, no not Christs blessings. His Gospel we take down as a pill,

and his Precepts as poyſon: *Do this, and live.* We had rather dye then do it. Well ſaid Tertullian, *Malùm impatientia boni*; Evil is nothing elſe but impatience of that which is good. We are not only impatient of Afflictions, of Poverty, of Reproaches, but alſo impatient of Godlineſs, of Sobriety, of common Honeſty, of the Goſpel, of Chriſt, of Heaven it ſelf upon thoſe terms it is profer'd us. And all that bread which ſhould nouriſh us up to everlaſting life we turn into ſtones. Blow what wind will, we are ſtill *in finibus Tyri & Sidonis*, at home in our own coaſts.

But next, for Humility, who vouchſafeth once to put on her mantle? *Humility!* it is well we can hear her name with patience: But *humi ſerpere*, to creep on the ground, is not our poſture. You will ſay Chriſt doth not call us *Doggs*. Yes; he doth; For, though he be in heaven, yet he ſpeaketh ſtill, and in his Scripture calleth every ſinner a *Dogg*, a *Swine*, yea, a *Devil*. He upbraids us to our faces, as oft as we offend. But we will not own theſe titles; but call our ſelves Prieſts, when we ſacrifice to Baal; and Kings too, when we are the greateſt ſlaves in the world. If Humility ſtill live in the world, ſure it is not the ſame Humility which breathed here in the coaſts of Tyre and Sidon.

Laſtly, For our Perſeverance and Fervor in devotion, we muſt not dare once to compare them with this Womans. For, Lord! how loath are we to begin our prayers, and how willing to make an end! When God is ſilent, we think he will not ſpeak: when he anſwers, we think he is ſilent: But when we are told that our ſins do hinder our prayers, and that Chriſt cannot help us becauſe we are Doggs, then we deſiſt, and will pray no more, becauſe we will ſin more, and rather ſuffer the Devil to vex our ſouls, then dipoſſeſs him with noyſe. Yea, which is ridiculous and monſtrous, *Quod affectu volumus, actu nolumus*; we pray for that we would not have, and deſire help which we would not enjoy. Every day we pray for Grace, and every day we quench and ſtifle it: Every day we deſire Chriſts help, and every day we refuſe it: So that we may well, with a little alteration, uſe our Saviours words, *The woman of Canaan ſhall riſe up in the judgment with this generation, and ſhall condemn it: for ſhe came from Tyre and Sidon, and would not be denyed; we live in the Church, and are afraid that Chriſt ſhould grant our requeſts.* Her devotion was on fire, ours is congealed and bound up with a froſt. We talk much of Faith; but where are its fruits? Where is our Patience, our Humility, our Perſeverance in devotion? which gave the juſt proportion to this Womans faith, and commend the greatneſs of it to all poſterity. For theſe are glorious virtues, and ſhew the full growth of her Faith. Theſe anſwer St. James his *OSTENDE MIHI, Shew me thy faith by thy works.* But yet to come up cloſe to our Text, our Saviour mentions not theſe, but paſſeth them by in ſilence, and commends her Faith: Not but that her patience was great, her Humility great, and her Devotion great: But becauſe all theſe were ſeaſoned with Faith, and ſprung from Faith, and becauſe Faith was it which cauſed the miracle, he mentions Faith alone, that Faith may have indeed the pre-eminence in all things.

Firſt, Faith was the virtue which Chriſt came to plant in his Church. *Non omnium eſt credere, quod Chriſtianum eſt*, ſaith Tertullian; This vertue belongs not to all, but is peculiar to Chriſtians. Πρώτη τ σωτηρίας νεῦσις, *It is the firſt inclination to health, and the ground-work of our ſalvation.* Let the Heathen accuſe the very title and name of *Faith*; πρόσημα τῆς πίστεως, as Theodoret calls it; let them object that our Religion brings in *meram credulitatem*, a meer and fooliſh credulity, and that we do μωραίνειν, *but play the fools*, in taking up things upon truſt; yet this Perſwaſion, this Belief, this Faith is it which draws us from *the coaſts of Tyre and Sidon*, takes us from the number of *Doggs*, and makes us citizens of the heavenly Jeruſalem. When we could

could not do what we ſhould, not fulfil the Law God taught us to believe: and it was the riches and glory of his Mercy to find out this way, and ſave us by ſo weak an inſtrument as Faith. Beſides, Faith was the fountain from whence theſe rivulets were cut, from whence theſe virtues did flow. For had ſhe not believed, ſhe had not come, ſhe had not cryed, ſhe had not been patient, ſhe had not humbled herſelf to obtain her deſire, ſhe had not perſevered; But having a firm perſwaſion that Chriſt was able to work the miracle, no ſilence, no denyal, no reproach, no wind could drive her away. A ſign that our Faith now-adayes is not ſo ſtrong; it falls off ſo ſoon, at the leaſt oppoſition, and fails and falls to the ground with a very breath, a ſign that we have *paralyticas cogitationes*, as one ſpeaks, paralytical thoughts, which cannot reach a hand to our Will, nor guide and govern our deſires to the end.

Laſtly, Faith is that virtue which ſeaſons all the reſt, maketh them uſeful and profitable, which commends our Patience and Humility and Perſeverance, and without which our Patience were but like the Heathens, imaginary, and paper-Patience, begotten by ſome premeditation, by habit of ſuffering, by opinion of fatal neceſſity, or by a Stoical abandoning of all affections. Without Faith our Humility were pride, and our Prayers babling. For whereas in natural men there be many excellent things, yet without Faith they are all nothing worth, and are to them as the Rainbow was before the Flood, the ſame perhaps in ſhew, but of no uſe. It is ſtrange to ſee what gifts of wiſdome and temperance, of moral and natural conſcience, of juſtice and uprightneſs did remain not only in the books but in the lives of many Heathen men: but this could not further them one foot for the purchaſe of eternal good, becauſe they wanted the Faith which they derived, which gives the reſt τὸ φίλτρον, *a lovelineſs and beauty*, and is alone of force to attract and draw the love and favour of God unto us; Theſe graces otherwiſe are but as the matter and body of a Chriſtian man, a thing of it ſelf dead, without life; but the ſoul, which ſeems to quicken this body, is Faith. They are indeed of the ſame brotherhood and kindred, and God is the common Father unto them all; but without Faith they find no entertainment at his hands. As Joſeph ſaid unto his brethren, *You ſhall not ſee my face except your brother be with you*; So nor ſhall Patience and Humility and Prayer bring us to the bleſſed viſion of God, unleſs they take Faith in their company. You ſee our Saviour paſſeth by them all; but at the ſight of Faith he cryes out in a kind of aſtoniſhment, *O woman, great is thy faith!* And for this faith he grants her her requeſt, *Be it unto thee even as thou wilt*: Which is my next part, and which I will touch but in a word.

FIAT TIBI is a grant; and it follows cloſe at the heels of the Commendation, and even commends that too. For what are Commendations without a *Fiat*, but as that Faith in St. James which bids the *naked* and *deſtitute*, *Be warmed, and filled, but gives them nothing which is needful?* And ſuch are our Commendations for the moſt part, no more then a ſound, *verba ſine penu & pecunia*, as he in Plautus ſpeaks, words without profit or comfort. A miracle it is to hear a charitable panegyrick: But Chriſts Commendations end here in a miracle. For as St. Auguſtine ſpeaking of thoſe words of the Goſpel, *Stulte, hâc nocte*, giveth us this deſcant, *STULTE: Tale in quenquam Dei verbum judicium eſt*, Such a word from God as *FOOL* is a judgment. For when God calls us Fools, he paſſeth a ſentence: So may we ſay that *O mulier*, with Chriſt is a *FIAT*, his Commendations a Grant. For what he approves he rewards, and what he commends he crowns: And the beſt approbation is her Reward, the beſt commendations a Crown.

The *FIAT* follows cloſe upon the Acclamation. And indeed a large grant

it is. Yet ſome have ſtrived to improve and enlarge it. Origen thinks that Chriſt did not only heal this womans daughter, but gave her power to do it herſelf, and was ſo pleaſed with her that he was content to give her part of his Power, and a hand in the miracle. But a meer phanſie it is, without ſhew of ſenſe. But even our age hath coined the like; That Chriſt did not only merit for us, but by his merit purchaſt us a patent of meriting our ſelves. One would think theſe men had ſlept upon Origen's pillow, and dreamt the ſame dream; theſe for the ſoul, as he for the body. For to what purpoſe is this new invention? *FIAT, Let it be done*, let but her daughter be cured, and the womans noyſe is laid. Nor can the miracle be leſs welcome becauſe Chriſt works it himſelf. Or, let her do it, yet ſhe muſt do it by Chriſts power; and ſo the *FIAT* is Chriſts ſtill, and we are where we were before. And why ſhould we affect to merit our ſelves? Is it not enough that Chriſt will bring us to heaven? Or is the Crown leſs welcome if our hand do not help to put it on? And if our merit be not coin'd without the impreſſion of Chriſt, what then have we gained! For the payment is his ſtill. This is nothing elſe but *interpretationibus luãere de ſcripturis*, by falſe gloſſes to ſport with the Truth and the Scripture: And we may ſay of theſe additions as the Orator ſpake of Figures in ſpeech, *Poſſumus ſine iſtis vivere*, We can live and be ſaved without them. Let Chriſt ſay, *FIAT TIBI*, to the Canaanitiſh woman, and it is enough; *her daughter ſhall be made whole* by that very *FIAT, from that very hour.* And let him ſay unto us, *FIAT VOBIS, Be unto you as you will*; and we ſhall be diſpoſſeſt of our ſpiritual enemies, of our luſts and foul affections; and, as his children, we ſhall not only have the crumbs, but ſhall ſit at his table with Abraham, Iſaac, and Jacob, and with this Canaanitiſh woman; and ſhall enjoy not only *quicquid volumus*, what we will, but more then we can will or deſire. Which the Lord for his mercies ſake ſet a *FIAT* to, and grant unto us all for Chriſt Jeſus ſake: To whom with the Father and the holy Ghoſt be all honour and glory.

The

The Two and Twentieth

SERMON.

PROV. XII. 14.

A man ſhall be ſatisfied with good by the fruit of his mouth; and the recompenſe of a mans hands ſhall be rendred unto him.

IN the morning you beheld David the father rejoycing, and committing his joy to ſong, *LÆTATUS SUM,* Pſal. 122. 1. *I rejoyced:* In the words which I have read Solomon the ſon openeth the fountain of joy, and points out unto you the ſpring from whence it flows, and that is obedience to Gods will, whether ſeen in the fruit of our Mouth; *we ſhall be ſatisfied by the fruit of our mouth*; or manifeſted in the fruit of our hands; *The recompenſe of a mans hands ſhall be rendred unto him.* We may add the fruit of our Minds, in our thoughts: for theſe make a character and impreſſion in the ſoul, and hang there like pictures, ſaith Baſil, and ſuch pictures as may put on the ſubſtance of thoſe actions which they repreſent, and therefore are to be eſteemed ὡς ἔργα ἐν ψυχῇ γενόμενα, *as compleat works already finiſht in the ſoul.* For, ſaith Tertullian, *they are wrought in the fleſh, and with the fleſh, and by the fleſh, adeò & ſine opere & ſine effectu cogitatus eſt carnis actus; ſo that a thought is a work in the fleſh, when it produceth no act at all.* Whereſoever Goodneſs is, whether it bridle our Tongue, or guide our Hand, or regulate our Phanſie, it carries its ſatisfaction, its recompenſe along with it. Our ſongs of praiſes echo back again upon us; the works of our hands follow us, and fill us with joy; and our thoughts, if Goodneſs raiſe them, are comforts. What need we then run to and fro through the earth, and ſeek for joy and ſatisfaction, when it is ſo near us, even in our mouth, and in our Hands, and in our minds. If it may lye wrapt up in a thought, much more will it be loud in our words; and if our words may carry it along, it will flow and abound in our good works. I may ſay it is the reflexion of our thoughts, the echo of our words, and the reſultance from our works, and muſick and melody in all. The ſenſe and ſum of all that the Wiſe-man hath here propoſed unto us in theſe words is this, That Goodneſs, whether in thought, word or deed, will ſatisfie us, that is, fill us with joy; and nothing will ſatisfie us but goodneſs. For the argument will hold *à contrario*, If that which is good ſatisfie us, then that which is evil cannot. If Goodneſs have its reward, which is ſatisfaction, then Evil hath its wages of another nature, which is death. *A man ſhall be ſatisfied with good*, but there can be no ſatisfaction in evil. The lines then by which we are to paſs are but theſe two; firſt, that Goodneſs doth ſatisfie; ſecondly, that nothing elſe can ſatisfie us but Goodneſs.

And that Goodneſs doth ſatisfie we cannot doubt if we know what it is, and conſider the nature of it, and the fountain from whence it ſprings. For

it

it flows from God, as Joy and Satisfaction do from Goodneſs. It is a beam from that eternal Light, an emanation from God himſelf, I had almoſt ſayd a portion of the Divinity; and if I did poſitively ſay it, doth not even the Scripture ſay as much? That *by it we are made partakers of the Divine Nature, by eſcaping the corruption which is in the world by luſt?* For *of his fulneſs we receive it, and Grace for Grace.* For the free gift of Grace and Goodneſs, the free addition of ſatisfaction from *his fulneſs that filleth all in all*, filleth all in every Good man, filleth the Mind with light, the Will with holy affections, and the Body with an obſequious inclinableneſs and obedience to the Will, and makes the whole man a Temple to himſelf, full of light, of peace, of glory; ſo filleth it that *it is ſatisfied as with marrow and fatneſs* with all ſatiety of joy. The Chaldee Paraphraſe brings it home to my Text; *ſatisfied with marrow and fatneſs, that is, with thy Law, that is, with that which is Good.* And thus we may draw an argument from the nature of Goodneſs, which the nearer it carryeth us to the fountain of Goodneſs, the more ſatisfaction it brings with it, and the fuller is our Cup. *Inebriabuntur ab ubertate domûs tuæ*, ſaith the Pſalmiſt, They ſhall be overcome and even intoxicated with this cup. Without God we cannot be happy in heaven it ſelf, nay without him there could be no heaven; and with him we ſhall enjoy what we can deſire even in the loweſt pit. *Nihil illi ſatis eſt cui non ſufficit Deus:* We can never be ſatisfied till we reſt in the greateſt Good; and Goodneſs lays us in his very boſome, nay in his heart. We never find our ſelves and all things but in him.

John 1. 16. 2 Pet. 1. 4. Epheſ. 1. 23.

And as we draw an argument from Piety, ſo may we draw another from the Love of it; and therefore *amamus amorem noſtrum*, ſaith Auguſtine, we do not only love Goodneſs, but even the Love with which we embrace it, and delight in both: And this ſatisfaction proceeds not only from that which is good, but from our hearty affection to it. Goodneſs ſhines upon us, and kindles our Love; and as there is a glory in goodneſs, ſo there is in our Love. For Joy and Satisfaction is a reſultancy from Love, for our delight is to have and do what we love. That which we love is alſo the joy of our heart. If Love be as the Sun, Joy and Satisfaction are as the beams that ſtream from it. If Love fill the heart, it will heave and work it ſelf out, and break forth in joy. *Gaudium de amore*, ſay the Schools; our Satisfaction is the off-ſpring of Love, and iſſueth from it, and bears its ſhape and likeneſs. For as our Love is, ſuch is our Joy. If our Love be kindled from heaven, our Joy will be alſo from the heaven, heavenly, and reſemble that of the Angels: But if it be placed on things below, on that which is tranſitory, on that which will not ſatisfie, it will be alſo tranſitory and unſatisfying. What is the ſatisfaction of a Worldling? a thief may break through and ſteal it away. What is the ſatisfaction of the Ambitious? a frown will chaſe it away. What is the ſatisfaction of the Wanton, burnt and conſumed in his luſt? *The adulterer waiteth for the twilight*; the twilight cometh, and to night ſin is as a purchaſe, but to morrow it is rottenneſs to his bones, and dulneſs to his underſtanding; to night it is the horn of beauty, and to morrow a fury. Goe, compaſs about the world, and what ſatisfaction can you find? Draw all its beauty and honor and riches together, and all is but *ingens fabula & magnum mendacium*, a long tale and a huge lye; and Satisfaction and Joy may ſeem to be exhaled out of theſe as noyſome vapours are out of the earth, to be ſeen a while, and then to be nothing; or, which is worſe, to gather into a cloud, and diſſolve in tears of ſorrow and bitterneſs. Ever as our Love and Deſire is, ſuch is our Satisfaction.

One argument we take more, *à minori ad majus*, to perſwade us to this Truth. If the bare opinion of Piety, in thoſe who are not yet made perfect, ſatisfie, though it be but for a while, then Piety it ſelf will ſatisfie much

much more. If the ſhadow, if a weak repreſentation of Virtue and Piety will refreſh us, what will it do when it ſhines upon us in perfection of beauty? If one good act, which is but the ſhell and outſide of Goodneſs, in them who rather approve than love it; if one good thought, one good word, one good action lift us up, how will a habit of goodneſs exalt us! If, I ſay, the ſhadow hath this operation, what hath the ſubſtance, the thing it ſelf? If the giving a Cup of cold water will raiſe and ſettle content in us, how will that Heart be filled with joy which is ſacrificed to its Maker? We may, if we pleaſe, diſcover this in our ſelves. What feel we in our Heart when our Hand hath reached out a peny? Doth it not make a kind of melody there; doth it not ſo fill us that it is ready to break out at the lips? What hear you when you give good counſil? doth it not echo back again upon you? When you have heard two Sermons on the Lords-day, do you not tell your ſelves you have ſanctified the Sabbath? When you have received a Prophet, though in your own name, do you not look for a Prophets reward? See what a paradiſe one leafe of the Tree of life may make (for all theſe may be but leaves) what a glorious ſtructure may be raiſed upon a Thought. And if Error, if Opinion, may work ſome ſatisfaction, then Truth may much more. If a Dream may enlighten us, what will a Revelation from God himſelf do? And if the embracing of a cloud do ſo much pleaſe us? How ſhall we be tranſported when we ſhall find our Juno, even Goodneſs it ſelf, in our arms! If a form of Godlineſs, then much more Godlineſs in its full power will fill and ſatisfie us. *Run to and fro through Jeruſalem, go about the ſtreets thereof*; muſter up together all that name the Lord Jeſus, and you ſhall find that every man is full, every man almoſt is ſatisfied, few drooping and hanging down the Head. In our Health we comfort our ſelves, and on our bed of Sickneſs we ſend for comforters; and as miſerable comforters as they are, we are willing to hear them, and a little opiate Divinity, a few good words, the name of *JESUS* doth ſettle and ſatisfie us. There be very few Rachels, that will not be comforted. We run from that which is good, and ſit down in the ſhadow of it; we wound our Conſcience, and then ſtain it over again; we break the whole Law, and one ſigh is ſatisfaction; nay we break the Law, and perſwade our ſelves we have kept it; any perſwaſion is ſatisfaction. We break one Law, and ſatisfie our ſelves in the miſinterpretation of another, and ſo break it when we think we have kept it. Induſtry is commanded, and that muſt countenance our love of the world. Zeal is commended, and that muſt raiſe a faction. Truth muſt be defended, and that muſt beat up a drum. It is not women only, but men, that are never to ſeek for an excuſe, and that is ſatisfaction. Every man poſts to deſtruction, yet every man would ſeem to be on the wing to heaven; Every man is ſick, yet every man is well; Every man is empty, yet every man is full: We tread the paths that lead to deſtruction, and yet we are in the way to happineſs? Where is the ſhaking and the trembling ſpirit? where is the broken heart? where are thoſe *prickings at the heart*? or who puts up the queſtion, *What ſhall I do to be ſaved?* Every man is ſatisfied; and, if it were true, we might conclude every man is good. For whatſoever the promiſes be, moſt men are bold to make this the concluſion, and though they have raiſed a tempeſt, conclude in peace. And it is a great deal more common to infer what pleaſeth us, and what may ſerve for ſatisfaction, though it be upon a groſs miſtake, and oftener, then upon a truth. And thus we aſſure our ſelves of happineſs upon no better evidence then that which fleſh and bloud and the love of our ſelves are ready to bring in, and ſatisfie our ſelves with falſe hope of life, when we are full of *malice*, *envy*, and *uncleanneſs*, of which we are *told, that they which do ſuch things ſhall not inherit the kingdome of heaven.* Acts. 2. 37. Gal. 5 21.

And

And what ſatisfaction is this? a Satisfaction without a warrant, a Satisfaction which we our ſelves only have ſubſcribed to with hands full of bloud; a Satisfaction which is but a cheat, but a deluſion, preſenting us nothing but a reward, when we are condemned already; filling us with hopes of bliſs, when we are in the mouth of deſtruction. That which is Satisfaction indeed hath no other *baſis* to ſtand on then Piety and conformity of our works, words and thoughts to the will of God: And then it is as *mount Sion, which cannot be removed*: it ſtands firm, for it is built upon God himſelf. If thou raiſe it upon Phanſie, thou buildeſt in the ayr. If thou lay it upon Gods eternal Decree in thy election, that will ſlide from thee, and let the fall into hell: for that concerns thee not unleſs thou be good; but another decree contrary to that, which thy neglect of piety hath drawn thee under, belongs unto thee, becauſe thou wouldſt not know what belongs to thy peace, and what might bring Satisfaction. Wilt thou lay it on the infinite Mercy of God, that will cover a multitude of ſins, but not thoſe ſins which are thy only ſatisfaction; that will diſtill as dew, but not on *the hairy ſcalp of him that goeth on in his ſins*: And though ſhe *triumph over Juſtice*, yet here ſhe yields, and calls it in to double vengeance upon thee, becauſe thou wert an enemy to Mercy, which firſt ſhewed thee the way to be ſatisfied, and now turns from thee, and will not hear when thou calleſt to her to ſatisfie thee being out of the way. If thou wilt have Mercy crown thee, thou muſt be merciful to thy ſelf: If thou wilt *make thy election ſure*, thou muſt do it διὰ τῶν ἔργων, as it is ſupplyed in ſome copies, by piety, that is by faith and good works. For Goodneſs is that, and that alone, which ſatisfies us, which fills us with joy and peace in the holy Ghoſt, and for which God will *ſatisfie us with his likeneſs*, and fill us with glory in the life to come. And ſo we paſs to that which we propoſed in the ſecond place; and it was this,

2. It is the prerogative of Goodneſs and Piety to be alone in this work.

Rom. 12. 2. Nothing can ſatisfie us but Piety and our *transforming our ſelves by the renewing of our mind*, and ſhaping our thoughts, words and actions to the will of God. For firſt Satisfaction is but a name on earth; as St. Paul ſpeaks of Idols, we know it *is nothing in the world*. The earth and all that therein is cannot yield it; the round world and they that dwell therein could never find it. And as God ſpake to *Moſes*, *Thou heardſt a voice, but ſaweſt no ſhape*; ſo Satisfaction, which flows from God alone, in this reſembles him: The voice of it hath ſounded in our ears, but as for the ſhape and ſubſtance of the thing it ſelf we have ſeen none. But as the world, having heard of God, but not knowing him aright, ſought him in ſtocks and ſtones, in birds and creeping things; ſo men having heard of Satisfaction, which can be found no where but in God, by a kind of Idolatry againſt God have ſought it in the creature, in Beauty, which fades whilſt we look upon it; in Riches, which have *wings*, and fly away; in Honour, which is but a blaſt, and not in me, but in him that gives it. In theſe it can no more be found, then the very nature of God himſelf. Theſe conceits and notions of Satisfaction do univerſally paſs amongſt men. Now as that general conſent and voice of all nations, That there was a God, though they erre, not knowing where to ſeek him, yet is a fair proof that there is a God; and as the ſame general conſent of men, that God is to be worſhipt, though they miſtook the manner of it, yet proves certainly that there is ſome form of worſhip acceptable to Him: ſo this œcumenical conceit of ſatisfaction to be had, which hath thus overſpread and poſſeſt the heads of all men, cannot be in vain, but is an evidence that there is ſome good that will ſatisfie, that hath a contenting quality, and in which we may ſet up our reſt. Only vain men, who have their mind in their eyes and not in

their

their hearts, as Auguſtine ſpeaketh, have been willing to miſtake, to tread the waters, and to walk upon the wind, to truſt to that, and to make that their mount Sion which ſlides away from them, and gives no reſt to their ſouls. Reſt to our ſouls we never find till with the Dove we return to the Ark, to the Church of Chriſt, where our tongues are made God's glory, and our hands the inſtruments of righteouſneſs wherein that Piety and Goodneſs dwelleth which alone can ſatisfie.

For ſecondly, ſuch is the nature and quality of the ſoul, that it is not faſhioned nor proportioned to the things of this world. What is a wedge of gold, what is beauty, what is a Crown to a ſoul? This being an immortal and ſpiritual ſubſtance can be ſatisfied with nothing but what is wrought in it by the Spirit of God, with Holineſs and Piety; which being as immortal and ſpiritual as the ſoul, is moſt apt to aſſimilate, and fill and ſatisfie it. *Will I eat*, ſaith God of himſelf, *the fleſh of bulls, or drink the bloud of goats?* Can God take any delight therein? It is not the ſacrifice, but the heart which being offered up brings a ſweet ſavor unto him: without this, *ſacrifice is an abomination.* And ſo, what is a feaſt, a banquet of wine, the ſound of a viol, the whole world, to a ſoul, which muſt needs check it ſelf when in condeſcention to the fleſh it takes part in that delight they bring? Will ye ſpend theſe upon it? as the Babylonians did their ſheep and flower upon their Idole Bell? Behold, the Soul can neither eat nor drink any thing; and is no more ſatisfied with theſe then the Angels, were with Abrahams fine meale and cakes which he bak't upon the hearth. No: the meat which muſt ſatisfie the ſoul is bak't and dreſt in the mind, and then brought forth by the tongue and hands. It is the fleſh and bloud of the Son of man, which is indeed his death, his doctrine, his obedience, humility, righteouſneſs. For we cannot abſtract theſe, and divide Chriſt from his doctrine: This is the groſs error of the world, and fatal to many: but we muſt joyn together Chriſt and his precepts; and theſe will ſatisfie a ſoul.

And to this end, in the next place, God hath imprinted in the ſoul and in the very nature of Man βυλιμίαν, an infinite and inſatiable deſire, which cannot be ſatisfied with any thing that the world can preſent. The Heart is a little, but a vaſt member: Our deſires are as Numbers, you cannot give a laſt. The Soul, which is made capable of God, can be ſatisfied with nothing but with God, not with any thing that is to be ſeen in this ſhop of vanities. The Covetous is never rich enough, the Ambitious is never high enough, and the Philoſopher never knows enough. The Appetite is infinite, and cannot be ſatisfied with that which is finite. Now we have an axiome in Philoſophy, *That God and Nature never made any thing in vain.* He that made Hunger, hath made bread to ſtench it; and he that made Thirſt, hath made drink to quench it. And he that hath imprinted this infinite and inſatiable deſire in man, hath made and prepared ſomething alſo to ſatisfie it: Which ſince we ſee we cannot find in the world, though we ſhould live Methuſelah's age, nay, though we ſhould live to the end of it; we muſt ſeek for it ſomewhere elſe, even *above, where Chriſt ſits at the right hand of God*; we muſt ſeek it in him who is *the fulneſs of time that filleth all things*, and in that Piety and Goodneſs by which we dwell in him, and he in us; and ſo partake of that fulneſs which will fill us for evermore.

We will draw but one argument more, and that is *à contrario*, from Wickedneſs and Impiety, the licentiouſneſs of the Tongue, and the wantonneſs of the Hands. In theſe we can find no ſatisfaction, no more then in Hell it ſelf. Sin delights and torments: gives us a *Hail*, a flattering ſalutation, and betrays us; cryes *Hoſanna*, and crucifies us; leads us in triumph,

umph, but in chaines; and when our heart is merry, breeds a worm to eat it out; which gives ſome ſatisfaction indeed, but ſuch as the Serpent gave with the Apple, which brought with it ſhame and pain and ſorrow and
Iſa. 57. 20. death. *There is no peace, ſaith my God, to the wicked*: and where there is no peace, there can be no ſatisfaction: *but they are like a troubled ſea, which cannot reſt, whoſe waters caſt out mire and dirt.* No true peace, no true ſatisfaction can there be, but *gaudium quaſi*, ſaith St. Auguſtine, *joy and ſatisfaction in a manner and as if it were*, Satisfaction in a picture, in a ſhadow, in a repreſentation, drawn out in the colours of the rainbow, which appear and are not, *as when an hungry man dreameth, and behold, he*
Iſa. 29. 8. *eateth, and when he awaketh, his ſoul is empty*, as the Prophet expreſſeth it; *As if I were a king*, might the begger ſay; *As if I were in health*, may the ſick man ſay; *As if I were a Philoſopher*, may the Idiot ſay; *As if I were in heaven*, may Dives ſay. *As if* is but as the bringing in of a picture for a Man, which is but as if it were ſo. What being hath that which is but as if it were? not a ſatisfaction, but a torment. For to be as if it were is not to be. The picture of Heaven is not Heaven, and the picture of Satisfaction and Happineſs is no more then a thin and fading repreſentation thereof, no more then a ſhadow, nay, not ſo much; for being ſenſual, it cannot be the ſhadow of that which is ſpiritual. Well ſaid the Father, *Gaudium illorum habet QUASI; Triſtitia illorum non habet QUASI*; Their Joy and Satisfaction is but as if it were; their Miſery true and real: their Joy is a picture, their Torment ſubſtantial and ſenſible; their Satisfaction is a phantaſme and an apparition, but their Sin and Sorrow ſhall be ever before them, ever againſt them. Nor can we ever *be ſatisfied with good but by the words of our mouth and the works of our hands*; Theſe alone carry Satisfaction as their recompenſe along with them.

4. Further yet, to ſhew how unſatisfying a thing Sin is, you may behold it tormenting the wicked man, and that not only after the act, but alſo before, and in it; firſt, forbidding it ſelf, then perplexing him in the act, and after gnawing his heart. For this luctation, this, *Shall I, or ſhall I not?* even a wicked man may have. And then what trouble and buſineſs is there? what waiting for the twilight? what watching opportunities? what ſtudy, what coſt, what defalcations from our ſelves for that which will undo us? And after Conſcience follows Sin with a whip whitherſoever the ſinner goes. Moſt ſins we commit coſt us dear, our wealth, our honour, our health, our reputation. And within a while all our ſins are ſet in order before us; and then *verſa eſt Cithara in luctum*, all the muſick and melody Sin made, ends in ſtarts and ſighs and caſt-down looks, in horror and amazement.

To conclude this; There is no way left us, but to take *the wings of a Dove*, Piety and Conformity to our Maker, and to *fly away* from Sin, that we may *be at reſt*. And ſince nothing can ſatisfie the mind but that which ſettles it, and nothing can ſettle it but Goodneſs and Holineſs, let us earneſtly ſeek after it, as being that which, as we are made after the image of God, makes us alſo after his likeneſs; not indeed ſo immutable as He is, but yet conſtant in our obedience, as far as our Humane nature is capable; not all-ſufficient, as he is, yet at peace and reſt within our ſelves, becauſe we reſt in him; not omnipotent, as he is, but by his aſſiſtance and grace able to do all things which may work our peace, and ſatisfie us; *Be-*
Eph. 3. 19. *ing filled with the fulneſs of God*; not with that fulneſs which God is, (for that is impoſſible) but with the fulneſs of that Holineſs which he hath ordeined to fill and ſatisfie us. For when our thoughts are heavenly, he whiſpers back unto us: when our tongues utter his prayſes, he ſpeaks to our hearts, and comforts us; when our hands are buſie in his ſervice, they at once

once finiſh a good work, and draw out the recompenſe of reward; The end is, They *ſhall be ſatisfied with good* ——. Give me leave now but to caſt an eye back, and gather ſomething for our uſe; and then I ſhall commend both it and you to the bleſſing of God.

And firſt, if the fruit of our Hands and Lips be that alone which can ſatisfie us, let us then up and be doing, buckle on the armor of light, quench every fiery dart of Satan, *fight againſt principalities and powers*, and *beat down every ſtrong imagination that oppoſeth it ſelf* to that righteouſneſs which will ſatisfie us with good, and this imagination eſpecially, That no endeavour of ours, no preſſing forward, will bring us to the mark. We need not fear to enter the liſts: for *there be more with us then againſt us.* To complain of weakneſs when we are called, to work out our own ſatisfaction, is not Humility, or, if it be, it is but *a voluntary humility*, nay but a depreſſion of mind, which hath not ſo much as the *ſhew of wiſdome*; an Humility that will not acknowledge any power willing to do that which we are unwilling to do, and in the contrary of which we place all our delight and ſatisfaction; an Humility that pretends darkneſs of underſtanding, becauſe it will not ſee, and perverſneſs of will, becauſe it will not work; which laments over us, as over the dead, who indeed have no mind nor deſire to live, but love darkneſs more then light, the broad way more then the ſtrait, and death better then life; an Humility which is not the fruit of the Spirit, but the work of the fleſh to hold it up againſt the Spirit. *Be humble and obedient*; that Humility came down from Heaven: But what Humility is that, that is the mother and nurſe of Diſobedience? That Humility which is commended to us in Scripture lifts us up to Heaven; this other, which is the paraſite of the fleſh, diſables us, and ſinks us to the loweſt pit. That Humility boweth us down with ſorrow, this binds our Hands with ſloth: That gives us life and activity in the ſervice of God, this buries us alive; That looks upon imperfections paſt, this makes way for more to come; That prepares and makes plain our way to perfection, this makes us more imperfect. I know no better argument to move us then this; for it is St. Pauls; *Therefore be yee ſtedfaſt, unmoveable*; *alwayes abounding in the work of the Lord*, ſinging praiſes to the Lord, and making him melody with your obedience; *forasmuch as yee know that your labour is not in vain in the Lord*: As if this conſideration only were enough *to ſtrengthen the weak hands, and confirm the feeble knees*, to faſten our roots, to build us up in Chriſt, to ſtabliſh us in the faith, and to make us an everlaſting foundation. Satisfaction is the end, and you have all the means to attain it, Underſtandings and Wills, Directions and Precepts, Promiſes and Rewards, Heaven and Eternity to draw you on and encourage you. And if this Rhetorick have no power on thoſe who are Men and yet will be ſtones, behold the Angels miniſtring unto you, and God himſelf calling, knocking, waiting, intreating; who will never be wanting to us if we be not wanting to our ſelves, who muſt needs do his own will, and his will is our ſatisfaction. 1 Cor. 15. 58.

And therefore, in the next place, let us level our actions and endeavours on this, and not ſpend and waſte our ſelves upon that which is not bread, and will never fill us. Let us not be ſo ſtrong to do evil, and ſo weak to do good; be lame and impotent, when we ſhould move towards Happineſs; and ruſh upon Deſtruction as the Horſe doth into the battel? Let us not ſeek after Satisfaction in the things of this world, as the ſons of the Prophets did after Elijah upon a *Peradventure* when he was taken away. For it is the greateſt folly in the world thus to miſplace and miſpend our diligence. This is to plow the winds, and to caſt our ſeed upon the rocks, which will yield no increaſe; This is to work in glaſs, which will break

in our Hand, when with the ſame labour and art we might cut out a Diamond to adorn us. Beloved, when I ſee men ſending their hopes and thoughts afar off, and then following them with all heat and violence of action; when I ſee them ſtoop to their propoſed ends with as ſwift a wing as the Falcon to her prey, and then miſs them; when I ſee them climbing to the top of the tree, and then falling back again with nothing but thoſe boughs they laid hold on; when I ſee men haſtning to their deſires, and not obtaining their ends, or, if they do, not thoſe ends which they ſet up, finding that which they took for bread to be a ſtone, and that which they called fiſh a ſerpent; gathering riches, and poſſeſt with fear; honor, but trembling at the height; pleaſure, but with repentance: when I ſee men labor and ſtrive, and war and fight, ſpoyling and ſpoiled, conconquering and overcome, deſtroying and deſtroyed; when I ſee men working to their ends ſometimes by ruine, ſometimes by battery, ſometimes by craft, and, if that will not ſerve, by violence, when I ſee Kings pulling the crowns from one anothers heads; when I ſee ſuch hot contentions, ſuch tragœdies raiſed, for that which is not, which may not be, or, if it be, will not be of that faſhion which we gave it in our thoughts; methinks I ſee not, as Alexander ſpake, the battel of Frogs and Mice (although that was to as much purpoſe as theſe) but the ſtrivings of mad diſtracted men, whom Hiſtory (which is not alwayes the light of truth) hath ſhewen to the world as Hero's and generous and great-ſpirited men. Or if I ſee Caligula in his march, with his great hoſt and army which he raiſed not to fight, but to gather cockles on the ſhore. Or I behold men labouring in the world as Cornelius Agrippa ſayes Spirits do in the minerals; they dig and cleanſe and ſever metals, and when men come, they find nothing is done. And can there be a greater folly and madneſs then this? or ſhall we call theſe men wiſe, politick, magnanimous, high-ſpirited men? Give them what name you pleaſe, if there be ſeveral kinds of madneſs, as we are told there are, then theſe will come within the verge and reach of it. I am ſure the Prophet David draws them within that compaſs, and calls them fools: *This their way uttereth their fooliſhneſs.*

Pſal. 49. 13.

For again, if nothing will ſatisfie us but Righteouſneſs and Piety, we need not conſult what we are to chuſe here where the object hath all that goodneſs which can make it deſirable. And therefore God by his Prophet, as if men did not wonder enough, or it were not enough for men to wonder, calls to the Heavens, *Be aſtoniſht, O yee heavens, at this: for my people have committed two Evils, they have forſaken me the fountain of living waters, and have hewed them out ciſterns, broken ciſterns, which will hold no water.* And may it not ſeem a ſtrange thing, that men ſhould refuſe their meat, which would *ſatisfie* them, and ſo prodigally ſell themſelves, all themſelves, for *that which is not bread?* as the Prophet ſpeaketh. May it not go for a wonder, that men ſhould debauch their Underſtanding, which ſhould be their counſellor for their advantage and ſatisfaction, and make it their purveyor for their wealth, their ſurveyor in the works of the fleſh, and no better then a pander to their luſts; that they ſhould bow their Will to that which it would have even when it doth embrace it, but determines its act, and demoliſheth it again in the twinkling of an eye; that they ſhould make their Memory a Treaſury of nothing but that which ſhould be buried in the land of oblivion; that their Affections, thoſe *incorporeal heads*, as Baſil calls them, ſhould catch and graſp nothing but ayr and emptineſs; and then that they ſhould proſtitute all the members of their Body to be inſtrumental to the Soul in theſe her excurſions and wanton ſallies upon vanity, to fetch in that which brings leaneſs unto it, the ſnow of Lebanon in ſtead of waters out of the river

Jer. 2. 12, 13.

Iſa. 55. 2.

river of the Lord? But after all this, when I have ſo long fed on huſks, to deceive my ſelf into a perſwaſion that I have been all this while at my Fathers houſe and feaſted at his table, to ſupply my defects and emptineſs out of the book of life, and to conclude my name is written amongſt the elect, when my tongue is an open ſepulchre, and I am *to every good work reprobate*; that I ſhould feed my ſelf with a groundleſs and irregular thought of Gods mercy, which though it be *over all his works*, yet is not over a ſtubborn and unrepentant ſinner, which is none of his works; that I ſhould lay me down in peace, and ſleep upon this pillow, upon this hope, That a ſigh at laſt will go for mortification, and a prayer at my death for the obedience of my life, and a confeſſion, when I can ſcarce ſpeak, for that faith which worketh by charity. Hear, O Heavens, and wonder: nay rather, why art not thou troubled, O my Soul, and aſtoniſhed within me? For what is this but to ſleep at the gates of Hell, and to paſs unto torment in a dream of ſatisfaction? to build our ſelves a pillar of aſſurance to lean upon, and then to fall into pieces with it? to ſtuff a hollow and falſe faith with vain and improfitable imaginations, as the ſouldier did his head-piece, which he felt hard under him, with chaff, and then thought he had made his pillow eaſier. In a word, what is it but to feed on poyſon inſtead of meat, to ſmile and flatter our ſelves to death, to call in fleſh and bloud with theſe deceitful thoughts to favour us, and to breath nothing but falſe hopes, till our breath departeth, and theſe hopes and theſe thoughts periſh with it. O then, as the Wiſeman ſpeaks, if we *be wiſe*, let us be *wiſe to our ſelves*; wiſe to edification, and not to ruine; wiſe with that *wiſdome which is from above*, and not with that which is *earthly, ſenſual, deviliſh*, as full of deceit as the Deceiver himſelf, as full of falſhood as the Father of lyes: but let us hearken to *the Lord God*, who will *teach us to profit*; let us be *wiſe unto ſalvation*. And this is our wiſdome, to chuſe that which will ſatisfie.

To draw to a concluſion; If this be the prerogative of Godlineſs to be alone in this work, ſo that nothing elſe can work us ſatisfaction, let her have prerogative alſo in our hearts, and exerciſe full power and autority and dominion over our deſires, to chaſe away from them all heterogenious and deceitful appearances, to baniſh all that are enemies unto her; that ſo we may captivate our Wills unto her, and not bring her into ſubjection to our Wills; not firſt diſtaſte and refuſe her, and then make uſe of her name; firſt bid her depart from our coaſts, and then in her name not caſt out devils, but let them in, or be as malicious and miſchievous as they. In the name of Religion and Piety, why ſhould that be Religion to day which in the dayes before us went under the name of Impiety? Why ſhould Religion paſs away with the faſhion of the world, and change as often as that? Why ſhould we take away its prerogative, and give it to the World, to command our deſires, and to command Religion to attend and promote them? in our haſtning to wealth, and to turn covetous? in our grinding the face of the poor, and to turn cruel? in our purſuit of honor, and ſo turn ambitious? as if nothing of Piety and Religion were deſirable but the name, and the things of this world were the only object that could not fill our deſires and ſatisfie them. And ſo we make up a religious Mammoniſt, a religious Oppreſſor, a religious Tyrant, a religious Atheiſt; we joyn together God and the Devil, the name of God and a Devil incarnate. Thus it falls out when we invert the order of things. It is too frequent and common a thing in the world to cry up Religion and Godlineſs as the Epheſians did their Diana. Demeſnius his Rhetorick, *From this craft we have our gain*; is that which moulds and faſhions Religion: It ſhall be no longer Religion then it brings on advantage; if it prove dangerous, it ſhall looſe

both

both its name and prerogative. Hence it cometh to paſs, that, as there are
1 Cor. 8. 5. *many that are called Gods, and called Lords*, ſo there are many Religions. The Covetous hath his, the Ambitious hath his, the Wanton hath his, and the Schiſmatick hath his; many Religions, and none at all, none that can ſatisfie us. Thus whilſt we ſeek ſatisfaction in every object to which our luſts and affections lead us, we find ſomething which we call by that name; but whilſt we look upon it, it ſlips from us, and we ſee it no more: it doth but ſmile upon us, and leaves us. If we ſeek it in Beauty, that is but colour, and it is changed whilſt we look on it. Who ſaw when that eye ſunk which took ſo many hearts? who obſerved when that face wrinkled, which was ſo gazed on? All we can ſay is, this Star is ſhott, this Heaven is ſhriveled as a ſcrowl. If we look for it in Riches, they have *wings*,
Prov. 23. 5. *and fly away*; Satisfaction dwells not in a miſers bagg. Yet we riſe up early and lye down late, we labour and ſweat, we cheat and oppreſs, we venture our bodies and we venture our ſouls, we venture, nay caſt away, that which would ſatisfie us indeed, only to gain this ſatisfaction, to dye rich, and we had rather paſs with that eſteem then with the honor of a Saint. And ſo we paſs away, we dye rich, and our money and this miſerable ſatisfaction periſheth with us. The fool in the Goſpel ſung a *Requiem* to his ſoul at the ſight of his barns, and that night there were thoſe that came and took his ſoul from him. Again, if we ſeek it in Knowledge, there indeed one would think it might be found, Knowledge being ſo proportioned to the Soul; but alaſs! there it is not. For what ſatisfaction is it to attain unto this, to know that I am ignorant? or what comfort doth that light bring which ſhews my defects? The more we know, the more we ſee we are ignorant; and the more light we have, the more we diſcover our wants. We may think at every ſmall diſtance the heavens cloſe with the earth; but when we make our approach nearer, a larger ſpace opens then that we have left behind us. *Ad immortalium cognitionem nimis mortales ſumus*, ſaith Seneca; We are too mortal to fathom the Ocean of Immor-
Eccl. 12. 12. tality. *Much reading is a wearineſs of the fleſh*, and Knowledge, as it brings content, ſo it brings alſo vexation to the ſpirit. But then when *the times of refreſhing*, the time of ſatisfaction, ſhall come; that Beauty I
James 5. 8. doted on will become a fury to whip me; *the ruſt of my ſilver and gold will witneſs againſt me, and eat up my fleſh as it were fire*; and my Knowledge, if it wait not on Piety, will procure me many ſtripes. What is Alexander now the greater for his power? what is Cæſar the higher for his honor? what is Ariſtotle the wiſer for his knowledge? what delight hath Jezebel in her paint, or Ahab in his vineyard? what is a delicious banquet to Dives in Hell? or what ſatisfaction can the remembrance of theſe tranſitory delights bring? All the beauty, honor, riches, knowledge in the world will not purchaſe one moment of eaſe: All the rivers of pleaſures, which are now run out and dry, and only flow in our remembrance, will not cool a tongue. The gate is ſhut againſt all theſe; and we find torment, endleſs torment, inſtead of ſatisfaction. Let us therefore ſeek for ſatisfaction, but not there where it cannot be found; not in the
1 Cor. 7. 31. world, whoſe very figure and *faſhion paſſeth away*, but in that faith
1 John 5. 4. which *overcomes the world*, in that faith which *worketh by charity*, which
Gal. 5. 6. doth κοιμίζειν τῶν ἀτόπων λόγων τὰ πάθη, as Chryſoſtome ſpeaketh, *ſlumber all vain and abſurd imaginations*, that we now hugg and anon are afraid of, and *all vain words*, that now are muſick unto us, and anon return upon us as ſwords, which doth guide our hands, that they may be reacht out to no forbidden thing. Let us ſeek ſatisfaction in *the fruit of our lipps*, and *the work of our hands*, in Piety and true Obedience. Lo, there it is found: Where this is in truth and reality there it hold its prerogative: it ſhapeth

our

our thoughts, formeth our words, and mingles it ſelf with all the works of our hands. Then Peace of conſcience, that heaven upon earth, and Satisfaction, that pillow on which we reſt in all the ſtorms that beat upon us, ſhall meet and compaſs us about on every ſide; not a fading falſe ſatisfaction, but true, as our Obedience is true; and ſolid and weighty, as that is ſincere; a fair pledge and earneſt of that fulneſs of light, joy, peace and glory, of that infinite ſatisfaction which we ſhall receive in the higheſt heavens wherein dwelleth righteouſneſs; where He that filleth all in all ſhall ſatisfie us, that is, crown us with Happineſs for evermore.

The

The Three and Twentieth

SERMON.

PART I.

MATTH. IV. 1.

Then was Jeſus led-up of the Spirit into the wilderneſs, to be tempted of the devil.

CHriſt is *the Captain of our ſalvation*, as the Apoſtle ſtiles him *Hebr.* 2.10. And no ſooner is he baptized, no ſooner is he come out of the river, but he enters the field againſt the enemy of mankind, *& omnia ſalutis noſtræ ſacramenta veluti juratus abſolvit*, as Hilary ſpeaks; He performs all the Offices of a Saviour as fully and exactly as if he had taken a military oath to glorifie Gods name, and to finiſh the work which he gave him to do, of our Redemption. His Care of our welfare did not omit any tittle, any *Iota*. He lookt not only *ad ultimum*, to the end, but *uſque ad ultimum*, to all thoſe means and to all thoſe particular acts which led him to it, that ſo he might τελειῶσαι, *bring his work to perfection*, and himſelf *be made perfect by ſufferings*. It was not enough for him to be born, but he will condeſcend to be baptized by his ſervant. It was not enough for him to fulfill the Law, but he ſuffers himſelf to be tempted to break it. It was not enough to ſuffer for ſin, but he will ſuffer himſelf to be tempted to ſin. He was content not only to be ſent into the world, but to be led into the wilderneſs; and, that the Devil may aſſault him, to preſent himſelf in the ſhape of a weak hungry man; to follow him to the pinacle, to the mountain, to any place from whence the Devil may hope to tumble him down. He would be any thing but a Sinner, that he might ſave ſinners.

We will not ſo much as doubt whether this were a real Combat, or only performed κατὰ φαντασίαν, *in imagination, and in a viſion*, as ſome of the Ancients thought. For this were to queſtion his Baptiſm alſo, and the Deſcending of the holy Ghoſt like a Dove; Which was ſo really done that Tertullian peremptorily concludes, that when the Spirit took this ſhape, there was as truly a Dove there as there was the Spirit; although St. Auguſtine and Chryſoſtome are of the contrary opinion. The Text here is plain, *he was led* ὑπὸ τοῦ πνεύματος, *of the Spirit*, which is as much as, *by the hand of the Spirit*. And that of the Father is moſt true, *Nimis diſputando fidei autoritas elevatur*; We derogate from that autority and power which our Faith ſhould have over us, by raiſing controverſies where we need not: And whilſt we ſtart up doubts and queſtions, and then run after to catch them, we commonly loſe the Truth. It is part of a continued Hiſtory of the

the Acts of our Saviour: and there is no ſhew of reaſon which may perſwade us that, when all is ſaid to be done by Chriſt, one part of it ſhould be done really, and the other but in a viſion; eſpecially here being ſo many reaſons to evince the contrary. For neither was it any honor for the Devil to cope with our Saviour, who for Man in the nature of man fought againſt him, and overcame him; nor any greater diſhonour to Chriſt to be tempted, then to be a Man. Ὥςτε τί φοβούμεθα; as Nazianzene ſpake of his being born, ſo may I of his being tempted; *Why ſhould we fear where no fear is?* Διὰ τοῦτο μικρὸς, ὅτι διὰ σε πτωχός; Shall we honor him the leſs, becauſe he hath humbled himſelf ſo far as to enter the liſts with our enemy? No: His Circumciſion, his Tentation, his Faſting, his Hunger, his Sweating, his Dying are the glorious and honorable marks of a victorious Captain. And as Souldiers uſe to ſhew their wounds and skarrs as the badges of honor, and to publiſh and make it known; *Hæc vulnera, has cicatrices pro patria*; Theſe wounds we have received, theſe skarrs we bear about us, for the defenſe of our country; ſo may we magnifie our Saviour in that he fought and dyed for us men and for our ſalvation. *Timeamus nobis de reverentiâ iſtâ*, Let us be very wary that we offend not Chriſt out of too much reverence.

May it therefore pleaſe you to fix your eyes, and duly conſider this Duel or ſingle Combate between Chriſt and the Devil, our Captain and our Enemy. In this Text we have the Preparation to it, and therein theſe circumſtances remarkable; 1. the Perſons, *Jeſus*, a Saviour; and *the Devil*, a Deſtroyer: *Jeſus*, an Advocate; and *the Devil*, an Accuſer of the Brethren and a Calumniator: The Lyon who fights for us, and the Lyon who ſeeks to devour us. 2. The manner how Chriſt was brought into the field, He *was led by the Spirit*. 3. The Time when; *Then*: After he *was baptized*, and had the *holy Ghoſt deſcend upon him in the ſhape of a Dove*, and had heard *a voice from heaven ſaying, This is my beloved Son in whom I am well pleaſed, then he was led forth*. 4. The Place where he fought it out, *the Wilderneſs*. This was *campus certaminis*, the field where this hardiment was to be tryed, this battel fought. 5. His preparation to it, *he faſted forty dayes and forty nights*. 6. And laſtly, the Opportunity which the Devil took to ſet upon him; He ſet upon him when *he was a hungry*. and this we find in the Preparation; The Battel or Contention is ſpiritual; and it is called *Tentation*. And in all battels the tryal is who ſhall be the ſtrongeſt. The Tentation is threefold, I. to Diſtruſt; from the conſideration of want; II. to Preſumption, from the providence and prædeſtination of God; III. to flat and groſs Idolatry, from hope of the pomp and glory of this world. Firſt, if we want, the Devil concludes God cares not for us. Secondly, if he care for us, we may do what we pleaſe. Thirdly, we may have what we pleaſe, if we will but *fall down and worſhip him*. The price of the whole world is but a bow or proſtration of the body. Theſe are the three darts which are thrown at Chriſt by an enemy of craft and advantage: And Chriſt puts forth his buckler, and quencheth them: and the Devil being diſarmed runs out of the field, or at leaſt makes a retreat. The Text ſays, *The devil left him; and behold, Angels came and miniſtred unto him*. I have preſented you with a ſhort view of the whole. Come we now to the particulars. Firſt, I ſhall ſpeak of the Perſons.

In every action that paſſeth in the world the circumſtance of the perſon carries it weight, and leaves a kind of impreſſion upon it, and maketh it more or leſs remarkable to our view. *Rei pondus etiam perſona conſummat*, ſaith the Orator; That which makes up the full value of an action, that which conſummates and ſeals it up, is the Perſon. It was not ſo much

for the Levites to bear the Ark, as for David to dance before it. It was not ſo remarkable for a Publicane to invite Chriſt to his houſe, as for Chriſt to dine with him. It was not ſo much that the firſt Adam ſhould fall, as it was that the ſecond ſhould be tempted. Μεῖζον γὰρ ἐκεῖνο τὸ διωχθῆναι ὑπὲρ ἡμῶν τὸ καταληφθῆναι, ſaith Nazianzene; *It is more for him to be purſued then it is for us to be taken.* A ſtrange thing it may ſeem that he who had the Devil faſt in a chain ſhould let him looſe to aſſault him. *Sed nihil imperioſius charitate*; Nothing is ſo imperious, nothing hath ſo commanding a power, as Love. It makes us forget our ſelves, put off our ſelves, loſe our ſelves. And it *made the Word fleſh*; It brought down Chriſt from Heaven, from amongſt thooſe troops of Angels and Arch-angels, into *the wilderneſs*, amongſt the *wild beaſts*; It brought him to hunger who *feedeth the young Ravens which call upon him*: It offered up him to the Tempter *who knew no ſin.* The Schools conclude that Chriſt was obedient not according to his Divine will, but humane; and therefore that he was tempted as Man, it was no derogation from the Majeſty of his Godhead. And therefore he preſents himſelf as a Man, in the form of a ſervant, that he might be a mark for the Devil to ſhoot at: He hungers, that he might tempt him to diſtruſt: He ſtands upon the pinacle, to make it appear poſſible that he might throw himſelf down: He follows him to the mountain, and beholds what the Devil did ſhew him. And it is very probable that had the Devil been fully perſwaded he was God, he would never have caſt away his darts. Having Scripture, as you ſee, at his fingers ends, he knew well enough that God could not ſin, and that Wiſdom it ſelf could not be deceived. *For all Deceit proceeds*, ſayes Clemens, *as well from the Ignorance of the party deceived as from the Crafts of the deceiver*; as an overthrow doth from the Weakneſs of him that falls as much as from the Strength of the conquerer. *Hoc unum non niſi duo faciunt.* To be tempted and to ſin are two diſtinct things, and cannot be done but by two. When we fall, the Devil and Our ſelves fling us down: And therefore Nazianzene, *Orat.* 46. layes it down as a poſitive truth, that the Devil did attempt Chriſt διὰ τὸ κάλυμμα, becauſe covered with the veil of Fleſh. And διὰ τὸ φαινόμενον, becauſe of his Humanity, which was viſible. And in another place he tells us, ταῖς περιβλήμασι διαιτᾶσθαι, that the Devil *was entrapped with Chriſts Humanity.* Or ſuppoſe he knew him to be God, yet it might fall out with him as it doth with us when we are his captives; What we know we know not; and thoſe concluſions which before we were able to make good by demonſtration, in the heat of ſome paſſion we forget as if we never had heard them. St. Gregory, I am ſure, thought ſo; as he declares himſelf, 2. *Moral. Antiquus hoſtis Chriſtum in mundum veniſſe cognovit*; Our old enemy knew well enough that Chriſt was come into the world, when he cryed out in the perſons poſſeſſed, *What have we to do with thee, Jeſus thou Son of God?* But when he ſaw he was paſſible, and did ſuffer thoſe things which were common to mortal men, when he ſaw he was a hungry, and when he ſaw him diſgraced, he was in doubt as men are who halt between two opinions, and know not which to ſubſcribe to. *Omne quod de ejus Divinitate ſuſpicatus eſt, faſtu ſuperbiæ ſuæ rei in dubium venit*: By his pride and diſdain he began to be jealous and ſuſpicious even of that ſuſpicion he formerly had of his Godhead. For, as St. Paul ſpeaks of the Jews, *Had they known it they had not crucified the Lord of glory*; ſo may we of the Devil, Had he known Chriſt to be God and Man, and the Saviour of the world, he would never have put into the heart of Judas to betray him, nor have moved the Jews to put him to death, by which the determinate counſel of God was brought to paſs, and by which himſelf was trod under-foot, and his kingdom overthrown. But ſuch a Captain it behoved us to have, who could be tempted,

tempted, but could not ſin; who might be ſet hard at, but could not be overthrown; who could diſcover the falacies of that ſubtle Sophiſter; who could ſubſiſt, and not turn ſtones into bread; who could go up to the pinacle of the Temple, and come down from it; who could ſee the world and the glory of it, and contemn it. The Schoolmen, where they ſpeak of this Tentation of Chriſt, tell us of a double tentation, an inward, and an outward; and rank our Saviour with our firſt Parents in the ſtate of innocency, who, as they imagine, could have no inward tentation at all, becauſe the Fleſh was then in full and perfect ſubjection to Reaſon, and their Reaſon in due obedience to God; whoſe Phanſie could receive no *ſpecies* or phantaſms but upon deliberate counſel, whoſe Underſtanding had no cloud to obſcure it, and whoſe Will waited as an handmaid on the Underſtanding, and followed as that led. All this may be true, and yet might our firſt Parents be tempted inwardly. For Tentation, if it go no further, is no ſin. We are then tempted when objects are propoſed to the Eye, and then paſs to the Phanſie, and from thence are tendred to the Underſtanding. I may ſee an object, (ſuppoſe the forbidden fruit) and think of it, and know it, and yet not ſin. It is beauty in the Eye, and ſo in the Phanſie, and it may be ſo in the Underſtanding, and yet the Will may not incline to it, becauſe Reaſon may judge it, though fair to the eye, yet dangerous to the touch. *Scire malum non facit ſcientem malum*; To know evil cannot denominate us evil. For God, who is a pure eſſence and Purity it ſelf, knows Evil more exactly then we, and therefore hates it with a perfecter hatred then we can. I may know the Apple to be fair to look to and pleaſant of taſte, and yet not taſte it. I may know that Bread is the ſtaff of our life, and yet rely more upon the providence of God then on bread. I may know that the neareſt way down from the pinacle is to fling my ſelf off, and yet chuſe the ſafer, and go down by the ſtairs. I may ſee Riches to be the God of this world, and yet count them as dung. For I cannot ſee but the tentation may be inward, and yet no ſin. Nay; if it be but a tentation, it is not ſin; and if it be ſin, the tentation is at an end. And if the tentation had not its operation upon the will and inward man as well as upon the outward and ſenſitive part, let them tell me how Adam fell. Beſides, there is a great diſproportion between the ſtate of the firſt Adam and the ſtate of the ſecond, between our firſt Parents and Chriſt. For although they were created upright and in a ſtate of innocency (for indeed they could not be created otherwiſe by God, who is Goodneſs it ſelf) yet we do not read that they were conceived by the holy Ghoſt. In Chriſt there was no ſin, nor could there be. He had not only *Nolle peccare*, but *Non poſſe peccare*, not only a Will not to ſin, but an Impoſſibility of ſinning; although Durand, upon I know not what grounds, phanſieth the contrary. *The Prince of this world comes, and hath nothing in me*, ſaith our Saviour, οὐκ ἔχει καταληψιν, *nothing in him which he might accuſe*, not only no ſin, but no fuel for his ſcintillations, his ſparkles, his tentations; no fuel for his ſullen tentations to fall upon, and ſmoke up in diſtruſt; no combuſtible matter for his glorious tentations to ſettle upon, and flame up in ambition. There was nothing in Chriſt which the Devil had or could make his, no Ignorance of what he ſhould do, no Dulneſs of Mind, no Difficulty in reſiſting tentations. The ſecond Adam was like unto the firſt in all things, not only in his ſtate of innocency, but in his fall, ſin only excepted. But in Adam though there was no *fomes peccati*, no fuel, yet there was a poſſibility of ſinning, which was *ad inſtar fomitis*, and which the Devil made uſe of as of fuel, in which he raiſed that fire that conſumed him to duſt and aſhes, brought death and the condition of mortality both upon him and his progeny. We will not here make any curious ſearch to find out the degrees

John 14 30.

of this Tentation of our Saviour, or what operation it had upon him. *Scrutari hoc temeritas eſt, credere pietas eſt, noſſe vita eſt & vita æterna*; To dive too far into this, into the manner how the tentation wrought, would be raſhneſs; to believe that Chriſt was tempted, is an act of piety; and to know it, and make uſe of it, is life, and life eternal. And I know that diſcourſes of this nature are not welcome in this age, where not Schoolmen but dunces are moſt in requeſt, where men are afraid to hear of any truth that is new to them, and diſdain to know more then they know already, although, if they were diligent, they might learn more in their Catechiſme. And indeed in this point we can walk no further then we have light from the Scripture. And there we find that Chriſt did *ſuffer* ſomething *when he*
Hebr. 2. 18. *was tempted*, that he did συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, that he was *touched with the feeling of our infirmities, like unto us in all things, ſin only excep-*
Hebr. 4. 15. *ted.* And ἔμαθεν ἀφ' ὧν ἔπαθεν, *that he learnt ſomething*, that is, obedience, *by the things which he ſuffered.* This we may receive *ſimplici & notâ fide*, by a plain and common faith: And we dare not ſtretch further for fear we ſtretch beyond the line. Tempted he was; but temptations did fall upon him as waves upon a rock, which daſhed them into ayr, into nothing; or as hailſtones upon marble, *crepitant & ſolvuntur*; They made ſome noyſe, but no impreſſion; they did no ſooner fall, but were diſſolved. And this is enough for any to know, but thoſe *quibus nihil eſt ſatis*, who will know more then they can know.

It is ſufficient for us to know that our Saviour was tempted: and it will be very neceſſary for us to know the end why he was tempted. For as he was made Man, ſo alſo was he tempted, for our ſakes. Firſt, as he was made a ſacrifice for ſin, ſo here he made himſelf an enſample which we ſhould follow when the enemy aſſaults us. For, as Commentators on Ariſtotle obſerve that his rule many times lyes hid and is wrapt up in the example which he gives, ſo we need ſcarce any other rules for behaviour when we are tempted, then thoſe which we may find in this ſtory of our Saviours combat with our enemy. And our Saviour may ſeem to beſpeak his brethren, even all Chriſtians, as Ablimelech doth his Souldiers, *Judg.* 9. 48. *What you have ſeen me do, make haſte, and do likewiſe.* It had been enough for our Saviour to have promulged his law and given us warning and direction, and never have entred the liſts himſelf; to have ſaid as his ſervant doth *Eph.* 6. *If the Tempter come, take the ſhield of faith, take the helmet of ſalvation, and the ſword of the ſpirit*; and not have taken up the ſword himſelf. For what needed he a ſword, who needed no defenſe? what needed he a buckler, who was invulnerable, and who with one word, with a ὄπως, could have made the Devil fly away and leave him? But he was φιλάνθρωπος, *a great lover of mankind*; and, as a good Maſter, he would not only teach them, but make himſelf a copie; not only give them rules, but *totas dictare materias*, make a form for them; dictate by action as well as by words, and in his own tentation ſhew them a plain way, as the Apoſtle ſpeaks, to eſcape in theirs. *Habes auctorem quo facias hoc*; Be the tentation what it will, if you look upon Chriſt, you may learn to overcome it.
John 13. 15. *Lo*, ſaith our Saviour, *I have given you an enſample.* And certainly, as
Hebr. 12. 2. the Apoſtle counſels us, to *look upon Jeſus the author and finiſher of our faith*, that is, look earneſtly upon him with an intentive and inquiſitive look; ſo muſt we alſo look upon his Tentation, and conſider it not as his tryal, but as our inſtruction.

Sic oculos, ſic ille manus, ſic ora ferebat:

Theſe were his poſtures; Thus he did. Thus he quencht the Devils fiery darts;

darts; Thus he anſwered his ſalacies; Thus he broke the enemies thruſt by ſhewing it was not home, and anſwered Scripture with Scripture, and beat the Devil at that weapon which himſelf had choſen. And as the more we look upon the Sun, the more we admire it; ſo the more we conſider our Captain, the ſtronger and skilfuller we ſhall be. A very look on Chriſt our Champion if it be ſerious, will make us wiſe unto ſalvation, and ſtronger then the ſtrong man that comes to bind us and rob us of our goods. For though the leſſon be hard to Fleſh and Bloud, yet when he who is Fleſh and Bloud hath as it were con'd it himſelf and repeated it over unto us, it will be eaſie and plain.

Secondly, as Chriſt was tempted for an enſample to us, ſo in his tentation there is a kind of law and decree that we muſt fight. For *jubetur exemplis*, in the examples of great and eminent perſons there is a command, and they bind in manner of a Statute-law. We may conclude here *à majori ad minus*, If Chriſt be tempted, we cannot be exempt. And as the Apoſtle tells us, *The leſs is bleſſed by the better*, ſo here, the leſs is taught by the greater. *If this be done to the green tree, what will be done to the dry?* If the Devil ſet upon him *who knew no ſin*, certainly he will not be afraid to aſſault us who are ready to ſin as to breathe. For this end did Chriſt come into the world; and for this end did we come into this world. For this end were we created; nay, for this end were all things created. *Fecit omnia Deus ad inſtruendum certamen rerum duarum*; God made all things, ſaith Lactantius, to ſet two armies in array; the Fleſh, and the Spirit; Senſe, and Reaſon; Man, whom he made after his own image, and the Prince of this world. And therefore he hath mixt, as it were, an appearance of Good with that which is evil, various and delectable pleaſantneſs in the things of this world, that by thoſe fair allurements in ſhew there may be a poſſibility of inducement into that evil which is not ſeen: and he hath blended an apparancy of Evil with that which is Good, that by thoſe ſorrows and labors which are diſtaſtful to the eye, there may be a poſſibility in us of refuſing that good which is covered with ſuch horrour. But the preſent pleaſure he checketh with fear of puniſhment, and the preſent horror and ſharpneſs he ſweatens with hope of reward: that we may ſee more with our mind then with our eye; that when our Senſe would joyn with Evil becauſe of its coulour, our Reaſon may fly from it becauſe of its ſmart; and when the Fleſh declines Goodneſs becauſe it is irkſome; the Spirit may embrace it becauſe it hath the promiſe of a reward: that when the Devil ſpeaketh fair, we may ſhut our ears, becauſe we know his words are as ſwords; and when God nayls us to the croſs, we may bleſs his name, becauſe he means to crown us. Thus indeed our Saviour did not ſtand in the middle betwixt theſe, in a poſſibility of falling from one to the other, (for then he could not have been a Saviour) but yet for to ſhew that he was Man, and to let us know the condition of Man, he put on a perſon, as it were, and was tempted as if he had. For we muſt not think of Chriſt as Alexander did of Philip his father, who every day added victory to victory, that in his tentations and victorious ſufferings *he did all himſelf, and left us nothing to conquer.* No; as he is the firſt-fruits of our reſurrection to glory, ſo he is the firſt-fruits of our ſufferings and tentations, and in that he was tempted, did but *præludere*; take up the weapons and fight, that he might put them into our hands; walk upon the waters, that we might *ſæculi fluctus præeunte Domino calcare*, tread the proud waves of tentations under our feet, ſince he is gone over them before. Some men there be indeed that phanſie to themſelves an eaſie paſſage into heaven, and a victory over the Enemy *ſine ſudore & ſanguine*, without any ſweat or ſhedding a drop of bloud; and think they may wanton it on the way, and

Hebr. 11. 7.

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ſport themſelves into happineſs; and becauſe they have heard of ſome few, of the thief on the croſs, and ſome others, who have been changed in their mind, as ſome ſhall be in their bodies at the general reſurrection, *in a moment, in the twinkling of an eye*, think this favour may reach to all; becauſe Chriſtian virtues are called *gifts*, will ſtay till they are given; and when they read that our Saviour hath overcome the World and the Devil, think all is done; no paſſion for them to ſubdue, no tentation to wreſtle with, no Devil that can hurt them. A groſs error, which ſtrikes at the very life and ſoul of Chriſtianity. For neither did the Thief nor any other enter into paradiſe but through tentations, and though there were a new and unuſual power which wrought upon him as it did upon others in the firſt ages of the Church, yet he had the ſame tentations to revile Chriſt which the other had who hung with him; and one great tentation he overcame, when he askt help of him who in all appearance could not help himſelf. And certain it is that as the Devil fought againſt Chriſt, ſo he fights againſt all mankind, and ſome he overcomes with more eaſe, others with more difficulty. But it never fares worſe with us then when we look ſo long on priviledges till we make them rules; till what was but for term of life, for ſome time, for ſome men, we draw down an entail upon all poſterity. What if ſome men have their peny who are called into the vineyard in the evening and cool of the day? what is this to thee, who art called at noon and in the heat of the day? What if ſome have breathed forth their ſouls from their bed? what is it to thee who art called to the ſtake? It is true, Chriſtian virtues are Gifts; but yet they are ſeldome obtained but by labour and ſweat. Seldome any temperate, who *ſet not a knife to their throat*; ſeldome any chaſt, who *make* not *a covenant with their eyes.* In a word, *niſi vim inferas, regnum cœlorum non intrabis*, unleſs you labor and ſweat, unleſs you firſt ſubdue and ſubjugate your ſelves, you can never conquer the Devil. Chriſt indeed conquered him, but it is for thoſe who will fight. *To him that overcometh will I give to eat of the tree of life.* Now the reaſon of this is moſt plain; For though our Saviour, when he coped with Satan, could have *beat* him *as ſmall as the duſt before the wind*, have put him in fetters, and chained him up for ever; yet was this neither expedient for Us, nor agreeable with the infinite Wiſdom of our Saviour: Not for Us; For, *ſi deſit hoſtis & pugna, nulla eſt victoria*; If there be no enemy, if there be no ſtriving, there can be no victory. *Tolle certamen, nè virtus quidem quicquam*; Take away this combate with our ſpiritual enemy, and Virtue is but a bare naked name, is nothing. If there were no poſſibility of being evil, we could not be good. What were my Faith, if there were no doubt to aſſault it? What were my Hope, if there were no ſcruple to ſtagger it? What were my Charity, if there were no injuries to dull it?

Rev. 2. 7.

Lætius eſt quoties magno ſibi conſtat honeſtum;

Then Goodneſs is faireſt when it ſhines through a cloud; and it is difficulty which ſets the crown upon Virtues head. Our Saviour was made glorious by his tentations and ſufferings; So muſt we by ours. And therefore God hath placed us in the midſt of tentations, that we may *in vitâ vitam acquirere*, in this painful and ſhort time, in this courſe of tentations, purchaſe everlaſting life. Nor can it conſiſt with the Wiſdome of Chriſt to overcome the Devil for thoſe who will readily yield to him, to foil him in his proud tentation for thoſe who will not be humble, and to beat off his ſullen tentation for thoſe who will diſtruſt and murmure; nay, for ſuch as make this his victory *commeatum delinquendi*, a licence and charter for all

all generations to fling away their weapons, and not ſtrike a ſtroke, but ſtand ſtill, as if they were a prædeſtinate mark ſet up on purpoſe for the Devil to ſhoot at. If he ſhould have done thus, we could not take him for our Captain: and if we do thus, he will not take us for his ſouldiers. *Non novimus Chriſtum, ſi non credimus*; We do not know Chriſt, if we believe him not to be ſuch a one as he is. Therefore as God dealt with the Iſraelites, ſo doth Chriſt with us. God rooted out the inhabitants of Canaan, and made room for his people; yet he *left* ſome of them *to prove Iſrael, even as many of them as had not known the wars of Canaan, namely, the Caananites and Sidonians*, &c. And this for two reaſons; 1. *to teach them war*; 2. *to prove Iſrael, whether they would hearken to the commandments of the Lord.* Even thus hath our Saviour diſpoſed of our great Enemy: He hath abated his ſtrength in the way, but hath not utterly rooted him out; though he hath ſpoiled his principality, yet he hath left him a Devil, an enemy to mankind ſtill, for a purpoſe of his own, to prove us whether we will be his ſouldiers or no, and to teach us war, which we could not learn without an enemy. Judg. 3.

Nor needs this be grievous unto us. For as he hath taught us both by his Word and Enſample to prepare our ſelves to the battle, and beſtir our ſelves like thoſe who fight under his colours; ſo, in the next place, there is a kind of influence and virtue derived from his Combate, which falls as oyl upon us, to ſupple our joynts, and ſtrengthen our ſinews, and make each faculty of our ſouls active and chearful in this exerciſe. *Multum nobis dediſſet, ſi nihil nobis dediſſet præter exemplum*; Certainly he had given us much, if he had afforded us no more then his enſample. But to this he hath added his Precept, and ſet before us βραβεῖον, *the garland*: And we could never fail, *Si tanta in terris moraretur fides, quanta merces ejus exſpectatur in cœlis*, if we could draw up our faith, and make it proportionable to the reward. But to this, as there is *gratia jubens*, a commanding grace, ſo there is *gratia juvans*, a helping grace; to help us in our melancholy, that we do not deſpair; to help us in loathſome tentations, that we be not ſwallowed up. *Per Chriſtum, & in Chriſto*, by Chriſt, and in the power of Chriſt, we ſhall beat down all our enemies. This Man, whoſe will is mutable, ſhall vanquiſh that Devil whoſe malice is obdurate: This poor Beggar ſhall beat that Prince: This worm, this duſt and aſhes, ſhall diſarm that Goliah, that Leviathan. For as Chriſt tells us that *he will be with us*, ſo doth he alſo fight with us, *to the end of the world*, ſetting us on by his precepts, urging us forward by his enſample, quickning us by his ſpirit: And if we fail, having the ſtronger on our ſide, it is manifeſt that we have prefer'd Satan our enemy before Chriſt the Captain of our ſalvation. *Our life is hid with Chriſt in God*, and whilſt we there leave it by continual meditation of his meritorious ſufferings, by working and forming Chriſt in our ſouls, no dart of Satan can reach us: But when we hide it in the minerals of the earth, in the riches of this world, the Devil is there, he is there to ſeize on it: When we hide it in malicious and wanton thoughts, they are his baits to catch it: When we hide it in ſloth and idleneſs, we hide it in a grave which he digged to bury it: When we think to ſave it, we looſe it: But when we hide it in Chriſt, when we do *Deum per Chriſtum colere*, worſhip God through Jeſus Chriſt our Lord, when we rely on his power in Chriſt, which is the foundation of all Chriſtian Religion; then our life, having put off the old Adam, is clothed with righteouſneſs, and is in a manner divine; *our mortal hath put on immortality*; and having hid our ſins and weakneſs in Chriſt, the image of God brightly ſhines forth in every action, and *the life of Jeſus is made manifeſt in our mortal fleſh*; ſo that our life with him, and his life in our mortal fleſh, in our weekneſs, in our infirmities, Col. 3. 3. 2 Cor. 1. 11.

mities, arms us againſt all aſſaults, and makes us *more then conquerors.*

Now, in the laſt place, Chriſt's help we need not doubt of if we be not wanting unto our ſelves. For *we have not ſuch an high Prieſt* who will not help us. But (which is one and the chief end of his Tentation) who is *merciful and faithful,* and was *tempted* that he might *ſuccour them which are tempted.* He hath not only Power (for ſo he may have, and not ſhew it) but alſo Will and Propenſion, Deſire and diligent Care to hold them up that are ſet upon for the tryal of their faith. Indeed Mercy without Power can beget a good wiſh, but no more; and Power without Mercy will neither ſtrengthen a weak knee, nor heal a broken heart: But Mercy and Power together will work a miracle; will hold us up when we are ready to fall; will give legs to the lame, and eyes to the blind, and ſtrength to the weak; will make a fiery fornace a bath, make a rack a bed; will keep us the ſame men amidſt the changes and armies of ſorrows; will moderate our ſorrows when they are great, that they be not long; and when they are of continuance, will call the evils that are as if they were not; will uphold us againſt the terrors of Death; and when he ſoundeth his retreat, and takes us off from the field by Death, will receive us to glory. And this Compaſſion and Mercy, though it were coeternal with Chriſt as God, yet as Man *he learnt it by his ſufferings,* ſaith the Apoſtle, *Hebr.* 5. 8. For the way indeed to know anothers miſery is to be firſt ſenſible of our own. For we commonly ſee that men who are ſoftly and delicately brought up, have hearts of flint. If *Dives be clothed in purple, and fare deliciouſly every day,* it is no marvail to ſee him leſs merciful then his Doggs when Lazarus was at his door. But you may ſay, Could Chriſt, who was the Son of God, forget to be merciful? or was he now to learn it as a new leſſon, *who by his wiſdome made the heavens, becauſe his mercy endureth for ever?* No: He ſaw Joſeph in the ſtocks, Job on the dung-hill, and the Mariners in the tempeſt: He heard the ſighs and complaints of the poor, he numbred all their tears, and had compaſſion on his afflicted ones, even as a father hath on his only child. But then, before *he emptied himſelf, and took upon him the form of a ſervant;* *ſicut miſeriam expertus non erat, ita nec miſericordiam experimento novit,* as he had no acquaintance with ſorrow, ſo neither had he any experimental knowledge of mercy and compaſſion. In his ſufferings he had tryal of miſery, and learn't to be merciful. His own Hunger moved him to work that miracle of the Loaves: For it is ſaid in the Text, *He had compaſſion on the multitude.* His Poverty made him an Orator for the poor, and he beggs with them: and his Compaſſion melted him into tears at the ſight of Jeruſalem. When he became *a man of ſorrows,* he became alſo a man of compaſſion. And yet his experience of ſorrow added in truth nothing to his knowledge; But it rowſeth our confidence to approach with boldneſs near unto him who by his miſerable experience is brought nearer to us, and hath thus *reconciled us in the body of his fleſh.* For he that ſuffered for us hath compaſſion on us, and ſuffers and is tempted with us, even to the end of the world. He was on the croſs with St. Peter, on the block with St. Paul, in the fire with the Martyrs; He in his members is ſtill *deſtitute, afflicted, tormented.* Would you take a view of Chriſt? You may look upon him in your own ſouls; take him in a groan, mark him in a ſigh, behold him bleeding in the gaſhes of a wounded ſpirit. Or, to make him an object more ſenſible, you may ſee him every day begging at your doors.

Phil. 2. 7.

1 Cor. 21. 12.

doors. Chriſt learnt this Compaſſion in our fleſh, ſaith the Apoſtle; *Inaſmuch, as the children are partakers of fleſh and bloud, he alſo himſelf likewiſe took part of the ſame*; and in our Fleſh he was hungry, was ſpit upon, was whipped, was nayled to the croſs. And all theſe were as it were ſo many parts of that diſcipline which taught him to be merciful; to be merciful to them who are tempted by famine, in that he was hungry; to be merciful to them who are tempted by riches, becauſe he was poor; to be merciful to them who tremble at diſgrace, becauſe he was whipt; and to be merciful to them who will not, yet will, ſuffer for him; who refuſe, and yet chuſe; tremble, and venture; are afraid, and yet dye for him; becauſe, as Man, he found Death a bitter cup, and would have had it paſs from him: *Who in the dayes of his fleſh offered up prayers and ſupplications, with ſtrong crying and tears*, for mortal men, for weak men, for ſinners, for thoſe whoſe life is a warfare. *Pertinaciſſimè durant quæ diſcimus experientiâ*; This experimental knowledge is rooted in Chriſt, is fixt and cannot now be removed, no more then his natural knowledge. Ἐμπειρία, πολλαὶ μνῆμαι, ſaith the Philoſopher; *Experience is a kind of collection and multiplication of remembrances*, the iſſue and child of memory. *Uſus me genuit, mater peperit Memoria.* It proceedeth from the memory of many particulars. And this experience Chriſt had. And as the Apoſtle tells us *he learnt*, ſo the Prophet tell us *he was acquainted with our griefs, and carried our ſorrowes about with him*, even from his birth, from his cradle to his croſs. By his faſting and tentation, by his agony and bloudy ſweat, by his precious death and burial, He remembers us in famine and tentation, in our agony and bloudy ſweat, and all the penance we do upon our ſelves for ſin. He remembers us in the hour of death and in our grave, and will remember us at the day of Judgment. *As a father pitieth his children, ſo he pities us*, *Pſal.* 103. 13. and the reaſon is given *verſe* 14. *For he knoweth our frame; he remembreth we are but duſt*: He knows our frame; he remembreth we are built up of fleſh, as he was: And he knoweth what impreſſions Sorrow can make in fleſh. He remembers that *Man in the beſt eſtate is but vanity*: that when he is ſtrongeſt he is ready to fall. And then if he falls as a Man, out of frailty, and not as an Angel, as Lucifer's preſumtuouſly, his Compaſſion is ready to lift him out of the duſt. And this is a part of Chriſt's Prieſtly office, which he begun on earth, and in heaven performs for us even to the end of the world. This laſts even after the *Conſummatum eſt*; when all was finiſhed. *Chriſt Jeſus* is an Interceſſor *yeſterday, to day, and for ever. Behold*, ſaith Saint Stephen, *Acts* 7.56. *I ſee the heavens open, and the Son of Man ſtanding at the right hand of God.* And every Chriſtian by the eye of faith may ſee him there alſo, even at the right hand of God interceding for us: *Father, behold, here I am: and for my ſake behold the children which thou haſt given me. It is true, they have ſinned; for even I was tempted. They have fallen, but by my help are riſen again. They have received many ſpots from the world, but they have been willing to waſh them off with their tears, that I might waſh them with my bloud. They have profaned thy name, but they have called on thy name. Oh give ear unto their cry; hold not thy peace at their tears. Or, if thou wilt not hearken to the tears of a ſinner, yet behold the ſighs, the tears, the bloudy wounds of a man that did never ſin. And now, Father, forgive them as men, forgive them as my* Heb. 2. 14.

brethren. To these sinners I have given the glory which thou gavest me, that they may be one, even as we are one. And the Father of Mercy receives us, and embraceth us in his arms, puts upon us the best robe, puts immortality upon our mortality, impeccability upon our peccancie, and all at the intercession of his Son, who being himself *tempted*, learnt *to succour them who are tempted.*

The

The Four and Twentieth

SERMON.

PART II.

MATTH. IV. 1.

Then was Jesus led-up of the Spirit into the wilderness, &c.

HEre we have the Field where our Saviour coped with our adversary the Devil, and the Manner how he was brought thither: He *was led-up of the Spirit.* Which motion excludeth both all violence in the person leading, and all rashness and inconsiderateness in the person lead. The Spirit leads gently: and the quiet and gentle leading of the Spirit is as a document to us not to follow unadvisedly, or indeed rather not to out-run the Spirit. For when we run thus in haste, we commonly run our selves out of breath. Θερμότης ἅπας ἀρχόμενος, saith Nazianzene; *Every man is commonly very hot in the beginning*; but the nearer and nearer he comes to the object, the fainter and fainter he grows; and when he meets it, he falls down for want of spirit; now a zelote, anon a Laodicean; now consumed with zeal, anon chill and cold; now a Seraphim, but by and by a stone. The reason hereof is from the Will of man, which may easily be inclined and carried to any object, though never so terrible, whilst there is nothing to move the Sense, and by the Sense τὸ ψυχῆς ἄλογον, *the irrational part of the soul*; because there the Reason doth but fight with a shadow and representation of evil, but here with the evil it self full of horror and affrightment, naked as it is: Which now hath a double force, both upon the Sense and Apprehension, and by its operation on the one multiplies its terror on the other; and the more it is felt, the more it is understood; far more terrible in its approach then in our books or contemplation. And therefore it will not be safe for us to challenge and provoke a temptation, but to arm and prepare our selves against it; to stand upon our guard, and neither to offer battel, nor yet refuse it. *Sapiens feret ista, non eliget*; It is the part of a wise man not to seek for evil, but to endure it. And to this end it concerneth every man to exercise τὸν πνευματικὸν σωφρονα, *his spiritual wisdome*, that he may discover *Spiritûs ductiones, & diaboli seductiones*, the Spirit's leadings, and the Devil's seducements; lest he do not only seek tentations, but create them; and make that a provocation to evil, which bespeaketh only his obedience or patience; lest I conceive that the Spirit sendeth me when I resist him, when I do ἀντικόπτειν, *fall cross with him*, and run violently against him. And this we have gained by *the Spirit's Leading.*

We descend now *in campum certaminis*, into the place of tryal, *the Wilderness*: For thither Jesus was led; *amongst the wild beasts*, saith St. Mark; into the most forsaken and solitary desart, as some have made the discovery; a mountainous place between Jerusalem and Jericho, not far from
Luke 10. 20. Galgala, the place where he that fell amongst thieves was wounded, where John Baptist was before he baptized. And their conjecture is probable, because that desart is neer unto Jordan: So that the journey was not long from Jordan, where Christ was baptized, to this desart, where he was tempted. We will not stand much upon the place, or curiously search whether it were this or any other; but rather modestly inquire the reasons why our Saviour would withdraw himself into a solitary place, there to be tempted. And here, as we cannot be so unreasonable as to think that Christ had no reason to induce him to withdraw himself for a while, (for this were to conceive that he was led thither by chance, and not by the Spirit) so we must not coin reasons of our own, and then set his image and superscription upon them; not frame conclusions, and then make his actions, which are nothing like them, the premisses out of which they are naturally drawn. For this hath been the mother of all Error and Superstition: And, as Martin Luther says, *Nihil periculosius Sanctorum gestis*, Nothing is more dangerous then the actions of the Saints when they are mistaken; so may we of Christs. For whilst we dote upon our own phansies, and then gaze and look to find them in the action of this Saint or that, or of Christ himself, by a kind of justice it falls out that we lose our sight, and walk in the dark, and think, when we have buried our selves alive in idleness, and a fruitless solitude, that even then we are with John Baptist, or with our Saviour, in the Wilderness. The resolution of Tertullian is most safe, *malo minùs sapere, quàm contrà*; It is better a great deal to know less, then amiss; And not to know every reason which moved our Saviour to this retiredness, then for some ends of our own peremptorily to conclude this or that was the reason, which is none at all. Divers conjectures are given by the learned: I. That he wes led into the Wilderness to find that Sheep which was lost in Paradise, in the desart of the world. II. To provoke the Enemy, and conquer him in his own place: for he is said *to walk*
Matth. 12. 13. *through dry places*. III. To draw the picture, as it were, and propose to us the true patern of a Pœnitentiary, who must learn to go out of the world by contemning it, as those did whose faith is commended *Hebr.* 11. *Of whom the world was not worthy, who wandred in desarts and in mountains, and in dens and caves of the earth.* IV. To be free from importunity and trouble, that he might fast without interruption his full forty dayes. V. For prayer; which requires the collection and retirement of the whole man. VI. To add autority to his preaching and doctrine, that by his secession he might be thought to be sent from God, as Elijah and John Baptist were. VII. Some have been so bold as to conclude, that here he laid the foundation of a Monastical and Eremitical life; as if, because Christ went aside for forty dayes, they were most like unto Christ who did seclude themselves in desarts, in caves, in cells, or shut up themselves between two walls all the dayes of their life. Many other reasons have been framed, according to the several constitutions and tempers of mens minds, and as every man hath been willing to find himself in Christ. We shall make choice of some few, not censuring any but the last; and draw up all within the compass of these three: 1. That he was led into the wilderness to prepare himself for his great work and office; or rather, to teach us so to do, and not to venture upon any high employment without due preparation. 2. To sequester himself for prayer; to teach us to be alone, to take our selves from the world, when we pray. 3. Lastly, by this his retirement to draw

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to us a reſemblance of a Chriſtian mans life, which is nothing elſe but a ſeceſſion and a holy pilgrimage out of the world. And having paſt over theſe, we ſhall in the cloſe remove the pretended reaſon which draws down this action of Chriſt to countenance and confirm that high and ungrounded eſtimation which many have of a ſolitary life, placing perfection in that alone, as if a Chriſtian never appeared in his full beauty but when he comes forth in a Monks cowle or in the habit of a Pilgrime and Eremite. Of theſe in their order.

And firſt, our bleſſed Saviour, before he puts his hand to that great work which was enjoyned him by his Father, withdraws himſelf from the ſociety of men, and from the ſight of his parents, afflicts his body with faſting, and fills his mind with holy and divine meditations. And this he did, as for us men and our ſalvation, ſo for our inſtruction alſo, teaching us not only δογματικῶς, *by his precepts*, but alſo ὑποδειγματικῶς, *by his example*, to fit and prepare our ſelves for our office, and not to attempt any work of his ἀνίπτοις χερσὶ, *with unwaſhed hands*. Thus did Moſes and Elijah, and Jeremiah, ἀναχωρῆσαι θεῷ τι μικρὸν, *ſeparate themſelves for a while to God alone*, ſaith Nazianzene; then to receive θείαν μυσταγωγίαν, *a divine initiation*; and then to give precepts, to work miracles, and propheſie. Thus did Baſil and Nazianzene and Auguſtine and other holy men of God withdraw themſelves, and laying aſide all other cares, were intent on themſelvs alone and on God: And in this ſolitude, as in a heavenly ſhop, as the Father ſpeaks, they did ſhape and form Chriſt in themſelves, that from thence they might come forth more able ſervants of their Maſter, and more learned teachers to the people, and might preſent Chriſt unto them as they by long ſtudy had formed him in themſelves; preſent him as a meek Saviour to the Angry, as a liberal Redeemer to the Covetous, as a Patient Maſter to the Froward; that they might preſent him in ſuch a ſhape as that the beauty of it might transform others into the likeneſs of him. Thus did they go as it were with Moſes into the Sanctuary, and ſeek for light and counſel from God, that they might after break forth into action, and ſhine as bright in the world. It is reported of Auguſtine, and he writes of it himſelf, that being urged by Valerian the Biſhop to take the common care and government of the people upon him, he earneſtly withſtood him, and with many intreaties beſought him that in the time of Lent he might ceaſe from that labor, and prepare himſelf for that office *legendo, orando, plangendo*, by reading and prayer and mourning, and thus become acquainted with thoſe wayes and means whereby which he might labor with more happineſs in his work. Many like examples might be brought. But this hath been the practice not only of holy men, but of heathen men. Thus did Tully and Antony and Craſſus make way to that honor and renown which they afterward purchaſed in eloquence; Thus did they paſs *à ſolitudine in ſcholas, à ſcholis in forum*, from their ſecret retirements into the ſchools, and from the ſchools into the pleading-place. Thus did Demoſthenes by his looking-glaſs in his chamber learn that geſture which might take the eye of the ſpectator, and by the noiſe of the ſea learnt to bear the tumult of the auditory: So that Valerius Maximus ſays wittily of him, *Alterum Demoſthenem mater, alterum induſtria enixa eſt*; His Mother brought forth one Demoſthenes, and his Induſtry another. And this even Nature it ſelf teacheth: *Nihil magnum citò vult effici*: Nature hath ſo ordered it, that nothing of any great moment can be ſuddenly brought forth. Every work muſt find us fitted and prepared for it, or elſe, when we ſet about it, we ſhall find it will fly out of our reach, For every great work is *res difficilis & moroſa*, coy and hard to be woed. Hence the Philoſopher gives it as a reaſon that there be ſo few wiſe men, *Quia ſapientiam pauci digna patuit quam niſi*

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in tranſitu cognoſcant, Becauſe moſt men have ſo low an opinion of Wiſdom that they think her not worth the ſaluting but by the by. Let us look into our ſelves, and we ſhall find the reaſon why we are no better then we are, is, Becauſe we do not reverence our ſelves, but think that any thing will become us, that we may retain the honor of a Man, and yet ſtoop down to thoſe actions which make us worſe then the beaſts that periſh. And this befalls us in the performance of any great work; The reaſon why we do not perfect it as we ſhould is, Becauſe we do not reverence it as we ſhould. We think to give an Almes is but to fling a mite into the treaſury; to Faſt, but to abſtein for a day; to Pray, but to ſay, *Lord, hear me*, or (which is worſe) to multiply words without ſenſe; to Preach, but to ſpeak an hour; to be a Hearer, but to come to Church; to be a Biſhop, but to put on a mitre; to be a King, but to wear a crown; And this is to diſeſteem and undervalew theſe duties: This is to be *officiperdæ* in this ſenſe alſo, to deſtroy our work before we begin it. For what place can our work have amongſt thoſe thoughts which ſtifle it? and where the birth is ſo ſudden and immature, how can it chuſe but prove an abortive? I cannot conceive but that our Saviour could have performed the work he came about without this preamble or preparation: but yet in honor to this great work he would firſt ſtep aſide, and not ſuddenly enter upon it, but by degrees; firſt retire, and faſt, and pray, and then work miracles; To teach us that a Chriſtian is not made up in haſte, that no good work will beget it ſelf between our fingers, nor come towards us unleſs we fit and prepare our ſelves to meet it. And yet ſome there be who are willing to think that this is more then needs; that it is in the greateſt profeſſion that is as it was in the Cirque-ſhews amongſt the Romans, *Odioſa circenſibus pompa*, that as there, ſo in this, all pomp and ſhew and preparation is in vain; that the ſooner they enter upon it, the more dextrous they ſhall be in the performance; Divines, as Nazianzene terms them, of a day old, made up *ut è luto ſtatua*, aſſoon as you can make a ſtatue of clay. No deſart that they will go to, no cell that they will retire to, no ſeceſſion that they will make; but preſently upon the work they enter, leap into the Pulpit, and there they ſtir and make a noyſe, *ſemper agentibus ſimiles*, like unto thoſe who are alwaies buſie; or indeed rather like unto thoſe ſpirits in minerals that Cornelius Agrippa ſpeaks of, which digg and cleanſe and ſever the metals, but when men come to view their work, they find nothing is done. With theſe men there are no προλεγόμενα, no *prefaces*, no προδιδασκόμενα, nothing *to be learnt firſt*. All with them is the Work, no ſtudy or preparations: All is working of miracles: And indeed one great miracle they work; *Docent antequam diſcunt*, They teach that which they never learnt; and their skill and art is ſo teach men that they ſhall be more ignorant then before. Our Saviour here *is led by the Spirit into the wilderneſs* to prepare him for his work; but theſe will not prepare themſelves becauſe they pretend they are led by the Spirit. Nor is this evil of yeſterday, or which befalls the weakeſt only: but the Devil hath uſed it in all ages as an engine to undermine this good work; What men are not able to manage for want of due conſideration, to bring in the Spirit as a ſupply. Tertullian was as wiſe a man as the Church had any, but being not able to prove the corporeity of the Soul, he flyeth to Revelation in his book *De Anima*; *Non per æſtimationem, ſed revelationem*; We cannot make this good by judgment, but by revelation: *Poſt Joannem quoque prophetiam meruimus conſequi*; We have our Revelations as well as St. John. Our ſiſter Priſcilla hath plenty of them; ſhe hath her traunces in the Church, and converſeth with Angels, and with God himſelf, and can diſcern the hearts and inward thoughts of man. St. Hierom ſpeaking of a Monk in his time, thus deſcribes him; πνευματοφόρος,

ἀνθρ, ἢ αὐτοδίδακτος, *There is ſtart up a man who hath exactly learnt all knowledge without a teacher, full of the ſpirit, his own maſter; who like a Carneades can diſpute both for and againſt the truth; who needs no preparation, but can do what he will, and when he will.* But this is not the Spirits manner of Leading: for he leads us by degrees and by a certain method. For even ſo he led our Saviour, firſt into the wilderneſs, and then to his work. And though his leading of the Apoſtles were extraordinary, yet even them he commands to ſtay at Jeruſalem, and to expect his coming. And although their determinations were ſubſcribed to with a *VISUM EST SPIRITUI SANCTO, It ſeemeth Good to the holy Ghoſt*, yet they conferred one with another, met together in councel, and did deliberate before they did determine. Nor did they once imagine that they had the Spirit in a ſtring, or could command him when they pleaſed, or call him down to help them in their work *ſedendo & votis*, by ſitting ſtill and doing nothing; that he would fly down unto them, and ſit upon them, though they ſlept. Much leſs can we imagine that he will wait upon our ſpirit and humor, and when we have cripled and diſenabled our ſelves for any ſervice of his, in a moment anoint and ſupple our joynts, and make us active for the higheſt calling; when we have put our ſelves into priſon, even thrown our ſelves into the dark and loathſome dungeon of Ignorance, that he will come to us as the Angel did to Peter, *Acts* 12. and *ſmite us on the ſide, and raiſe us up*, and bid us *ariſe up quickly*, and go on an ambaſſage which we do not know; go ſet our hands to his plough, which are a great deal fitter for another. Certainly to be a Diſciple of Chriſt is a greater work then *to caſt our garment about us*, to take up the habit of a Miniſter. No: we muſt be led into ſome ſecret and ſolitary place, there to faſt and pray, to fit and prepare our ſelves for the work which we have to do, there to taſte how ſweet the word of God is, to ruminate and chaw upon it as it were and digeſt it, to faſten it to our very ſoul and make it a part of us, and by daily meditation ſo to profit that all the myſteries of Faith and precepts of Holineſs may be as veſſels are in a well-ordered family, ready at hand to be uſed upon any occaſion. Now this we may imagine to be the work of the Spirit alone: and ſo it is; but of the Spirit leading us into the deſart, placing us on the mount of Contemplation, there by long ſtudy and induſtry to learn *confuſa diſterminare, hiantia cogere, ſparſa colligere*; to ſeparare thoſe things which are confuſed and mixt together; to ſeparate Fear from Deſpair, and Confidence from Preſumption; to draw and unite thoſe things together which are ſevered, as Faith and good Works, Knowledge and Practice; and to joyn together thoſe Texts which bid us *rejoyce* with them which bid us *mourn*, thoſe which command our Zeal with thoſe which exact our Meekneſs. *Et diligentiæ & pietas adhibenda eſt*, ſaith St. Auguſtine; *alterâ fiat ut quærentes inveniamus, alterâ ut ſcire mereamur*: We muſt make uſe both of our Diligence and Piety; by the one we find when we ſeek, by the other we are filled both to ſeek and find. Unleſs we follow the Spirit in this his Leading, we have no reaſon to expect he ſhould lead us further. *Aliud eſt eſſe vatem, aliud eſſe interpretem*, ſaith St. Hierome; *It is one thing to be a prophet, another to be an interpreter of Scripture.* There the Spirit foretels things to come; here by our induſtry and skill in language we give that ſenſe which the words will beſt bear: Thoſe interpretations now-adayes which are entitled to the Spirit are ſo dark and obſcure, *ut interpretes interprete indigeant*, that we muſt take the pains to interpret the interpreters, and find greater difficulty in their explanations then in the Text it ſelf. It will be good therefore firſt to prepare our ſelves in private before we lift up our voice like a trumpet; and, if we will be συνεργοὶ, *workers together*, with

with the Spirit, to work as he directs us. It is a rule in Quintillian, *Ut præceptorum eſt docere, ità diſcipulorum eſt præbere ſe dociles*: As it is the office of the Maſter to teach, ſo is it of the Scholar to be attentive and apt to learn. And it holds true in Divinity alſo; As the Spirit is our teacher, ſo are we bound to obſerve thoſe rules which he hath drawn out for all thoſe who will be his followers. *Res enim aliter coaleſcere nequit ſine diſcentis docentiſque concordia*; For this buſineſs will not cloſe and be brought together without an agreement on both ſides. If the Spirit will firſt lead me into the wilderneſs, and I will preſently to the ſtreets of Jeruſalem, it is not likely my meſſage ſhould be from the Spirit, whom I have left behind me in the deſart. And therefore to prepare our ſelves to this work, we muſt obſerve thoſe rules which a learned Phyſician gives for the finding out of the truth; There muſt be 1. *Amor operis*, a Love of the work; 2. Φιλοπονία, *a love of induſtry*, and earneſt ſtudy in our preparation; 3. Μέθοδος, *a methodical proceeding and progreſs*; 4. Ἄσκησις, *practice*, and *exercitation*, and a conformity of our operations to the work. And this gold, though it be brought from Ophir, yet may be uſeful for thoſe who are the living temples of the holy Ghoſt. My Love kindles a fire in me, and makes me active; my Induſtry is ruled by method, that it be not fruitleſs; and all is confirmed by Practice: and then the Spirit σφραγίζει, *ſets his ſeal and impreſſion and character*, and makes it a good work.

And firſt, if we ask the queſtion, What moved Chriſt to make this preparation? we cannot better anſwer then by ſaying it was his Love unto the work; That he, having loved us firſt, might provoke us to love him again, and prepare our ſelves to our work. And to this end Love is a paſſion imprinted in us, ſaith Gregory Nyſſene, εἰς ἀγαθὸν, *to this good end*, to be leveled and fixed on the work of our Salvation; Where when it is once faſtned, it is reſtleſs and unquiet. It will into the wilderneſs, though it meet with the Devil himſelf. It paſſeth all difficulties whatſoever; *& nihil erubeſcit niſi nomen difficultatis*, and is not aſhamed of any thing, but that any thing ſhould be too hard and heavy for it. Heat and Light are the two ornaments of the Sun, joyned and united together; *& quò calidior radius, eſt lucidior*; the hotter the beams are the more light there is. So the Love of a good work and the good Work which we love are as neerly united together as Heat and Light; and the more Heat in my Love, the more Light in my Work; and the more my Light ſhines forth, the more my Love encreaſeth. They both are one to another, both mother and daughter, both begotten and begetting.

For again, the love of knowledge, which fits and prepares us to the work of the Goſpel, brings in φιλοπονίαν, *a love of labor and induſtry*; Which will not do things by halves, nor bring us to the chair till we have ſate at the feet of Gameliel. Thus it is in all the paſſages of our life. We propoſe nothing to our ſelves of any great moment, which we can preſently conquer. Οὐδὲ τὰ διαβολικὰ ἄπονα γίνεται, ſaith Baſil; *Even the things of the Devil are not attained without labor and ſweat.* How laborious is thy Revenge? how buſie thy Cruelty? how watchful and ſtudious thy Luſt? What penance doth thy Covetouſneſs put thee to? *Vitia magno coluntur*, ſaith Seneca; Even our vices coſt us dear, and ſtand us at a high rate. And can we expect ſuch an eaſie and quick diſpatch of thoſe things which bring along with them an eternal weight of glory? Can a negligent and careleſs glance upon the Bible, can our aery and empty ſpeculations, can our confidence and ignorance ſtreight make us Evangeliſts? Or is it probable that Truth ſhould come up *è profundo putei*, from the bottom of the well, and offer it ſelf to them who ſtand idle at the mouth and top of it, and will let down no bucket to draw it up? This indeed is now-adayes conceived

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to be the Spirits manner of Leading, not about by the Wilderneſs, by a ſequeſtred life, but ſtreight to Jeruſalem, to the holy City; where there is little enquiry made whether they have been at Jacobs well, and let down their bucket; where by many God is ſerved in ſpirit, but not in truth: And ſo they be born again of the Spirit, no matter for this water. Who glory in their ignorance, *& amant ignorare, cùm alii gaudeant cognoviſſe*, as Tertullian ſpeaks; Whereas others can receive no ſatisfaction or content but in knowledge, their great joy it is to be ignorant. Some truth there is in what they ſay, *that the Spirit is an omnipotent agent*, but ill applyed by them, That ſince he can do all things, he will alſo teach thoſe who will be ignorant, and who do him this great honor to call him Maſter, when there are no greater non-proficients in the world, *ever learning* of this good Maſter, *and yet never coming to the knowledge of the truth.* It is true, the Spirit is a powerful agent; but it is as true that he is a free agent, and will not teach them who will not learn; will not bring us to Jeruſalem unleſs we will firſt follow him into the deſart; *qui pulcherrimo cuique operi propoſuit difficultatem*, who on purpoſe hath placed ſome rubs and difficulties between us and Knowledge, that we may with labor and anxiety work out a way unto it. He hath caſt ſome darkneſs upon Scripture, that our Induſtry may ſtrive to diſpel it: and in ſome places, as Heraclitus ſpeaks of the Oracle of Delphos, οὔτε λέγει, οὔτε κρύπτει, ἀλλὰ σημαίνει, *he doth neither plainly manifeſt, nor yet hide the truth, but leaves ſome glimpſe and intimation*, that we may ſearch and find it out. It was the ſaying of Scævola the Lawyer, *Jus vigilantibus ſcriptum*, That the Civil Law was written to men awake, who could look about them, δικὴ τοῖς βαρέως κοιμωμένοις, as Cujacius adds out out of the *Baſilicæ*, *not to men aſleep.* And can we then think that that Knowledge which is ſaving, which muſt make us happy, is of ſo eaſie purchaſe that it will be ſown in every ground, or, as the Devils Tares, will grow up *whilſt we ſleep?* There is indeed that relation, that ſympathy, betwixt the Soul of man and the Truth that there is between the Seed and the Ground: but if it be not tilled and manured, if not cultivated and prepared, it will yield never an ear of corn, but bring forth bryars and thorns.

But we leave this, and paſs to the third, which is, Method and orderly proceeding in the wayes of our calling. As in all Sciences, ſo in the buſineſſes of Chriſtianity, we muſt not think to huddle up matters hand over head, as we pleaſe. *Nemo vellus portat ad fullonem*; no man carries his fleece to the Fuller firſt, before it be ſpun out and woven: *Si te titillat clericatûs deſiderium*, ſaith St. Hierome; If thou haſt a kind of ſpiritual itch, and be tickled with a deſire of being a Preacher, if thou thinkeſt the neareſt way to heaven is to go up into the Pulpit, yet at leaſt *diſcas quod poſſis docere*, learn that firſt which thou mayeſt after teach, and think there is a pair of ſtairs unto Knowledge as well as into the Pulpit, and that thither thou muſt aſcend by ſteps and by degrees. Learn it by thy Sermon; if any thing may be learnt out of it; that as thou divideſt thy Text, and thou handleſt each part in its order, ſo thou muſt divide the parts of thy life, and ſpend them upon thoſe particulars which will promote thy knowledge. *Sunt gradus multi per quos ad domum Veritatis aſcenditur*, ſaith Lactantius; There be certain ſteps and degrees by which we aſcend into the houſe of Truth, and we muſt paſs ſtep by ſtep unto it. For ſhe will admit of no gueſts who will leap over the wall, but of thoſe onely who come orderly and mannerly in. She looks down as it were upon us, and obſerves how we come towards her. If we are upon the wing, or leap up two or three ſteps at once, ſhe ſhuts her door and turns her back upon us. To ſee him a Maſter of a Ship in the Adriatick Sea, who could

never rule a cock-boat in a fish-pond, him a Captain who was never yet a Souldier, and him a teacher who is to learn, is a strange kind of ἀμεθοδία, *an immethodical disorderly proceeding*, which is used in the world: and what can the issue be but a Shipwrack, a Defeat, gross Ignorance and Confusion?

The last is ἄσκησις, *exercise and practice* of truths in that order in which we learnt there. This is of singular use to drive them home, *as a nayl is by the masters of the assemblies*, to make them enter *the soul and the spirit, the joynts and the marrow*; to do something by way of preparation which may bear some affinity and correspondence with the τὸ ἔργον, *the chief work*, we have to do. Our preparations must not be like to those prefaces and proems which the old Orators used to frame and lay by them to serve for any tract or oration: but it must be such as will fit and joyn it self to the work, and be one entire piece. You see our Saviour here makes use of Solitude and Fasting and Prayer: and what more agreeable then these to the work which he had to do, which was indeed to go about doing good, and then to suffer death for the sin of the world, which was now no paradise but a wilderness? It is a sign of a happy progress when our preparation is a kind of type and presage of our work; when our rising is fair; when the beholder may say, He is much given to meditation; it is like he will be a Divine; He is gone into the wilderness, he hath retired himself; sure he hath some great work in hand. But the event is most unprosperous when Idleness and Ignorance are made the key of the Scripture, when Darkness must usher in the Light, and Belial be a fore-runner to God. No work ends well which begins not well, which is taken in hand without due preparation. When we have taken any great work upon us, it will be good for us to follow our Saviours method, first retire from the world, and go out into the wilderness; first fast and pray, and then work miracles. And so much be spoken of the first reason of our Saviours Secession, his Preparation to his work.

The second is, That he might be fitter for Prayer. *In monte orationi adhæret; miracula in urbibus exercet*; For Prayer he chuseth the mountain, for his Works the city. *He prayed all night*, saith the Father, *and wrought his miracles in the day.* Our Saviour often retired, as we find in Scripture, and for this end. And when he gives us directions for Prayer, one is, *Enter into thy chamber, into thy closet; Shut thy door; Hide thy self for a little time.* Which are works pointing out to those things which must be done without noise. Every good work requires the whole man, a soul divided and taken from the world; but especially Prayer, which is *ascensus mentis in Deum*, a kind of an ascent of the mind unto God. *SURSUM CORDA, Lift up your hearts*; They are ῥήματα τῆς ἐυχαριστίας, *mystical words*: But how can we lift up a heart of flesh. It is much it should ascend, having such a weight upon it as the Body, having an Eye which cannot alwaies be closed, an Ear which cannot ever be shut; but when the weight of Sin hangs upon it, when it is clog'd with impertinent thoughts, how should it ascend? *Nunc creberrimè in oratione mea aut per porticus deambulo, aut de fœnore computo*, saith St. Hierome; Now many times it falls out in my prayer that I do nothing less then pray: I cry for Mercy, but the thought of Judgment is loud; I pray for chastity, when lustful thoughts sport in my heart. I walk, I talk, I fight, I dispute, I tell money in my prayer; and indeed I do but say my prayers. Therefore intention of mind is most necessary to Prayer; which is torn and distracted if it be not fastned on God alone. Μὴ γίνου δίψυχος ἐν προσευχῇ σου, is thought to be an Apostolical Constitution; *Be thou not double-minded in thy prayer.* Let not one thought stifle another, the thought of the world quench the desire of a

Ma. 26. 20.

blessing.

bleſſing. Let not thy wandring imaginations contradict thy Prayers. Let not thy Devotion be ſtained with bloud, or polluted with luſt, or ſpotted with the world. *Quomodo te à Deo audiri poſtulas, ſaith Cyprian, cùm te-ipſum non audis?* How canſt thou hope to be heard of God, when thou doſt not hear thy ſelf; how canſt thou expect that he ſhould underſtand thee, when thou canſt not tell thy ſelf what thou meanſt? when thou art to thy ſelf a barbarian? How can thy ſoul parley with thy God in ſuch a Fayre and concourſe of evil thoughts? How canſt thou ask a bleſſing from the Father which is now in heaven, when thou haſt ſo many companions about thee from the earth earthly? Thou askeſt for bread, but thou deſireſt a ſtone: Thou askeſt for grace, but thy mind is on riches: Thou askeſt fiſh, but thy hand is reached out to that Serpent which will ſting thee to death. It might be ſaid unto thee as St. Hierome once ſaid to his Friend when he found him in ill company, *What make you in ſuch a troop?* What doſt thou on thy knees, when ſo many looſe thoughts round thee about? What ſhould a beadſman do in ſuch a throng? But this, miſerable men that we are! many times befalls us, becauſe we do not retire, and call our thoughts out of the world. It is true that Devotion may mingle it ſelf with the common actions of our life. *Arator ad ſtivam HALLELUIAH cantat,* The plowman may ſing an *Halleluiah* at the plow-tail. He may collect ſome ſacred colloquie. *SERERE NE METUAS; If I miſs this ſeaſon, I ſhall have no harveſt: If I remember not God in my youth, he will forſake me in my age.* And God hears from heaven that prayer of his which he makes with his bow or hammer in his hand. But yet many times in the affairs of our life there is a kind of duſt gathered, which ſoyls and darkens the brightneſs of our Devotion; Which when we have bruſhed off by ſequeſtring our thoughts from the world, it will be more cleer. Sometimes we muſt, as St. Hierome ſpeaks, *Intrinſecùs eſſe cum Deo*, be within in our hearts with God alone, ſo buſie in our colloquie with him, ſo amazed at his Majeſty, ſo trembling at his Juſtice, ſo raviſht at his Mercy, ſo ſwallowed up in the contemplation of him, that we even forget our ſelves, that we loſe our ſelves, that we annihilate our ſelves; that we have eyes, and ſee not; ears, and hear not: that when a covetous thought would ſteal in at the windows of our eyes, we may be blind; and if muſick be loud, we may not hear it. Some have ſo wrought upon themſelves that they have forgot to eat, to taſte, to ſpeak. The Legend tells us of St. Agnes, as I remember, that in her devotion ſhe was lifted three foot above the ground. And he that wrote the life of St. Bernard reports it of him, that he was ſo given to prayer and meditation, that living a whole year in his cell or chamber in a Monaſtery, when he came forth, he knew not whether it were cieled or no; and when there were ſeveral windows in it obvious to the eye, he thought there had been but one. In theſe, whether fables or truths, this truth is pointed to, That when we tender our prayers to God, we ſhould abſtract our ſelves from our ſelves and from the things of the world; That we ſhould not come to him till we have caſt our cares & our thoughts behind us. The Beads-mans Motto is, *NON ALIUD NUNC CURO QUAM NE CUREM; I have but one care in this world, and that is, that I may never have more.* When I call upon God, God doth as it were put forth his hand and beckon to me to eſcape from the world, not to be *multiplex & varium animal*, not to divide and diſtract my ſelf, and part my ſelf out to variety of objects; but be one in my ſelf, that I may be one with him. The Pſalmiſt prays unto God, *Pſal.* 86. 11. *Unite my heart to fear thy name.* The Vulgar rendereth it, *LÆTETUR COR MEUM, Let my heart rejoyce.* Hierome out of the Hebrew, *UNICUM FAC COR MEUM, Make my heart one and alone.* And ſo Symmachus, ἕνωσον, which

is the ſame. Aquila; *SIT COR MEUM* μοναχὸς, *Let my heart be alone*; Let it be more retired and ſecluded from the world then any Monk, that it may be free from the thought of things below, that it may behold nothing but thee, that it may be all thine; that in reſpect of the world it may be like unto thoſe who have been dead long ago. Thus when the Mind is taken from the Senſual part, it begins to reflect upon it ſelf, and then beholds its own wants, its want of piety, its want of ſincerity; then it beholds *ictus & laniatus*, thoſe gaſhes and wounds which Sin hath made in it; then it ſees clearly to behold that receptacle, which ſhould have been a temple of the holy Ghoſt, turned into a ſtews, a place for Ohini and Ziim to dance in, for the Devil to ſport in. And after this ſad ſurvey of it ſelf, it is reſtleſs and unquiet; it ſtrives to empty it ſelf of ſin, to vent it ſelf out in ſighs and groans unſpeakable, to ſend it ſelf guſhing out of the eyes in rivers of tears, and to breath it ſelf forth at the mouth by an humble confeſſion. And now, whether in the body or out of the body we cannot well tell, but it makes haſte to be at reſt, it preſſeth forward towards the Mercy-ſeat, and is as reſtleſs in her importunity as ſhe was in her ſin; never gives over till thoſe wounds and gaſhes be cured by the bloud of her Saviour, till his ſighs and groans ſpeak for ours; never reſts till the hand of Mercy wipe all tears from our eyes, and treaſure them up in a bottle. This is the work of a devout ſoul. And he that will be ſuch a Beads-man, muſt make his Senſes follow his Mind, and not his Mind his Senſes; which may be brought, ſaith Pliny, to have no other object then that which the Mind hath; when they are taken from their own. And thus I learn to be blind, though I have light; to be deaf, though I have my hearing; with our Saviour to go out of the world into the wilderneſs, or by my Chriſtian art make the world it ſelf a deſart.

And here to ſhut up what hath been ſaid with a ſhort application to our ſelves; We of this Nation, in the firſt place, have great reaſon to *be jealous over our ſelves with a godly jealouſie*, and juſt cauſe to fear that we have not come ſo prepared to duty as we ought. For what hath been the fruit and effect of theſe our many Faſts, of theſe our many Prayers? Certainly, the cloud which hung over our heads is more thick and dark then before.
Iſa. 9. 12. And, as the Prophet ſpeaks, *The Syrians before, and the Philiſtines behind, and they both devour Iſrael with open mouth. For all this his anger is not turned away, but his hand is ſtretched out ſtill.* What ſhall we ſay? Hath God forgotten to be merciful? or is that inexhauſted fountain of Goodneſs drawn dry? Or can the God of peace delight in thoſe civil or uncivil broyls? Can he that ſhed his bloud for us delight to ſee ours ſpilt as water on the ground? No: We muſt ſeek for the reaſon at home in our own breaſts; and St. James hath ſhewn us how we ſhould find it, *chap.* 4. 2, 3. *Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye ask not. Ye ask, and receive not, becauſe ye ask amiſs.* We pray for Peace, and lift up *hands full of bloud* and oppreſſion. We pray to God to ſettle the pillars of the Kingdome, when our ſtudy is to ſhake them; to *be favourable to Sion*, when we fight againſt it. And therefore ſaith God, *When you ſpread your hands, I will hide mine eyes from*
Iſa. 1. 15. *you, and when you make many prayers, I will not hear: for your hearts are full of bloud.* Will we have our prayers effectual? We muſt take the Prophets counſel in the next verſe, *Waſh you, make you clean* from oppreſſion, cruelty and deceit. This is the beſt preparation to Prayer. If we will hearken unto God, he will incline his ear to us; and if we love Peace, and purſue it, the God of peace will give it. Thus if we *we call upon him, he will hear*; and thus if we *cry unto him, he will anſwer, here I am.* Here I am, as ready to crown you with bleſſings as you are to ask them, as ready

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to ſend peace within your walls as you are to deſire it, ready to crown you with external peace here, and with eternal hereafter.

Again, when we pray we muſt follow our Saviours example, and withdraw our ſelves and retire. *When he had ſent the multitude away, he went up into a mountain apart to pray.* Matth. 14. 23. And *he went forward a little, and fell on the ground, and prayed.* Mark 14. 35. In Gethſemane he withdrew himſelf from his Diſciples, that he might more freely pour forth his ſoul unto God. Retiredneſs is moſt fit for paſſionate and affectionate prayers. Then our paſſions may beſt vent themſelves: Then our *Indignation*, our *Fear*, our *vehement Deſire*, our *Zeal*, our *Revenge*, may work freely upon the whole man; 2 Cor. 7. 11. may force tears from our eyes, and ſobs from our tongues; may beat our breaſts, and caſt our bodies on the ground. Then Ingeminations and Reiterations and Expoſtulations are more ſeaſonable. That which peradventure Modeſty would ſtifle in company, in our ſecret retirements is the true eloquence of a wounded ſoul. There God will hear us when we ſpeak, and he will hear us when we do not ſpeak. He will underſtand us when we expreſs our ſelves; and he will underſtand us when our ſorrows and tears are ſo great that we cannot expreſs our ſelves. There every ſigh is a prayer, every groan a loud cry: and though our language be imperfect, and come ſhort of our wants, yet is it eaſie and plain to him, becauſe it comes from a broken heart. And therefore what here by enſample Chriſt teacheth us, he giveth us a rule, *To pray in private, To pray in our cloſet*, and he promi- Matth. 6. 5, 6. ſeth that *our Father that ſeeth*, that heareth *in ſecret, will reward us openly.* He will lead us through the wilderneſs of this world into a paradiſe of pleaſure, where all tears ſhall be wiped from our eyes; where there ſhall be no more ſorrow, no more travel, no more fighting; but peace, and reſt, and joy and glory for evermore.

We have done now with the two firſt reaſons, or conjectures rather, why our bleſſed Lord and Maſter went into the wilderneſs. We come now to the third; which was, That by this his Retirement he might draw out to us the reſemblance of a Chriſtian mans life, which is nothing elſe but a Seceſſion and holy Pilgrimage out of the world. For as the Wilderneſs is indeed a part of the world, and yet in a manner out of the world, ſo is Chriſt in the wilderneſs a fair repreſentation of a Chriſtian, who lives in the world yet is not of the world, who is a part of the world, yet ſeparate from it; who is no ſooner born into the world, but is taught to renounce it. As Joſeph is called *a Nazarite* in the Latin Tranſlation; not that he was of Gen. 49. 26. that order, or obſerved their Law, which was made many ages after; but that by his ſtrictneſs and ſeverity of life, by his piety and innocency, he was ſevered and removed from others, whoſe lives were irregular; and therefore he is ſaid *to be ſeparate from his brethren.* Or as Macarius calls a virtuous man βάρβαρον τῷ κοσμῷ, *a ſtranger, a barbarian to the World*, in St. 1 Cor. 14. 11. Pauls ſenſe, becauſe he underſtands not the World, nor the World him. The Apoſtle repeats it again and again, that the Patriarchs were but *ſtrangers* Heb. 11. in the land which was given them; in their own land, yet *ſtrangers.* Howſoever God had promiſed them an inheritance in Canaan, yet they took his word in another and higher ſenſe, of the ſpiritual Canaan. They *abode in the land of promiſe as in a ſtrange country, looking for a city having a foundation, whoſe builder and maker is God:* Which was to make a wilderneſs, in Canaan; nay, to make the land of Promiſe it ſelf a Wilderneſs. Hence St. Hierome is poſitive and peremptory, That the Saints in Scripture are no where called *inhabitatores terræ*, the Inhabitants of the Earth, or of the World; but that it is a name alwayes given to ſinners and wicked perſons, to thoſe of whom it is written, *Wo to the inhabitants of the earth.* St. Au- Rev. 8. 13. guſtine ſaith, the wicked do only *habitare in mundo*, dwell and have their reſi-

residence in this world, and may pass into a worse, but never into a better place; but the righteous can only be said *esse*, to be there, to have a being and existence there; to be there as the Angels are said by the Schoolmen to be *in uno loco quod non sint in alio*, to be in one place, not circumscriptively, but because they are not in another; to be in the world, but not of the world; to be in this world, because they are not yet in the other; to be on earth, because they are not yet in heaven. It is a hard saying this, and an unwelcome doctrine to flesh and bloud, to the children of this world; That we should be sent into the world *ideo ut exeamus*, to this end that we should go out of it; be placed in Jerusalem, and then bid to go out into the wilderness; be seated in such a paradise, and then driven out of it, even whilst we are in it; be set *to till the ground from whence we are taken*, to digg and labor as in a mine, and then be taught to be afraid and run from the works of our own hands: to see Beauty, which we must not touch; Fruit, which we must not taste; Riches and Treasure, which we must tread under foot. It is indeed a hard saying; but even Scripture and Reason have made it good, and seal'd and ratified it for a truth. *They are not of the world, even as I am not of the world*, saith Christ of his Disciples. A Christian is no more of the world then Christ himself. *I have chosen you out of the world*: which is in a manner a drawing them out into the Wilderness. *I have chosen you out of the world*, to hate and contemn it, to renew and reform it; to fight against *the lust of the flesh, the lust of the eyes, and the pride of life*, which is τὸ πᾶν, *all that is in the world*. St. John the beloved Disciple, who leaned on Christs breast, was nearest to him, and learned this doctrine from him, exhorts us *not to love the world, nor the things of this world*. And *not to love it* here is to hate it; and Hatred is as a wing to carry us away in haste into some wilderness from that thing we hate. If we hate the world, we shall not endure to look upon it, much less to stay and dwell in it, or build a tabernacle here. *Love not the world*. Fly afar off, and retire not only from those sins and vices which all men know and confess to be so, which are branded with a mark, and carry their shame in their forehead, but even from those deviations and enormities which by the profit and advantage they bring have gained some credit and repute amongst men, have not only scaped the stroke of reprehension, but are crowned with praise; and because they thwart not the statutes of Omri, and may consist with the laws of men, are new Christians as it were, and have the names of those virtues given them which are perfect and consummate in that obedience alone which is due to the Gospel of Christ and to the Law of God. *Love not the world*, is a sequestring, a kind of deportation, a banishment of us not only out of the world, but out of the confines and borders of it, even from that which weak Christians, and not yet perfect men in Christ, judge to be no part of the World. *Love it not*; look down upon it, crucifie it, as St. Paul did. By the virtue of Christs cross *I am crucified to the world*. The World looks down upon me with scorn and contempt and indignation. *And the world is crucified unto me*; I look down upon it with the like scorn and contempt. I pass by it, and revile it, and wag my head; I look upon it as upon a dead corpse, which I must not touch; as upon a crucified thief, who is expos'd to shame. To conclude this; As Christ withdrew himself from the City and multitude into the Wilderness, so doth the Christian withdraw himself from the World: He is not of the World, he is chosen out of it; he loves it not, but looks upon it as upon a dead carrion, and crucified carkase, a loathed object, an abomination, which threatens not only the ruin of the Temple, but even of Christianity it self.

John 17. 16.
John 15. 19.
1 John 2. 16.
1 John 2. 15.
Gal. 6. 14.

And this will be more evident, if we consider the nature either of Man, that

that is led, or of the Spirit, that leadeth us; Man being elemented and made up in this world to look towards another, and the Spirit of God being a lover of Man, a lover of the image of God, and ready to lead him out. For first as Man, when he builds a houſe, firſt ſits down, and conſults what uſe he ſhall put it to; ſo God, the Creator of the world, who made the world for mans ſake, made up Man alſo to be made an enſample of his Wiſdome and Goodneſs, made him to worſhip him, chalked out his way, beckon'd and called lowd after him to follow him in that way, that ſo at laſt, as it were by ſo many ſteps and degrees, by the example of his Son and the conduct of his Spirit he might bring him out of the world unto himſelf. *I have made thee, I have created thee, I have formed thee for my glory*, ſaith God by his Prophet; to communicate my goodneſs and wiſdome, to make thee partaker of the Divine nature, to make thee a kind of God upon earth, by which according to thy meaſure and capacity thou mayeſt repreſent and expreſs God. *In homine quicquid eſt ſibi proficit*; There is nothing in Man which is not advantageous to him, which may not help to carry him through this world to the region of Happineſs. We cannot doubt of his better part, his Soul: for that being heavenly and a ſpark, as it were, of the Divine nature, cannot but look upward and look forward too upon its original; muſt needs be aſhamed and weary of its houſe of clay, and be very jealous of the World, which is but a priſon, and hath greater darkneſs and heavier chains to bind and fetter the Soul it ſelf. And therefore when it looks on the World, and reflects and takes a full view of it ſelf, and conſiders that huge diſproportion that is between the World and an immortal Soul, you may find it panting to get out. *As the hart panteth after the rivers of water, ſo panteth my ſoul after thee, O God*, ſaith David; and, *When ſhall I appear befo e the living Lord?* Now was David recollected and retired into himſelf; now was he in his wilderneſs, *communing with his own heart.* We cannot doubt of the Soul, whilſt it is a ſoul, and not made fleſhy, immerſed and drowned in ſenſuality. If it be not led by the Fleſh, but lead it ſelf, out of the world it will, and return to its reſt, to its retirement. But then even the body being thus animated with ſuch a ſoul, may help forward the work. *Glorifie God in your body*, ſaith St. Paul. Not only withdraw your Souls, but your Bodies alſo, out of the world. For as God breathed in the Soul, ſo *his hands have made and faſhioned* the Body, and *in his book are all our members written.* He made the whole man, both Soul and Body, and built it up as a Temple of his bleſſed Spirit. And if the Soul be the Sanctuary, the Body is the Porch: and his hand moves from the inward parts to the outward, from the *Sanctum ſanctorum* to the very door and entrance. What is there almoſt in this our retirement from the World which is not done by the miniſtry of the body? Our Faſting, our Prayers, our Alms, *hæc de carnis ſubſtantia immolantur Deo*, theſe are all ſacrificed to God of the ſubſtance of the fleſh. What is Martyrdome? That certainly is a going out of the world. And this advantage we have above the Angels themſelves: We can dye for Chriſt, which the Angels cannot do, becauſe they have no bodies. So that you ſee the end for which Man was made and ſent into the world, was to be ever going out of it. His natural motion, and that which becomes him as Man, is to move forwards: Which motion is made eaſier every day by the word of the Spirit, by the Goſpel of Chriſt, by the power of which the Eye that was open to vanity is pluckt out, the Hand that was reaching at forbidden things is cut off, the Ear which was open to Every Sirens ſong is ſtopped, the Phanſie checked, the Appetite dulled, the Affections bridled, and the whole man ſequeſtred and abſtracted out of the world.

Iſa. 43. 7.

1 Cor. 6. 20.

Pſal. 139. 16.

And now, in the ſecond place, if we conſider the nature of the Spirit, what

what ſhould he inſpire Man with but with that which fits him and his condition? Whither can he, who made him, lead him but to himſelf, to his original? To all that are in the world the voice of the Spirit is, *Come out of it; eſcape for your lives; Look not behind you; neither ſtay in it. Fly into the wilderneſs; Reſt your ſelves in the contemplation of the Goodneſs and Mercy of God.* This is the dialect of the Spirit: nor can he ſpeak otherwiſe. For Heaven and Earth are not ſo oppoſite as the Prince of this world and the Spirit of God; Who hates Mammon, till we make it our friend; reviles the things of this world, till they help to promote us to things above; forbids thoſe things which are without, till we make them uſeful to thoſe things which are within: Who convinceth, reproveth, condemneth, and will judge the world. If you are ſo greedy of the things of this world that you would have ſtones made bread, if you go into the City and climb the pinacle of the Temple, if from the mountain you take a ſurvey of the kingdoms of the world and the glory of them, you may know who hath you by the hand. The Text doth intimate that the Devil doth then take us up. The Spirit of God leads us in the wayes of Gods Providence, unknown to the world; he takes us into the wilderneſs, far from the noyſe and buſineſs of this world; he leads us not to the mountain to view kingdoms, but draws us down into the valley, there by an humble dependance on God to learn to contemn the world. *The Fleſh fighteth againſt the Spirit;* and ſo doth the world; *and theſe are contrary. And as many as are led by the Spirit, are the ſons of God,* ſaith St. Paul: Which they cannot be till they renounce the World. For what is our Filiation, our Adoption, but a receiving us out of the world into his family? We muſt leave the world behind us before we can ſay, *Abba, Father.* In a word, the Spirit of God doth in a manner deſtroy the World before its diſſolution; makes that which men ſo run after, ſo wooe, ſo fight for, as dung: or at beſt, it makes the world but a Priſon, which we muſt ſtruggle to get out of; but a Sodom, out of the which we muſt *haſte* to *eſcape* to the holy Hill, *to the mountain, leſt we be conſumed*; or but a Stage to act our parts on, where when we have reviled, diſgraced, and trod it under foot, we muſt take our *Exit*, and go out.

Let us now draw down all this to our ſelves by uſe and application. Here we may eaſily ſee what it is to which the Spirit leads us. It leads us out of the world into the wilderneſs, from the buſie noyſe and tumults there to the quiet and ſweet repoſe we may find in the contemplation and working of a future eſtate: He leads the carnal man to make him ſpiritual. For what is a Chriſtian mans life but a going out of a world full of *Scorpions*, a leaving it behind him by the Conduct of the Spirit? The Spirit leads us not, cannot lead us, to the Fleſh, nor to the World, which ſpreads a bed of roſes for the Fleſh to lye down and ſport in. For this is againſt the very nature of the Spirit, as much as it is for light bodies to deſcend or heavy ones to move upwards. Fire may deſcend; the Earth may be removed out of its place; the Sun may ſtand ſtill, or go back; the ſweet influences of the Pleiades may be bound, and the bonds of Orion may be looſed; Nature may change its courſe, at the word and beck of the God of Nature: But this is one thing which God cannot do, He cannot change himſelf. The Spirit of God is a lover of Man, a hater of the World; and from the World he leads Man to himſelf. He led not Cain into *the field*; it was a field of bloud. He led not Dinah *to ſee the daughters of the land*; ſhe went out, and was defiled. He led not David to *the roof of his houſe*; it was a fatal proſpect, it was but a look, and it let in *the luſt of the fleſh, the luſt of the eyes, and the pride of life*, even *all that is in the world*, at once into his heart. But he leads thee to *thy chamber*, there *to commune with thy own heart*: He leads thee

Ezek. 8.6.

thee to *the houſe of mourning*, to learn *the end of all men.* He leads thee to *the Temple, to behold the beauty of the Lord.* He leads thee from Bethaven to Bethel; from the world, to the *place where his honor dwelleth.* Theſe are the Spirits leadings. His Dictons are, *Bleſſed are the poor*; *Bleſſed are the meek*; *Eleſed are they that mourn.* This is no part of the muſick of this World. We find in our books of that Semiramis that famous Queen of Babylon cauſed this inſcription to be written on her Tomb, *THAT HE THAT OPENED IT SHOULD FIND IN IT GREAT TREASURE*; which when Darius had read, allured by this fair and promiſing inſcription, he brake it up, but within found no treaſure, but a writing that told him *that, if he had not been a notorius wicked perſon, he would not have broken-up the ſepulchres of the dead to look for treaſure.* We may indeed when we read of Riches and Pleaſure and Glory in the Word, of great Riches, laſting Pleaſures, infinite Joy, feed our ſelves with falſe hopes here: but theſe are but as a fair inſcription upon a Tomb, when we have broken them up, read them uncovered, in their proper ſenſe, we ſhall find nothing but Poverty and Sorrow and Diſhonor within, and withal a ſharp reproof for thoſe who ſearch the Goſpel to find the World there; or walk to Ophir, to the hills of the robbers, to a Mahumetical Paradiſe, a Kingdome of Saints upon earth, a Thouſand years pleaſure, and perſwade themſelves the Spirit hath them by the hand, and leads them to it. Beloved, Senſuality and Ambition are two the greateſt enemies the Spirit hath, and the Spirit fights againſt them. If Diotrephes will have the higheſt ſeat, the Spirit leads him not. If the ground of our Religion be, *From hence have we our gain*, it is the Prince of this world and not the Spirit who leads us. If we make Religion to Lackey it after us, and accompliſh our luſts, we have left the Spirit behind us, & Mammon is our guide. If the Biſhop of Rome dream of Kingdoms, of Univerſal power and Infallibile judgment, it can be no other Spirit that guideth him but ſuch a one as was ſent from Rome in a cloak-bag. If we cry down Idolatry and commit Sacriledge, we miſtake the Spirit; Nor can he lead us to both: for he that pulls down Idols, will not alſo beat down his own Temple to the ground. If we receive the Sacrament, and make it a ſeal to ſhut-up Treaſon, we have prophaned the Spirits ſeal, and made, as St. Auguſtine ſpeaks, *that which was a ſacrament of piety, a bond of iniquity.* If we look and fix our eyes upon the earth, and, like that bad Actor, cry, *Oh Heavens!* if we run to Honor and Riches, and whatſoever our boundleſs luſts have ſet up, with a *GLORIA PATRI, Glory to God*, in our mouth, it is not the Spirit, but a Legion of Devils, that ſpeaks in us; for both acknowledge Jeſus, but withal ask, *What have we to do with thee?* If the World be the hinge we move upon, the Spirit is not in our company. If *the Wheel* be not *lift up from the earth*, you may be ſure no Cherubin moveth with it. Therefore, to conclude, let us, as Job ſpeaks, be afraid of all our works and actions: and if we find the impreſs of the World or Fleſh upon them, caſt them from us as refuſe ſilver and adulterate coyn. Never think that when our walk is toward the Tents of Kedar, the Spirit will bring us within the Curtains of Solomon. Never think that a pretenſe will make him our Companion, when in our walk we grieve, reſiſt and quench him; or when we are the Devils Captives, that the Spirit of God leads us. He loaths Uncleanneſs; but he did not lead thoſe brethren in evil to the murther of the Shechemites. He looks for the performance of a Vow; but he did not lead Abſalom to Hebron. He will take a gift in his Temple; but not to enrich a Phariſee. He accepts what is given to the poor; but not that Judas ſhould put it in his purſe! O what an eaſie matter is it for fleſh and bloud to call-in the Spirit to countenance it, and when it follows its own natural ſwinge, to draw it a-

long with it, to carry it with more eaſe and applauſe to its end? How ſoon can we perſwade our ſelves that is lawful which we would have done? Let us not deceive our ſelves: Let not Honor, or Riches, or Pleaſure, or Power deceive us. For be the pretenſe what it will, if our eye be on the World, the Spirit leads us not; for he leads us out of the World, even into the wilderneſs, to be ſequeſtred from the World, to be alone from the World, by abſtinence and meditation and denyal of our ſelves to fight againſt it. And *this is the victory which overcometh the world, even our Faith*, Which *is the ſubſtance*, the expectation, not of Riches, or Honor, or Pleaſure, but *of things hoped for, the evidence of things which are not ſeen*, nor can be ſeen in this world, but ſhall be ſeen and enjoyed in the world to come.

The

The Five and Twentieth SERMON.

PART III.

MATTH. IV. 1.

Then was Jeſus led-up of the Spirit into the wilderneſs, to be tempted of the devil.

WE paſs from the circumſtance of Place to that of Time, *Then was Jeſus led to be tempted*; *Then, when Jeſus was baptized*; *Then*, when *the heavens were opened unto him*, and when *the Spirit had deſcended like a Dove, and lighted upon him*; *Then*, when his Commiſſion was ſealed as it were by *a voice from heaven, This is my beloved Son, in whom I am well pleaſed*: *Then*, when he enters upon his office, he enters upon temptation. *Then*, when he was waſhed, did the Devil attempt to ſoyl him. *Then*, when *the heavens were opened unto him*, was hell opened againſt him, when the good *Spirit deſcended*, was the evil ſpirit at hand; and *in whom God was well pleaſed*, in him was the Devil ill pleaſed, and ſo made forward againſt him. By this we may learn that, as God hath his time, ſo hath the Devil his: As God hath his *NUNC*, his *Now*, of ſhowring down graces from above, ſo hath the Devil his *TUNC*, his *Then*, *of drying them up*. *NUNC TEMPUS ACCEPTABILE*, *Now is the acceptable time*; *Now is the day of ſalvation*, ſaith God; and *NUNC TEMPUS DESTRUCTIONIS*, *Now is the expected time*; *Now is the day of deſtruction*, ſaith the Devil. Time in it ſelf is nothing: *Per ſe non intelligitur, niſi per actus humanos*: All the knowledge we have of it is by thoſe acts which are done in it. When we ſay, *This was now done*; *this then*; *this will be done*, we have expreſt as much as we can of Time. God works in time: and the Devil hath his time. Then when God hath wrought upon his creature, the Devil, who is a great obſerver of Time, takes that *TUNC*, that *Then*, to deſtroy his work. You ſee our Saviour comes no ſooner out of the river, but the Devil ſets upon him And as he uſed the Lord, ſo will he the Servant. *Chriſtus ſpeculum Chriſtiani*; Chriſt is as a Looking-glaſs, in which every Chriſtian may view himſelf; behold himſelf in his altitudes, and in his depreſſions; in the favour of God, and in the danger of the enemy: take notice how God opens heaven upon him, and how the Devil even then opens his mouth to deſtroy him; conſider that when God is moſt loving, the enemy is moſt raging; that he is never more in danger then when he is moſt ſafe; that he ſhall find his adverſary moſt fierce when God is his ſtrength: *Nunc ani-*

mis opus eſt: Now we have moſt need of courage and reſolution, of care and circumſpection, when the Devil comes and finds nothing in us, but all that was his waſhed off by Repentance and Baptiſm. When we wallow in our own bloud, when we are taken in the Devils ſnare, circumſpection is too late: for we cannot properly be ſaid to be in danger of the enemy when we are taken, but when we have openly renounced him and bid defiance to him by the profeſſion of a new life, then we ſtand as it were upon the top and brink of the pit, a mark for the Devil to ſhoot at, that ſo our ſpirits may fail us, and we fall back again into the bottom of it. When the danger is paſt, then is it neareſt; and when we are out of the pit, then are we moſt ready to fall back again. No wiſe Captain is ever ſo confident of peace, ſo emboldened with the flight of his enemy, as not to prepare for war, which is at his doors when it makes no noyſe. Here we may diſcover the enemies policy; *Primordia boni pulſat, tentat rudimenta virtutum, ſancta in ipſo ortu feſtinat exſtinguere*; He beats upon the very beginning of Goodneſs, he aſſayes the very rudiments and principles of Piety, and makes it his maſter-piece then to extinguiſh the light of Grace when it is firſt kindled in our hearts. This he practiſed upon Chriſt: And in the ſame manner he ventures upon Chriſtians, in their childhood, in their ſpring, in their new birth; that they may never grow up to the ſtature of men; be ſeen in their bloſſom, but not in their blade or ear; that they may never be perfect men in Chriſt Jeſus. Thus he ſet upon the firſt Adam, and thus he ſet upon the ſecond: and thus he ſets upon the ſons of Adam. We ſhall briefly lay before you both the ὅτι, and διότι, both the Doctrine and the Reaſon; and ſhew you both *that it is ſo*, and *why it is ſo*; That the Devil takes his time and opportunity, and the reaſon Why he takes this as his time. And with theſe we ſhall exerciſe your Chriſtian Devotion at this time.

Then was Jeſus led forth. By this example of our Captain we his Souldiers may learn what to expect, and draw that leſſon for our direction
Eccles. 2. 1. which the Wiſe-man gave his ſon, *My ſon, if thou come to ſerve the Lord, prepare thy ſoul for tentation.* No Moſes, but meets with a James and Jambres to *withſtand him*: no Samſon but ſhall meet with the Philiſtines. If Nehemiah will build up Jeruſalem, there will be Samballats and Tobiahs to *weaken his hand from the work, that it be not done.* If Jeremiah propheſie, the Princes will *put him in priſon.* If there be *a great door and effectually opened* to St. Paul, there will be *many enemies.* If we *run* not on *to the ſame riot* with the world, the world will run againſt us to overthrow us. If we turn our face from the Devil, he will after us to give us a fall. Still the better the work is the more reſiſtance and oppoſition it
1 Sam. 7. 6. ſhall find. We read that *the children of Iſrael gathered together to Miſpeh, and drew water, and poured it out before the Lord, and faſted that day, and ſaid there, We have ſinned againſt the Lord:* that is, They abjured their ſins; they waſhed them with their tears; they macerated their bodies with faſting, they put on a ſtrong reſolution to ſerve the Lord. And ſee, *The Philiſtines* no ſooner *heard* of it but ſuddenly, upon the very report, *the Lords of the Philiſtines went up againſt them.* Now they had caſt away from them their falſe Gods, and had ſolemnly kept the Faſt, not a few ſouldiers, but the Princes and Lords of the Philiſtines, are up in arms: And Gregory gives the reaſon, *Quia cùm altiori vitâ proficimus, maligni ſpiritus, qui ſemper benè agentibus invident, nobis infeſtiores ſunt*; Becauſe the evil Spirits are moſt enraged when we are leaſt like them, and the Devil is never more a Devil then when we have renounced him. For he dea's with us
Gen. 31. 23. as Laban did with Jacob. For twenty years together, whilſt he ſerved him, Jacob led a quiet and peaceable life: but when he left his ſervice and

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fled from him, then Laban *purſues him* as an enemy. So whilſt we do the Devil ſervice, and are *led by him according to his will*, we find not thoſe *fightings without* and *terrors within*; we are not ſenſible of moleſtation, but run on with eaſe in thoſe wayes which lead unto death: but when upon better deliberation we reſolve with our ſelves to ſhake off his yoke; and to fling his bonds from us, then he prepares his deadly weapons; he ſmites us with the hand, and ſmites us with the tongue; he diſgraces our endeavours, and diſgraces the work it ſelf; he purſues us, as Laban did Jacob, flings his darts thick after us, and every day multiplies his tentations. When Jacob had ſent all he had over the brook Jabboh, and *was left alone*, the Text ſays, *a man wreſtled with him until the breaking of the day.* I cannot but reject the phanſie of Procopius out of the Rabines, That this Man was no other but the Devil: yet the reaſon upon which they grounded their opinion is it ſelf grounded upon a truth: That the Devil did now invade and ſet upon him becauſe he was now ſlipt out of his hands, and had withdrawn himſelf out of that place where Idolatry breathed, that he might worſhip God in ſincerity and truth. For thus doth the Devil preſent himſelf unto us in a ſhape of beauty and delight, like an Angel of light, whilſt we ſleep in darkneſs, but when we are awake and beſtir our ſelves to fly from that wrath which is now viſible to our eye, he ſets upon us, and wreſtles with us, *toucheth the hollow of our thigh, puts it out of joynt*, that we may faint and ſink under our reſolution. *Non obſidet mortuos, ſed impugnat viventes*, he fights not againſt the dead, but the living. *Non impugnat adverſarius niſi milites Chriſti*, ſaith Cyprian; Chriſts Adverſary ſtrikes at none but Chriſts ſouldiers. Thoſe who are down already, he paſſeth by; but his malice heaves at them that ſtand, that they may fall. He will not beſtow a dart upon thee while thou art dead in ſin: but when thou beginneſt to breathe in the land of the living, then his fiery weapons fly about. He ſets not upon thee in the ſtews, or in the tavern, or in a ſeditious rout; for this is his own work, and he fights not againſt himſelf: but he ſets upon thee in the holy City, in the Temple, in the congregation of Saints. If thou haſt a good thought, he will ſtrive to ſtrangle it in the birth: If thou ſpeakeſt a good word, he will ſilence thee: If thou haſt built up a ſtrong reſolution to defie him, his deadly weapons are up to beat it down and demoliſh it: But if thou ſtrive forward to the top of Sion, to the top of perfection, then to ſtagger thee and tumble thee down, is his maſter-piece. He deals with us as the Ægyptians did with the Hebrews: For two hundred years they were in ſlavery indeed, but their burdens were not ſo great. When they ſpoke of ſacrificing to the Lord, the Ægyptians upbraid them with idleneſs; *Vacant, idcirco vociferantur*, *They are idle*; *and therefore they ſay, Let us go and ſacrifice.* But when they thought of flight, and deſired to depart out of thoſe coaſts; when Moſes and Aaron cry, *Let the people go*; then Pharaoh cryes, *Get ye to your burdens. OPPRIMANTUR OPERIBUS*; *Let there more work be laid upon them, and let them labor therein.* In this manner doth our enemy deal with us. When we willingly ſerve him, when we are as ready to take a bate as he is to offer it, when we are pleaſed with his flattery, and fall down to thoſe Idols which he ſets up, he is not rough and fierce, but a gentle Devil: but when we bid him go, when we ſhake off his fetters, then he is a tyrant. The application is St. Bernards, That he layes a greater taſk of brick upon thoſe who are going out of Ægypt. St. Chryſoſtom *Hom. 31. in Gen.* compares him to a Pirate, who hoiſeth up ſails, and follows thoſe ſhips which are fulleſt laden. Whilſt we are no better then dung-boats, and carry about with us nothing but the filth and corruption of the world, he never makes after us: But when we are Merchants ſhips, well fraughted

Gen. 32. 24.

Exod. 5 8.

fraughted with gold and precious jewels, when we carry about with us the rich Pearl in the Goſpel, when he ſees us full of Righteouſneſs and Holineſs, well ballaſted with cheerful Devotion, with watchful Circumſpection, with regular Zeal, with that ineſtimable wealth which makes us rich unto God; then his envy is on the rack, then his hell is increaſed, then he winds about and ſeeks opportunities to grapple with and boord this elected veſſel, this veſſel of ſuch a burden. This indeed is a prize. When the people of Iſrael were now gone out of Ægypt, God gave them a Law, and, *he gave unto Moſes two tables of teſtimony, tables of ſtone, which he had written with his own finger*, that ſo they might be taught to renounce the rites and ceremonies of the Ægyptians, and be rightly inſtructed in the worſhip of the true God. This was an object the Devil could not look on: For it preſented that Law to the eye of the people which led them to true religion, to the deteſtation of the ſuperſtition of the Ægyptians, to the aboliſhing of all evil cuſtomes, to the exſtirpation of Idolatry, to the reformation of their manners, to the worſhip of the true God. And therefore he works upon the people to work upon Aaron, to make them Gods, as if he who had delivered them ſo often were none. *Up*, ſay they, *make us Gods which ſhall go before us.* At which ſight Moſes was *angry*, and *brake the tables beneath the mount.* And ſo for a God they had a Calf, and for a Divine Law they had their own Invention. So buſie is this enemy to digg at the very firſt foundations of Religion, or upon them to raiſe his own work: And whereſoever the finger of God is, there doth he lay his claw. If God make Tables of ſtone, he will ſet up a Calf. And this our great Captain hath taught us both by his example here, and by his parable *Matth.* 13. 24. *The ſower ſowed good ſeed in his ground: but while men ſlept, his enemy came, and ſowed tares amongſt the wheat*; *SUPERSEMINAVIT*; So the Vulgar renders it. *Super ſeminavit, non ſeminavit*, ſaith Chryſoſtome: He did not ſow it, as the Wheat, but ſowed it upon. *Præcedunt Creatoris bona, mala Diaboli poſt ſequuntur*; The good things of God are firſt; the Devils work is after. *Malum non eſt natura, ſed accidens*; The growth of evil is not natural, but accidental. When the good ſeed is in the ground, then comes the Devil with his ſuperſemination: and he flings his Tares not in the midſt of the Thorns, but in the midſt of the Wheat. He ſtrives to choke the beſt fruit: he ſtrives to ſow ſin amongſt the Saints, contentions amongſt the Peaceable, craft amongſt the Simple, wickedneſs amongſt Innocents. His ſowing is not amongſt the Thorns, but the Wheat, not ſo much to have any fruitful increaſe of his Tares, as to deſtroy the Wheat; not to take the guilty, but to ſlay the innocent. Of this practice of his we have a fair reſemblance *Judg.* 6. 3. *When Iſrael had ſown, the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them, and encamped againſt them, and deſtroyed the encreaſe of the earth*, ſo that they *were greatly impoveriſhed.* Even thus it comes to paſs, ſaith the Father, that when by our ſpiritual induſtry and influence from above we have brought forth much fruit, filled our garners with the fruits of holineſs, and laid up many rich ears in the cloſet of our conſcience, then by negligence and improvidence theſe ſeeds corrupt, and our whole crop and harveſt is loſt. But indeed the Midianites here and the Amalekites came upon the men of Iſrael *when they had ſowen*, made haſte to their ſeed-time rather than their harveſt: And this more fully expreſſeth the malice of our Enemy, whoſe craft and policy it is rather to ſtay our beginnings, which are but weak, then to ſtay till we are built up as a temple of the holy Ghoſt. For then his work will be harder, and he will have leſs hope to prevail. *Cùm Divina lux in mentes humanas ſpargitur*, ſaith Gregory, *mox ab occulto adverſario contra fulgentem mentem*

Exod. 20. Exod. 31. 18.

Exod. 32.

mentem tentamenta ſuccreſcunt; When God ſpreads the beams of Divine illumination, then the Devil comes with his miſt. When God renews us every day, the Devil winnows us every day. When God commands, the Devil tempts. As God hath his promiſes, ſo hath the Devil his. As God threatens, ſo the Devil threatens. As God inſpires us, ſo the Devil inſinuates, and is never more buſie about us then when God dwelleth in us and we in him. Then he raiſeth up Midianites and Amalekites, then he brings up his troops againſt us; then he plyes our Senſe and our Phanſie; puts ſharpneſs upon that Goodneſs which we delight in, and gives a pleaſant reliſh to that Sin which we deteſt; makes our friends our enemies, to drive us from piety, and our enemies our friends, to allure us to ſin. When David deſired *to learn Gods ſtatutes*, preſently it follows, *The proud have forged a lye againſt me*: *Quantò magis Deo ſervis, tantò magis in te excitas adverſarios*; The more thou ſerveſt God, the more rubs thou ſhalt meet with, ſaith St. Ambroſe. The ſtronger thy reſolution is to that which is good, the more violent will be the temptation to that which is evil. In a word; Thou ſhalt never find more enemies then when God is thy friend. We ſee our Saviour did no ſooner prepare himſelf to his office, but preſently the Tempter comes to him, even *Lucifer himſelf*, ſaith St. Auguſtine, that *arch-devil*, ſaith Chryſoſtome, who as he exceeded other ſpirits in the excellency of his nature, ſo he was more ſubtle and working in his tentations. Nor doth he ſet upon Chriſt once, but often. *Tentabatur à Satana*, ſaith St. Mark, *he was tempted*; Which doth not only ſignifie the act, but import the frequencie of tentations. And this he ſuffered not from one Devil alone, but from many, as Euſebius thinks, *Lib.* 9. *De Demonſtr. Evang.* even then when *the holy Ghoſt* had *deſcended upon him*: that as God had approved him by his voice, ſo the Devil might try him by his; that as he had been baptized with water and the holy Ghoſt, ſo he might baptize him with fire; that as God did crown him with joy, ſo he might crown him with thorns. *Agnoſce in Chriſto hæreditatem tuam.* We may ſee in part the lot of our inheritance. Born we are to glory, but born withall to temptations; in greateſt danger, when we are walking out of it; then moſt violently aſſaulted, when we begin to overcome; when we are fallen, not able to riſe; and when we are riſen up, moſt ready to fall. Pſal. 119 68, v. 69.

We might here enlarge our Diſcourſe: but I had rather tender you the reaſons Why it is ſo. And we draw the firſt from the Envy of the Devil, who cannot behold God, nor any thing that is like unto him, but is troubled with his beauty, and is troubled with the leaſt reflexion of his beauty; is troubled with his infinite goodneſs, and is troubled with his created goodneſs; is troubled with his nature, and is troubled with his name. Who if he could, would rob God of his purchaſe, and would overthrow the heavens, and all that ever God made, all the created ſubſtances in the world. *Pervicaciſſimus hoſtis, nunquam otium ſui patitur*, ſaith Tertullian; His malice is ſo great that he is never at reſt. He watcheth every good thing in its bud to nip it, in its bloſſom to blaſt it, in its fruit to ſpoil it. And then he rageth moſt when man is delivered from his rage. *Tunc accenditur cùm exſtinguitur*; Then is he moſt enflamed when his darts are quencht. And indeed this is the nature of Envy, to be reſtleſs, never to ſleep. The Hebrews expreſs Envy by the Eye; *Why is thy eye evil?* that is, Why art thou envious? The Devil hath an eye which is alwayes open, obſerving not only the fruits of Holineſs, but the very ſeeds. The Poor that is envious looks with an evil eye upon the peny that another hath: He that is illiterate is angry with a letter: he that is weak wiſheth all were cripples. This torments the Devil as much as Hell it ſelf. *Invidia primùm mordax ſuis*; Envy hath a venomous tooth, but it is firſt faſtned in it ſelf. It is the pain

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and death of our Enemy not only to be puniſhed with his own ſin, but with our goodneſs; not only to be grieved at his own overthrow, but at our hope of victory: and therefore he kindles and is on fire at the ſight not only of the Sun, but of a Star, yea at the leaſt ſcintillation and glimpſe of Goodneſs. A good thought is a look towards heaven; and this he ſtrives to divert: A good profeſſion is a profer; and he abates our ſtrength in the way: An *Abba, Father,* is a call to Love; and he ſtrives to diſinherit us. Ever as we make forward, he is ready to aſſault us, placing horror in our way, that we may fear to proceed. And like a cunning enemy he ſets upon us at our firſt onſet, leſt we gather ſtrength. He is *δεινὸς ἀνταγωνίσων*, as Cyril ſpeaks, *fierce and violent in his oppoſition.* A wiſe-man being askt how a man might preſerve himſelf from the evil eye of Envy, well replyed, *Si nihil feliciter geſſeris*, If thou delight not in the practice of that which is good, and beeſt not happy in thy undertakings. Extreme Miſery hath this priviledge, that it ſtands out of the ken and reach of Envy. Therefore as St. Auguſtine tells us, *Non invident archangelis angeli*, the Angels do not envy the Arch-angels, becauſe they are both eminently good. So we cannot think that the evil ſpirits do envy one another, becauſe they are eminently evil and equally miſerable. It is therefore the duty of a Chriſtian to make himſelf an object from the envy of Satan, to ſhew forth thoſe good works which may provoke him, to build up that reſolution which may anger him, to make that glorious profeſſion which may torment him. For from his envy we cannot be free till we are like him, till we are *Diaboli*, (ſo his children are called in Scripture)
Ezek. 37. *Devils*, as miſerable as he. Whilſt we lye, like *dry bones*, at the graves mouth, he is quiet and ſtill; he doth not *admœnire*, nor *legiones adducere*, he doth not beſiege us, nor draw forth his troops and legions againſt us; *nec vult artem conſumi ubi non poteſt oſtendi*, nor will he ſpend his art and cunning there where he cannot ſhew it: But when *theſe dry bones hear the word of the Lord*, when the ſpirit *breatheth into them*, and they *live*; when we *ſtand up upon our feet*, and make *an exceeding great army*; when we *make our members the weapons of righteouſneſs* to fight againſt him; when he hears our ſongs of praiſe, when he ſees our alms, when our tears drop upon his fire to quench it; then the Worm begins to knaw; then he walks about us, and obſerves in what part we are weakeſt; then he is a Serpent, a Lyon, a Devil. Timagenes was well content that Rome ſhould be ſet on fire; but it troubled him much that it ſhould riſe higher, and be more glorious then before: So it troubleth the Devil to ſee him who took a fall and a bruiſe, to be built up ſtronger then he was; to ſee him who was dead in ſin become a new creature, and a child of wrath become the ſon of God. And therefore hither he brings his forces, that if he cannot hinder thoſe beginnings, yet he may ſtay them there, and ſtop them at the firſt, that they may be no more then beginnings; that a Jew may be circumciſed, and no more; a Chriſtian baptiſed, and no more; that Judas may be an Apoſtle, and no more; and a Chriſtian have that name, and no more. Well, you may *bring out the corner-ſtone, and cry, Grace, grace unto it*; Well, you may pleaſe your ſelves with the profeſſion of Chriſtianity; you may *lay your foundation than which no other can be laid, a JESUS CHRIST*; but you ſhall *build upon it*, not *gold* and *ſilver* and *precious ſtones*, but *wood* and *hay* and *ſtubble.* Satan will ſuffer thee to *contend for that faith which was once delivered to the Saints*, to be *zealous for the Lord of hoſts.* This man ſhall ſtand up for his Chriſt; another ſhall bring him forth in another ſhape. Thou ſhalt diſpute

ſpute for the Truth, thou ſhalt *fight for the Truth*; The world ſhall be on fire for the Truth: For all this is but noyſe: and he is very well-pleaſed with any noyſe but that of Good works: for that comes up into the preſence of God. In all other contentions, though the cry be for Religion, he is commonly one. In theſe out-cryes and exclamations Chriſt indeed is named, but it ſo falls out that every man is for him, and every man againſt him; every man ſpeaks for him, and every man contradicteth him; every man cryes *Hoſanna*, *Bleſſed is he that cometh in the name of the Lord*, and every man drives him out of their coaſts. Religion is the badge, and *Religion* is the word; and indeed it is but a badge and a word; you ſee and hear all: The reſt is Fraud, and Malice, and Uncleanneſs, a wandring Eye, a wanton Ear, a hollow Heart, a rough Hand: and the name of Chriſtian is taken in by the by to countenance theſe; to put a gloſs upon our Fraud, that it may be holy; to colour our Malice with zeal; to make our Uncleanneſs *the infirmity of a Saint*; as if you drew out the picture of a Devil in every part, and then write underneath, *THIS IS A CHRISTIAN.* Hitherto the Devil will ſuffer us to name Chriſt, if we will but name him. For by this he hath advantage, and our guilt is encreaſed. *Reatus impii, pium nomen*, ſaith Salvian; Nothing condemns an evil man more then a good name. A common thing it is in the world to prefix a fair and promiſing title to books of no worth: And this art the Devil is buſie to teach us, to put a trick upon God, and deceive him with a fair title page. He cares not how glorious the fronteſpiece be, ſo the work be courſe. Look into the book of a formal Chriſtians life, and you ſhall find many leaves but blanks, a great part of his life loſt in ſleep, ſome blurred and blotted with the *Love of this world*, ſome leaves polluted with Uncleanneſs, others ſtained with Bloud: You ſhall ſee it full of Solœciſms, of gain-ſayings and contradictions of Chriſt. Only there is a fair title page, and the name of this Book is, *THE CHRISTIAN SOULDIER.* And therefore one rule of our Enemy is, to begin with us, to entangle us at our firſt ſetting out. He deals with us as we are commanded to deal with him. As we are *to break his head*, to ſuppreſs the beginnings of Sin, ſo doth he break ours, and ſuppreſs the beginnings of Goodneſs. For, in the ſecond place, the one will encreaſe as well as the other. *Feſtucam ſi nutrias, trabs erit; ſi evellas & projicias, nihil erit*; If you nouriſh a mote, it may become a beam; but if you pluck it out preſently and caſt it from you, it will be nothing. This evil thought may grow up to Murder; but if you check it, it is nothing: So this good thought may be Religion, but if the Devil ſtifle it, it will be nothing: Theſe beginnings may bring-on perfection; but if you ſtop them, they are nothing: This grain of muſtard-ſeed, this little grain, this *leaſt of ſeeds*, if you ſuffer it to grow, may *become a tree*; but if you choak it at firſt, it is nothing. *Nihil eſt fertilius ſanctitate*; Nothing is more fruitful and generative then Goodneſs. For God doth not ſet us upon vain and fruitleſs deſigns: he ſets us not to plow the winds, or caſt our ſeed upon the barren rocks; he doth not tie us by a blind obedience to water a dry ſtick: but as the Prophet David ſpeaks, *our line is fallen unto us in a pleaſant place*, *and we have a goodly heritage*, a fruitful ſoyl, where every ſeed may increaſe into many ears of corn, and every eare multiply into a harveſt; where increaſe makes us more fruitful; where *the liberal ſoul is made fat*, *and he that waters is watered again.* Every good thought may beget a good Intention, every good Intention may raiſe it ſelf up to the Prov. 11.25.

ſtrength of a Reſolution, every Reſolution may bring on Perſeverance, every good Action looks forward to another, and that to a third: *Patience begets experience*; *Experience*, *Hope*; *Hope*, *Confidence*. As it was ſaid of Alexander, *Quælibet victoria inſtrumentum ſequentis*, that every conqueſt he made, made way to a ſecond: So every ſtep we make, makes the way more eaſie; every conqueſt we gain over Satan enables us to chaſe him again. If we overcome him in our Creed, and believe againſt all temptations to Infidelity, we may overcome him alſo in our Decalogue, and *bring forth fruits worthy amendment of life* againſt all temptations to Profaneneſs. He that names Chriſt, may believe in him; and he that believes in him, may dye for him. He that gives a peny to the poor, may in time ſell all that he hath, and at laſt lay down his life for the Goſpel.

And therefore, in the laſt place, *timet nè virtus convaleſcat*, the Devil is unwilling to ſuffer Goodneſs to gather any ſtrength, leſt when it is grown up and ſettled and eſtabliſht in the heart, it may prove too hard a matter for him to remove it; leſt what he might at firſt have ſtoln away as a Serpent, he ſhall not be able to take from us though he come like a Lyon. For as it is in Sin, ſo is it alſo in Goodneſs; It grows up by degrees: Our firſt onſet is with ſome difficulty; we *are almoſt perſwaded to be Chriſtians*; After ſome bruiſes and ſome recoveries, ſome ſlips and ſome riſings, ſome ſtruglings and ſome victories, the way is more pleaſant; and at laſt we *run the way of Gods commandments*, and make haſte to Happineſs as to our center. That Faſting which was my melancholy, is now my joy; that Reproof which was a whip, is now as oyl; that Prophet whom I perſecuted, is now an Angel. What doth God exact at our hand, ſaith Salvian, but Faith and Chaſtity and Humility and Mercy and Holineſs, *quæ utique omnia non onerant nos*, *ſed ornant*, all which are not as burdens to oppreſs us, but as rich jewels to adorn us? What doth Chriſt require but thoſe things which are convenient and agreeable with our nature, the love of God, and the Love of men? And certainly the cuſtom of doing good, if it be equal to the cuſtom in evil, is far more pleaſant. Far more content is to be found in virtue then in vice, more pleaſure in temperance then in ſurfetting, more complacencie in juſtice then in Partiality, more delight in piety then in luſt. When I have raiſed my ſelf ſo high as to delight in the dictates of Nature and in the precepts of the God of Nature, then I may look into my heart, reflect upon my ſelf with joy, and ſay, *I am a man*; *and*, *I perſwade my ſelf that neither death nor life*, *nor Angels*, *nor principalities nor powers*, *nor things preſent nor things to come*, *nor heighth nor depth*, *nor any other creature ſhall be able to ſeparate me from the love of God which is in Chriſt Jeſus our Lord*. Now I can labor in his hard work, and my labor is my joy: Thoſe virtues which ſeem to run from me, are my familiars, my friends, κτήματα, ſaith Baſil, *my poſſeſſions*, which none can take from me. *Non videtur perfectè cujuſquam id eſſe quod caſu auferri poteſt*, ſay the Civilians; We cannot be ſaid to have ſure poſſeſſion of that which may be taken away by ſome chance. What we are ſurely poſſeſſed of we can hardly loſe. And ſuch a poſſeſſion, ſuch an inheritance is true Piety, when we are once rooted and built up and eſtabliſht in it. It is a treaſure which no chance can rob us of, no thief take from us. A habit well confirmed is an object the Devil is afraid of. O the power of an uninterrupted obedience, of a continued courſe in the duties of holineſs, it is able to puzzle the great Sophiſter, the great God

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of this world! *Deorum virtus naturâ excellit*; ſaith Tully, *hominum induſtriâ*; Nature confirms virtue to the Gods, but Induſtry to Men. The Gods cannot poſſibly be otherwiſe then good; and by care and ſerious endeavours Man may bring himſelf nearer and nearer to Immutability, and be ſo good that he can hardly be otherwiſe then good. This our Arch-enemy well knows, and therefore doth *ipſis repugnare ſeminibus*, fight againſt our beginnings. He is that *fowl of the ayr* which picks up our ſeed: He is that enemy which ſets upon us *in primis finibus*, when we firſt ſet footing in the holy land. He will divert our look, ſtop our profer; *nè ſit inceptio vehemens*, that there may be no ſtrength, no activity, in our firſt endeavors, no heat, no ſolidity; but that they may melt before his tentations, as Snow doth before the fire; that we may think that Chriſtianity is a beginning, a profeſſion, and no more; that if we name Chriſt, it is enough, though we do not love him; if we call upon God, it is ſufficient, though we do not worſhip him; if a voice hath come down from heaven, if God hath ſhewn us any grace and favor, we ſhall do well enough, though we blaſpheme him every day. To conclude therefore; As our care muſt be *obſtare principiis*, to ſtay the Devils beginnings, ſo it will concern us *firmare principia*, to confirm our own. *Fides, ut nativitas, non accepta ſed cuſtodita vivificat*; Faith, as our Nativity, doth quicken and enliven us, not by being received, but by being kept. We believe, as we are born: We grow up from age to age, from virtue to virtue, *unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.* Therefore as our profeſſion muſt be ſincere, ſo it muſt be reſolute againſt this Enemy, to comfort and fence and ſtrengthen our beginnings. *Vera virginitas nihil magis timet quàm ſemeteipſam*, ſaith Tertullian; Pure and undefiled Virginity is afraid of nothing more then of it ſelf: So ſay I of our Chriſtian Profeſſion; If it be true and ſincere, it will fear nothing ſo much as it ſelf, and is therefore watchful to obſerve the wiles and enterpriſes of that cunning enemy whoſe pride it is to take us in our altitudes, to meet us coming out of the Font, to be near us when we publickly defie him, to take of our chariot wheels, to ſlug and weaken our reſolutions, that we, who talk ſo big againſt him, when the time of encounter comes, may not be willing to ſtrike a ſtroke. For he never fears when our beſt weapons againſt him are words. O what a ſad and uncouth ſight it is to ſee the name of Chriſtian lead in the Front, and a legion of ſins follow after! to ſee a Chriſtian come out of the Font, and then take the weapons of Righteouſneſs, and fill the world with violence and iniquity! to ſee a man *begin in the Spirit, and end in the Fleſh*; preſt out to fight againſt the Devil and the World, and yet a ſlave to the Devil and the World all his life; to ſee Chriſtianity made a pillow to ſleep on in the midſt of a tempeſt, in the midſt of thoſe ſins which crucifie Chriſt! to ſee Chriſts name never made uſe of but againſt himſelf! ſo many not caſting out Devils in that name, but in that name filling the world with ſubtilty and deceit! A good profeſſion and a profane Converſation is the greateſt contradiction in the world. Let us be ſure then to ſtrengthen our beginnings, that they may beget a continued uninterrupted courſe of piety, like unto themſelves; that all the parts of our life may reſemble each other; that beginning well, nothing may hinder us but that we may continue ſo unto the end; that a good beginning may not accuſe our bad ending, nor a bad end diſgrace a good beginning; that Chriſt may be

Alpha and *Omega*, the firſt and the laſt, in all our actions; that he may lead us forth, and that in his name we may tread down all our Enemies under our feet; that Chriſt may be both in the beginning and end of our life, *advantage*; that the Spirit which firſt taught us to cry, *Abba, Father*, may *ſeal us up to the day of our Redemption.*

The

The Six and Twentieth

SERMON.

PART IV.

MATTH. IV. 1.

——to be tempted of the Devil.



IN all combates the firſt thing we inquire after is, Who are the Parties that fight. One of the Combatants here we find to be JESUS, *a Saviour*, our Advocate, our Captain, *cujus auſpiciis bellum geretur*, by whoſe conduct and adviſe we muſt enter the liſts. The Perſon who aſſaulted him is in the Text termed *the Devil.* An Accuſer ſtands up againſt an Advocate, a Deſtroyer againſt a Saviour, and he that is called *the God of this world*, becauſe he corrupted it, againſt him who is truly the God of this world, becauſe he made it.

Nor can we doubt whether there be ſuch a perſon or no as the Devil, unleſs we will alſo doubt whether there be ſuch a perſon or no as Jeſus, and ſo derogate from the truth of the ſtory, and make it leſs then a phantaſme, leſs then if it had been done in a viſion. *Nobis curioſitate non opus eſt poſt Ieſum Chriſtum*; When the words of Scripture are plain and poſitive, Curioſity and Infidelity, though they differ in name, yet are but one and the ſame thing. And when Phanſie drawes Doctrines out of Scripture, inſtead of viſions it preſents us with dreams. Nor hath the Devil a more poyſonous tentation then that which pours into our hearts a perſwaſion that there is no Devil at all. Yet there have been found, and now are, thoſe who profeſs Chriſtian religion, and yet are of opinion that what is delivered of the Devil in Scripture, and of his tentations, is not to be underſtood as if there were any ſuch ſpiritual ſubſtance to which we truly attribute theſe, but that it is a figurative kind of ſpeech fitted to that which the vulgar or common people believe, that there is nothing which ſolicitates us to ſin, but our own Luſts and Concupiſcence, which by them by a wonderful kind

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of *Proſopopœia* or feigning of the perſon is called *the Devil*, as St. James teacheth us, where laying down the manner how we are tempted, he makes no mention of a perſon, but attributes all to our *Concupiſcence*, which is called in other places *the Devil*, *the adverſary which accuſeth us before God*; that Sin alone is the Serpent which deceives us, the Lyon that roars againſt us, and the Dragon which devours us, that only Sin is an Accuſer. And this St. Bernard ſeems to lay to the charge of Petrus Adailardus, *Epiſt.* 190. where he calls him *Quintum Evangeliſtam*, the fifth Evangeliſt, that ſaw more then any of the four. But this is but *commentum humani ingenii*, a fiction of fancyful men, the work of the brain, and may be well entitled to the Devil himſelf, who is the Father of lyes. By the ſame art and skill they may, if they pleaſe, make the whole Scripture an allegory, ſince we find nothing more hiſtorically and plainly delivered then this, That there is a Devil. But if I forget not, I have ſpoken of this heretofore, and chaſed it away as a phanſie of the Devils creating, and the invention of a ſick diſtempered brain. All that we will now ſay to thoſe who doubt whether there be ſuch a perſon or no, which ſet upon our Saviour in the wilderneſs, and every day renews his aſſaults againſt us, is, that his conceit can proceed from no other cauſe then a ſtrong deluſion of the Devil, who they conceive to be nothing, but like Æſops Fox, and Lyon, and Wolf, which carry their Moral along with them, and, till that be made, are nothing but tales: And whilſt they ſay there is no Devil, it may be truly ſaid to them, that they have a Devil. That there is ſuch a perſon, we may draw an argument from his name here, Διάβολος. For what is a name but a ſignification of the nature of that thing which it doth expreſs. And he is called here not *a Spirit*, or the *Tempter*, as he is *verſe* 3. but ὁ Διάβολος, *the Devil*, from διαβάλλειν, which ſignifies *to Accuſe*, *to Defame*, *to Publiſh infamous reports*, *to Be the mint where ſlanders are coyned*, or elſe *Credulouſly to receive them*, *and paſs them from hand to hand as current coyn*, *to Pleaſe himſelf at the fall of another*, as the people of Rome uſed to delight and clap their hands at the fall of a Sword-player in the Theater. He hath other names, as *the Evil ſpirit*, *the Wicked one*, *the Prince that rules in the ayr*, *the God of this world*. But, as Quintilian ſpeaks, *Omnia verba alicubi ſunt optima*: Words have their weight as they are placed. And here, when he was to tempt our Saviour, *DIABOLUS*, *the Devil*, was the fitteſt name for him. For indeed every tentation is διαβολή, a kind of *accuſation*: and the Devil tempts us that he may accuſe us, and accuſes us when he tempts us. He is, ſaith Auguſtine, the accuſer of the Saints; and knowing what Judge he is to appear before, into what Court he is to bring his bills of accuſation, even into the Court of that God who cannot be deceived, though he be the father of lyes, yet he ſtrives to make his bills true, by making us ſin. *Quia falſa contra nos non poteſt dicere*, *quærit vera quæ dicat & ideo tentat ut habeat quæ dicat*; Becauſe he cannot lay to our charge thoſe ſins which we did not commit, he incites us to ſin, that he may lay it to our charge. He accuſeth God to us; which is his Tentation: and then he accuſeth us unto God; which makes him a compleat Devil. And as St. Hierome ſhuts up his whole diſcourſe againſt Jovinian with a *Caveat*; *Cave JOVINIANI nomen*, *quod ab idolo derivatum eſt*, Beware of the name of *Jovinian*, which is derived from an Idole, from *Jupiter*; ſo will I begin mine, *Cave DIABOLI nomen*; Beware of the *Devils* name; Beware of accuſing and defaming thy brethren. Remember the Devils name, that thou be not like him. Remember that when thou haſt drawn a falſe accuſation

cuſation againſt thy brother, thou haſt drawn out a true one againſt thy ſelf, which the Devil will be ready to take up, and preſent before the Tribunal of God. And now, that we may make ſome uſe of his name, we will ſhew you 1. that he is an Accuſer, 2. the Motives or Cauſes which move him to be ſo; and 3. laſtly, we will apply all to our ſelves, and parallel our defamations with his, as proceeding from the ſame root of bitterneſs, and ſo learn to deteſt them.

For the firſt, as Chriſt is an Advocate pleading for Man, ſo the Devil is an Accuſer pleading againſt him; συνεργὸς τῆς ἁμαρτίας ἡμῶν γενόμενος, firſt *walking with us* that we may ſin, and then *accuſing us* for ſinning: Firſt accuſing God to us; which is the cauſe of all ſin; and then accuſing us to God, which is the cauſe of all puniſhment: *Omnia agens accuſatorio ſpiritu*, as Livy ſpeaks of Appius; in all his proceedings breathing forth malice and railing accuſations. And firſt, becauſe all ſin proceeds from error in judgment, at leaſt in the practick faculty of the ſoul, (*Nam ſi homo poterit intelligere Divina, poteſt & facere*, ſaith Lactantius; for if man could rightly underſtand the things of God, he might eaſily do them. But our practick determinations are ſooner vitiated and corrupted then our ſpeculative concluſions, becauſe thoſe preſent Truth and Goodneſs, theſe Truth alone) the Devil inſtills his poyſon, and infects the Underſtanding with an evil report of God. And though we cannot deny God or his attributes, yet we ſeldome ſin but we ſay in our hearts, *There is no God.* Here in this Chapter the Devil doth *excæcare providentiam Dei*, ſtrive to put out the very eye of Gods Providence, that he might ſhake Chriſts Faith, as it were, and drive him to diſtruſt. He accuſeth his Wiſdome in our retirement and ſecret ſins, and that with ſome ſcorn; *Tuſh, God doth not ſee it; nor is there knowledge in the moſt High.* He accuſeth his Juſtice, and puts ſtout words into our mouths when we deny our obedience; *It is in vain to ſerve the Lord: and what profit is there that we have kept his ordinances?* He defames his Mercy, when remembring our ſins we fall under them, as *a burden too heavy for us*, and as if *God had forgotten to be merciful.* He roars loud againſt his very Power in the mouth of a Rabſhakeh, and would perſwade the Iſraelites that to ſay *God ſhould deliver them* was nothing elſe but to deliver themſelves up to famine and thirſt. He caſts his venome upon all the Divine Attributes, and makes them the inducements to ſin, which are the ſtrongeſt motives to goodneſs. He never preſents God to us as he is, but in ſeveral forms, and all ſuch as may drive us from one attribute to run us on another. He preſents him without an eye, that we may do what we liſt; without a hand, that we may truſt in a hand of fleſh; without an Ear, that our blaſphemies may be loud. He makes us favorable interpreters of him before we ſin, and unjuſt judges of him when we have ſinned. He makes him a Libertine to the preſumptuous, and a Novatian to the deſpairing ſinner; being a lyar in all, whoſe every breath is a defamation. *Nulla apud eum turpis ratio vincendi*, as was ſaid of King Philip; He is not aſhamed of any lye that may lead us from the truth. And as he defameth God unto us, ſo in every ſin almoſt he accuſes us unto our ſelves. In the heat of our Zeal he accuſeth us of Madneſs, that we may be remiſs; and in our Meekneſs he chargeth us with Folly, that we may learn to be angry. In our Juſtice he calls us tyrants, that we may yield it up unto unneceſſary Pity; and in our Compaſſion he urgeth the want of Juſtice, that to put on the New man, we may put of all bowels of mercy. He accuſeth our Faith to our Charity, and perſwades us that for all our good works we are none of the faithful; and our Charity to our Hope,

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as if it were ſo cold it could kindle no ſuch virtue within us. From Religion he drives us on to Superſtition, and from the fear of Superſtition into that gulf of Profaneneſs which will ſwallow us up. And then, when he hath us in his nets, when he hath by accuſing us unto our ſelves made us guilty indeed, when by accuſing our virtues he hath brought to ſin, he draws his bill of accuſation, and for one ſin writes down an hundred. He makes every ſin of Infirmity a monſter; writes down ſudden Anger in letters of bloud; makes a Word in our haſte, a reſolution in earneſt; Confidence, Preſumption; and Doubting, Infidelity. He writes down evil for good, but not good for evil; for that is his work before, not after, our ſins. And theſe his accuſations he tenders to the Judge of all the world, and is more importunate with him then the Widdow with the Judge in the Goſpel, *Luke* 18. ἐνοχλῇ, *troubles* and *buffets* him, as it were, with his loud cryes, and will not give over, *interitûs noſtri avarus exactor*, being a rigid and covetous exactor of our deſtruction. This he doth, thus he accuſeth. But the manner how he tenders his accuſations is not eaſily expreſt. We may ſafely ſay that as he is a Spirit, ſo the manner of his accuſing us is ſpiritual. We, when we accuſe one another, muſt do it by voice or writing. For when we condemn or cenſure others but in our heart, we are but as men that ſtand behind a wall, and muſt come forth *per linguæ januam*, as Gregory ſpeaks, through the gate of the Tongue and door of the Mouth, and outwardly manifeſt what we are within. But Spirits are of another nature, not compounded, as we are, of two divers parts, Body and Soul. And, as their Nature is, ſuch is their Speech. *Sublimes & incogniti modi locutionis intimæ*; Their ſpeech is inward and within them, and the manner of it ſublime and unknown. *Animarum verba ſunt deſideria*, ſaith the Father; The words of our ſouls are our Deſires, and by them we cry and call unto the Lord, and he hears us. And if we ſhould ſay that ἐπιθυμίαι ἀνόσιοι, thoſe malicious deſires of Satan to devour our Souls were his accuſations, we ſpeak not much amiſs. For God ſees what the Devil hath treaſured up againſt us as plainly as he doth our thoughts, and underſtands them more fully then we do a Bill which we hear read in any Court of Juſtice. *Dicere Diaboli eſt contra bonos intrà cogitationum ſuarum latibula conqueri*; The Devils ſpeech is that inward grudging he hath againſt thoſe which are good. And of that nature is his accuſation of the wicked. *Dicere Diaboli eſt omnipotenti majeſtati Dei poſſe nihil celare.* He watcheth our ſteps, and ponders our goings. He is with us when we ſin, and he regiſters our ſins down in his malicious thought. And his ſpeech is, Not to be able to hide it from the eyes of God, which at one view ſeeth both our ſins and his malice. Howſoever he accuſeth us, the manner is unknown unto us: and if it be more then that I have ſhewed, I am ſure it ſtands out of ſight: and *amplius quærere non licet quàm quod inveniri licet*, It is not lawful to ſeek after that which before we ſet forth we know we ſhall not find. That which neerly concerns us is, ſo to look to our wayes as that we help not the Devil to accuſe us, that he may *come and find nothing in us*, no ſin not waſht away with the tears of repentance and the bloud of the Lamb. For as God bids us to thirſt after the joyes of heaven, but doth not tell us what they are, but only by telling us they are unſpeakable; ſo he bids us take heed that this Jaylor take not hold of us, and hale us and accuſe us before the Judge, but doth not ſet down the manner how he will tender his Bill; that ſo we may loſe no time in ſeeking the one, and avoiding the other. For who will not haſten to joyes unſpeakable? or who will not fear to

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have his name in that Bill which he is ſure will be heard? I will conclude all with that excellent conſideration of Hilary, *Stultum eſt calumniam in eo inquiſitionis intendere in quo comprehendi id unde quæritur per naturam ſuam non poteſt*; It is but a piece of vanity to ſtrive and contend about the ſearching of that which cannot be comprehended, or to look after that which hath no light to diſcover it.

It is enough for us to know that the Devil is an Accuſer, and in his beſt ſhape, in his Angelical habit, but a Promooter to catch us, and that all his tentations to ſin, though they be fair to the eye, and pleaſant to the taſte, and muſick to the ear, are nothing elſe but ſo many means to procure ſo many ſins to fill up this Bill. And ſo I deſcend to that which I propoſed in the next place to lay before you the Cauſes or Motives which makes the Devil our accuſer.

And firſt, we cannot imagine that it proceeds from any delight or eaſe he can take in our bloud. For this were to ſeek Joy in Hell, where there can be none at all. The number of the damned are ſo far from diminiſhing the Devils pain that they increaſe it; but yet in the Devil, though there be no true joy, yet there is ſomething like our joy in evil, which is in him not in the nature of a paſſion, but as an act of his will, as Aquinas ſaith. When we ſin not, he is grieved, becauſe it is againſt his will; and when we yield to his tentations, he is ſaid to be delighted, becauſe his will is fulfilled. For ſomething he would have which is not; and this is his grief: and ſomething he would have which is; and this is his joy. In him, as in us, Joy is nothing elſe but the perfection and complement of thoſe actions which are natural unto him. And becauſe he is naturally a hater of God and Men, he is ſaid to take delight when God is blaſphemed, or Man made guilty of death. *Quantus Diabolo luctus ineſt?* ſaith the Father; How is the Devil grieved when the Prodigal returns, becauſe his deſire was to have had him choakt with his husks. And *quantum Diabolo gaudium?* What joy is it to him to ſee a child turn Prodigal! for this is natural unto him, even the work of his hands. Such is his malice unto us that *mavult perire quàm non perdere*, he had rather be deſtroyed himſelf, then that we ſhould not periſh, and had rather Hell were hotter then we not come there. And this his obſtinate Malice proceeded from his pain, from the ſad apprehenſion of an angry Power and an offended Majeſty. *Invideràt, quia doluerat*, ſaith Tertullian; He did envy us becauſe he was grieved; and his Pain increaſeth with his Malice: The firſt deſire which threw him down was, That he might be God; and the next, when he was fallen, That there ſhould be no God at all. And being now in chains of everlaſting darkneſs, he hates that light which he cannot ſee: And ſince God himſelf is at that infinite diſtance from him, ſo full of power and majeſty that his Malice cannot reach him, he oppoſeth himſelf to the works of his hands, and ſeeks to deſtroy him in his image; as the poor man, when he could not get his enemy into his hands, whipt his ſtatue. Being much troubled, ſaith Tertullian, that God had given Man dominion over the works of his hands, *in Dei imagine quo ſit in Deum odio oſtendit*, he manifeſts his hatred to God in his image, which he ſtrives to deface. Some think he envied the Hypoſtatical Union: but this conjecture is not probable. Moſt certain it is, his extreme Miſery enrageth his Malice, and his Malice whets his Will and endeavors, and maketh him very ſubtle to invent ſtrange ſtratagems, by which, if we be not very wary, he will ſteal our names from Chriſt, to whom we have given them up, and put them in his roll. Nor is the working of his Malice hindred by the bad effect it produceth. For the more he

ſuffers, the more malicious he is; and the more malicious he is, the more he ſuffers. He grieves and is troubled that Men, built up of fleſh and bloud, ſhould keep the love of God on earth, which he, being a glorious Spirit, loſt in heaven; that mortal Man ſhould aſcend to that pitch of happineſs from whence he being an immortal Angel was flung down. And though he know that his pains are increaſed by the condemnation of thoſe whom he hath prevailed with to ſin, yet he ſtrives to increaſe the number, though with the increaſe of his pains; and is content to ſuffer more ſo that more may ſuffer with him. Nor need we wonder that the Devil, who is ſo ſubtle a Serpent, fails in ſuch a point of wiſdome. For as his Subtlety and Wiſdome is great, ſo is his Malice, which even in Man doth darken the eye of Reaſon, and makes the Devil every day more a Devil to himſelf: ſo that though he be very cunning to bring ſouls unto puniſhment, yet he hath no wiſdome to keep off the increaſe of it from himſelf. Very buſie he is to frame his accuſations, though, when we come to the barr, he muſt alſo be condemned as acceſſory.

Now as theſe two, Malice and Envy (which we have joyntly handled and together, becauſe they are ſo like) are as inward incitements unto the Devil to accuſe us, ſo alſo is his Pride. For he is *king over all the children of pride*, as Job ſpeaketh. And this may be one cauſe, though not the chief why he cannot repent. *Hoc vitio miſericordiæ medicina reſpuitur*; This is the ſin which ſhuts down the portcullis to Mercy: So that if God ſhould have provided a plaſter for his Malice, his Pride would have refuſed it. *Infelix ſuperbia dedignatur ſub præceptis cæleſtibus vivere*; Such is the infelicity of Pride that it can never be induced to be brought unto obedience of the heavenly commandments. This was the ſin which pluckt off his Angels wings, and flung him down from heaven. For not content to be no greater then he was, he was made leſs then he was. *Ob hoc minus eſt quàm fuit, quòd eo quod minus erat frui noluit*, ſaith Auguſtine; Being not content to be an Angel of light, he became a Devil; and when heaven would not hold him unleſs he might be a God, he was thrown into hell. Nor is his Pride the leſs becauſe his Malice is great. For the Schools conclude that he preſerved his naturals entire, as his ſubtilty and agility. He was a Spirit ſtill; and Pride, as Malice, proceeds from infirmity, from decay. And though we ſay that Pride, as a moth, will breed even in Humilities mantle, yet it rather proceeds from our unneceſſary gazing on it and miſconſtruing it, then from the virtue it ſelf. The Devil is a ſpirit, of an excellent eſſence; and it cannot be ſaid unto him, ſaith the Father, as it may be to Man, *Why art thou proud, Duſt and Aſhes?* Again, there be many ſins which Men are ſubject to, of which he cannot be actually guilty, as Adultery, Luxury, Covetouſneſs, and the like, therefore he is the bolder to accuſe us. And to this he incites us, thinking his ſin more hurtful to us then his puniſhment. And this he is ready to lay to our charge, that we, as he, have an ambition to be like unto the Higheſt, and in every ſin affect a kind of equality with God. Still he would be as God, our ruler and king, *the God of this world*, to lead or drive us at his pleaſure. And as God commands obedience, that it may be well with us; ſo doth he proclaim us rebels, and ſince he cannot be our judge, takes a pride in being our accuſer. Here his Art and Skill magnifieth it ſelf, that he can deſtroy what God was willing to ſave, that he can make him hate what naturally he loved. Here his Will and Eloquence is ſeen, in drawing out arguments to which Man cannot anſwer; in making our Sins, our unrepented Sins, cry louder then the Bloud of Chriſt; in laying before Gods eyes thoſe wounds which his mercy cannot heal.

heal. Here he ſtriveth to pluck God out of his throne, by telling him he cannot be God and pardon ſuch offenders: Here he is wiſe and juſt, ſtill that Angel which would be equal with God. *Variis quiſque cauſis ad accuſandum compellitur*; There be divers cauſes, ſaith Seneca, which move men to accuſe one another: Some are ſpur'd on by Ambition, others by Hatred, ſome by Hope of reward. But the Devils motives are his Malice and Envy to mankind, and that which made him a Devil, his Pride. And now having ſhewed you the Devil as an Accuſer, we paſs to the Application, That we may learn to hate and deteſt that ſin of Defamation, leſt if we leave our Brotherhood with our Advocate, we get no better a Father then the Father of lies.

For we muſt not think the Devil is an Accuſer only in defaming of us, but alſo in teaching us to defame and accuſe one another; in ſpeaking by us as he did by the Prieſts of his Temples, and through our mouths breathing forth ſlanders as oracles. He was an Accuſer in the Jews, and taught them to call Chriſt *a wine-bibber, a companion of publicanes and ſinners*; to diſgrace his Miracles, and call them the works of *Beelzebub*. He taught Elymas, *his own child*, as St. Paul calls him, *to pervert the right wayes of the Lord.* He taught the Heathen to call the firſt Chriſtians *Impoſtors*, and *Traytors*, and *Atheiſts*; to lay to their charge the Murder of Infants, Inceſt, and thoſe crimes which were not only falſe but incredible; *accuſare vocabula*, to accuſe the very name of *Chriſtian.* And, which is moſt to be lamented, he hath taught Chriſtians to perform this vile office one againſt another. For no ſooner had God freed them from the terror of Perſecution, but they raiſed a worſe amongſt themſelves, one Chriſtian placing a great part of his Religion in laying ſome foul imputation upon another; and finding *Hereſie* in the roll of carnal ſins *Gal.* 5. 20. calling them *Hereticks* whom they could not otherwiſe defame; pronouncing *Anathema*'s one againſt another; as if all who would be Chriſts Diſciples were not to be ſons of Conſolation, but of Thunder. I may be bold to ſay, Scarce any Father or holy man which paſt without his mark. Auguſtine was defamed by the Donatiſts and Manichees; Hierome called *a Magician*, *a Seducer*, as himſelf complaineth. Chriſoſtome had no leſs then nine and twenty accuſations tenderd againſt him, as we find it recorded in Photius. *Cyprianus* was turned into *Copriannus*, as one who in his tracts of Chriſtianity had applyed his elagant wit to womens tales. And this before Superſtition had gained much footing in the Church. But when the Pope did once *rerum potiri*, when he had gained a Kingdom in the Church, and was acknowledged the Primate of the Chriſtian world, then not to receive his determinations as Oracles, not to fall down and worſhip him, not to obey him in all things, was to be an Heretick. Acts 13. 10.

In the year 713. Philippicus the Emperor was branded with the name of *Heretick*, becauſe he had removed Images out of the Church. Leo the third was condemned of the ſame crime, and had a nick-name, and was called *Iconomachus*. Henry the Fourth Emperor was no leſs, becauſe he would not grant the Pope the inveſture of Biſhopricks. Frederick the Second was a Heretick, for that he held the Popes ſtirrop on the wrong ſide, and withſtood the tyranny of that See. Philip the Fourth King of France was condemned to the ſame crime, becauſe he would not go to war when Pope Boniface did beat up his Drumm. Charles the Sixth had the ſame doom, becauſe he would not ſuffer the Churches of France to pay tribute to Martin the Fifth. Lewis the Twelfth, who was called *Pater populi*, the Father of his people, was ſtiled a Heretick, becauſe he would not yield to Julius the Second,

that Sword-man, who flung St. Peters Keys into the River of Tiber, and took up St. Pauls Sword. Hereſie is a ſin; and indeed in their account there was no other ſin but Hereſie, no ſin of ſo foul an aſpect: And therefore whatſoever was the offenſe, that was the ſin. And though a man were no-whit guilty, yet was it in the Popes power to make him ſo: As it is *hæreticare propoſitiones*, to make thoſe propoſitions falſe which are true. Nor is the Devil a Devil at Rome only, or in the ſtreets of Babylon; but he hath ſhewed himſelf in Jeruſalem, even in the Reformed Churches. For what have the Writings of the Lutherans and the Calviniſts been but bitter ſatyres of one ſide againſt the other, where, like Æſchines and Demoſthenes, they reciprocally lay open each others filthineſs to the eyes and ſcorn of the world; where they fight not with the tongue of Men and Angels, but of Devils. The Calviniſt ſays to the Lutheran that he is *Diabolificatus*, Diabolified; and the Lutheran replys to the Calviniſt that he is *Superdiabolificatus*, more then diabolified. And thus their contention was not ſo much for the truth, as who ſhould be moſt diabolified. For ſure the Devil cannot have worſe language, though he ſpeak by the whore. This in theſe latter dayes hath been the method of finding out the Truth, to accuſe one another of error. And hence finding out a ſtrange Beaſt in the Apocalypſe, we are ready, if any offend us, or will not be of our opinion, to ſay he is that Beaſt. What mutual ſtabbings, what digladiations amongſt Chriſtians, not who ſhall be beſt, but who ſhall be loudeſt! *Par pari refertur, & invicem nobis videmur inſanire*; We give ſcorn for ſcorn, and reproach for reproach, and each ſide and faction ſeems mad to the other; and to a diſcreet good Chriſtian indeed they are both ſo. For in this eager purſuit and inquiry after the Truth, Chriſtianity is quite loſt; and we leave the cauſe, and fall upon the perſon; like cholerick men, who in the fierce and hot perſecution of a quarrel at laſt forget the beginnings and ground from whence it aroſe. So that as Petrarch once ſpoke of Rome, *Nuſquam magis Roma ignoratur quàm Romæ*, That Rome was no where leſs known then at Rome, ſo may we of Chriſtianity, That it is no where leſs preached then amongſt Chriſtians, *who have a name that they live, but are dead*, are but ſtatues and repreſentations of Chriſtians; ſo that what was written by Cato of Brutus may be faſten'd upon many Chriſtians, *CHRISTIANE, MORTUUS ES, O Chriſtian, thou art dead.* All the members he hath are the members of a carnal man, Lips invenomed with the poyſon of Aſps, his Tongue a ſharp Sword, his Mouth an open Sepulchre: Such a creature is many a Chriſtian to another, *ridente Turcâ, nec dolente Judæo*; Which makes the Turk laugh, and prefer his Mahomet before Chriſt, and the Jew to pluck the vail cloſer to his face. *Ac nunc miſeram licet ætatis noſtræ laborem, & præſentium temporum ſtultas opiniones congemiſcere*; And here give me leave to lament the buſineſs of this our age, and ſo bewail the ungrounded opinions of the men of theſe preſent times; as Hilarius once ſpake in a caſe ſomewhat like. What wantonneſs in Religion! what religion in rayling! what diſgrace flung on Learning! what honor to Ignorance! what hardneſs of heart and contempt of Gods word and commandments! How many ſcurrilous, witleſs, unſavory, unchriſtian Libe's! more, I believe, within the compaſs of one year then have been publiſht before in three times the age of a man. So that we may ſay of the common peop'e of this our Nation as Seneca ſpeaks of Ægypt when it was a Province under the dominion of the Romans, *Loquax & ingenioſa ad contumelias provincia, in qua qui vituperunt culpam, non effugerunt calumniam*; They are become talkative and witty in telling of lyes, and filling one another with reproach;

proach: and he that lives amongſt them may peradventure keep himſelf free from fault, but he can hardly be exempt from infamy. *Hoc Ithacus velit*; This is it which the Devil would have. If he were to be incarnate, and live amongſt them, he would know his own dialect, and ſpeak as they do. Amongſt the reſt, the Miniſters of the Church, who might well challenge their prayers, have felt the laſh of their tongues, and for a, *Lord bleſs them*, have heard, *Down with them, Down with them, even to the ground.* Some there are who complain that their ſouls are ſtarved for want of good preaching: And I can hardly ſee how it ſhould be otherwiſe, ſince their Paſtours feed them with nothing but their own idle phanſies, which are no better then the husks which the Swine and the Prodigal fed on. Others, who can but make eight of the Hundred of their moneys, can make Two hundred drunkards of leſs then Eight, peradventure of none: And though they are in Porters frocks, they are willing to believe that they are Prieſts: Not but that their Covetouſneſs may be as great as their Malice; but they find it eaſier to multiply Faults then their Money. In a word, ſome condemn their Pride, others, their Idleneſs; and many, their Covetouſneſs: Which were it true of them all: yet they were but like many of them, and eſpecially thoſe that accuſe them. *Et certè magis nos amarent ſi tales eſſemus: eſſemus enim de armento ſuo*: And certainly if they were all ſuch as they ſay, they would love them more then they do: for they might well meet and go together as beaſts of the ſame herd. Amongſt the Romans they uſed to brand all calumniators and falſe accuſers, and mark them with the letter K, to make them infamous for defaming of others, that ſo they might find no man to accuſe but their own fortunes alone. I will never wiſh any infamy to theſe men who thus delight in the infamy of others: For then I ſhould be like unto them, and triumph in that which I ſhould lament. But I perſwade my ſelf that if this Roman Law ſhould be put in execution amongſt us, we ſhould ſee *plures literatas frontes*, many a head letter'd without which hath little wit and leſs learning within. I had rather they would remember whoſe profeſſion it is to accuſe, and for his ſake learn to deteſt it; or if they will accuſe their brethren, let them accuſe them as God doth them, not till they are forc't to it. *In omnibus accuſationibus hoc agendum eſt, nè ad eas lubenter deſcendiſſe videamur*; All accuſations muſt be put up with an unwilling hand, and we muſt make it appear that we were forc't to enter our action. Therefore that of Caſſius Severus, *Dii boni, vivo, & quo me vivere juvat, Aſprenatem reum video*; *Oh you Gods, I live: and my life is more pleaſant unto me becauſe I ſee Aſprenas arraigned*, was a ſpeech which did much offend Quintilian, a good Orator and a judicious Advocate. But ſo it is many times, defamers have this advantage of their fulfilling a malicious will, they find ſome eaſe and delight in it. For as it is in other paſſions, ſo is it in Malice; it brings eaſe in the vent. It is a flame in our bones; but when we have breathed it forth at our mouth, it is light. A ſtrange thing it is to obſerve what content ſome men receive in the ſharp and ſevere cenſuring of their brethren, how they lay their hand to their mouth, and wipe it, when they lay the whip on their back, and laſh them; how it is health unto them to ſay their brother is ſick. *Maledicere omnibus ſignum bonæ conſcientiæ arbitrantur*, ſaith St. Hierome of ſome of his time; They count it a ſign of a good conſcience to ſpeak againſt all men: *Remedium pœnæ putant, ſi nemo ſit ſanctus*; and they eſteem it as a remedy of their ſmart, if no man be holy, and hope to eſcape puniſhment by anothers ſin. He that wears the patrimony

of

of the poor on his back, will forget the ſin quickly after a volley of curſes diſcharged againſt the Clergy. He that walks and talks away his life, may be very confident that he is Gods child, becauſe a great part of that talk was againſt lazy Miniſters. He that prodigiouſly ſpends more at a ſupper then will keep a Colledge a moneth, yet thinks himſelf a very pious man becauſe he hates drones, and therefore is well minded to pull them all down; and, if any will joyn with him, he is ready with a Petition againſt them. Oh what a garment of righteouſneſs would theſe men think they had put on, if they could take from Paul both his *cloak* and his *parchments*! How do many ſit down together, and ſigh, and cry down the ſins of the times, and then ſay in their hearts, *O how holy are we!* Oh what a rare art hath the Devil taught us, to extract a cordial out of our brothers diſeaſe! How have we learnt to ſtuff a pillow with other mens ſins, and ſleep upon it, and dream of the Kingdom of Heaven! How doth this man hide his Covetouſneſs with that mans Pride! How is the Profaneneſs of the Atheiſt loſt in the Superſtition of the Idolater, and the Luxury of the Lay-man forgot in the Idleneſs of the Clergy! But let men flatter themſelves as they pleaſe; By this we know whoſe Diſciples they are, and whoſe ſide they take: *Imitando eum fiunt ex parte ipſius*, ſaith St. Auguſtine; even his whom they imitate. They may call themſelves what they pleaſe, *the Elect*, *the Saints of God*; But if they delight in the defamation of others, and build up their faith upon the ruins of their brethren, and think themſelves holy becauſe they can call their brother *Ungodly*; the Scripture hath given them a mark, which is as the letter K in their forehead; *FILII DIABOLI SUNT*, They are the children of that great Adverſary, that Accuſer, the Devil. *Unuſquiſque cujus opera exercet in hoc ſeculo, illius erit in altero*; Every man ſhall be his in the next world, whoſe works he doth in this. He that will be his brothers Advocate, will plead for him, will pardon, will forgive him, will make his compaſſion as a mantle to cover him, ſhall follow Chriſt, ſhall *follow that* meek *Lamb whitherſoever he goes.* But he that delights in the ripping up of the bowels of his brother, in mangling his name, and murdring him alive; he that meaſureth his Piety by the curioſity of his Malice, and makes it his Religion to ſay ſuch a one hath none; he that is a falſe accuſer, and a calumniator of his brethren, ſhall follow —— but I tremble to ſpeak it; and had rather beſeech God for his infinite mercies ſake to give them grace that they may ſearch their own hearts diligently; that they may learn to be judges of themſelves, and advocates for others: that they may laſh their own ſins, and weep for others: that they may accuſe themſelves: which brings on abſolution; and not ſlander others; which haſtens condemnation, and we conclude this point with that which hath been the prayer of the Church, *From all blindneſs of heart, from pride, vain glory, and hypocriſie, from envy, hatred, and malice, and all uncharitableblineſs, Good Lord, deliver us.* And let all the people ſay, *AMEN.*

Now to make ſome application of what hath been delivered: Since this deſire to accuſe and defame others is a property ſo natural to the Devil that from it he hath his name, ſo that *the Accuſer* and *the Devil* are the very ſame, it will concern us to be very wary that we calumniate not our brethren, leſt we reſemble him our Enemy, rather then Jeſus our Advocate. When *Michael the Archangel*

angel contended with this Devil, and disputed with him about the body of Moses, he brought no railing accusation. And why should one Christian do that to another which an Arch-angel would not do to the Devil himself? Why should not our words rather kindle at the fire of Heaven then of Hell? Jude 19.

In the second place, let us take heed to our own wayes, that this Enemy throw us not down, and then accuse us for falling. Let us watch over our own steps, that when he makes his approach, he may *find nothing in us*, no malice, no bitterness, nothing which he may put into his Bill. Let us say within our selves when he comes to tempt us, This language is fair; but if we hearken to it, he will change his dialect, and be that Lyon which shall roar against us. He smileth in this Beauty; but this Beauty will be a snare. He courts us in this Honor; but, if we go up with him to the pinacle, he will tumble us down. He shines in these Riches; but, if we come near, we shall find him a consuming fire. The fairest speech he gives is but a kind of prologue or preface to an Accusation: and when he speaks friendly to us, we may be sure he will strike us through the fifth ribb. Let us then say with Joseph, *How can I commit this wickedness, and sin against God*, who would save me? and how can I commit this, and help the Devil my enemy to accuse me? In the affairs of this world we are very sly and cautelous, and will not give any advantage to those whom we suppose to be no well-willers unto us. Nay, many times we abstein from things not unlawful in the presence of those we do not love, because we fear whatsoever we do will be misinterpreted, and can expect no better gloss then that which Malice will make. And shall we be so confident on the greatest enemy of mankind as to help his Malice, and to further and promote the desire which he hath of our ruines. Shall I fill this Accusers mouth with arguments against my self, and even furbish and whet the sword of my Executioner. This is a folly which we cannot but be ashamed of; and yet in every sin we commit, we commit this folly.

But yet, in the last place, as St. John saith, *If we sin, we have an Advocate*; so say I, If we sin, and the Devil put up his bill of Accusation against us, (as most certainly he will) let us learn to accuse our selves, and that will make his Accusation void, and cancel his Bill. From a broken and a contrite heart let us say, *We have sinned*, and he hath nothing to say. Let us confess our sins, and we have put the Adversary to silence. Let us plead Guilty, and Christ is ready *to blot out the hand-writing which is against us, and to take it away, and nayl it to his cross.* When I slander my brother, I do the Devils office: When I yield to him, I help him: When I sin, I do but prompt him what he should say against me, and as much as in me is, make the Devil no lyar. But when I rip up my heart, and lay it open to God, when I breathe forth my sins and my sorrows before him, when I tender up a Bill against my self, a Bill of my sins bedewed with my own tears, and coloured with my Saviours bloud, the Devil may roar, but not prevail; he may accuse me, but not be heard, because I am quit already by proclamation, *They that believe and repent shall be saved. Confessio pœnarum compendium.* Our serious acknowledgment makes a short work, prevents our Enemy, sets a period to Sin and Punishment. If we accuse

cuſe our ſelves, no accuſation ſhall hurt us; and if we judge our ſelves, no ſentence ſhall paſs upon us; and whatſoever libel this Accuſer ſhall put up againſt us, *JESUS* ſhall cancel, who is our Advocate. To whom with the Father and the holy Ghoſt be all honour and glory for evermore.

The

The Seventh and Twentieth

SERMON.

PART I.

MATTH. XXII. 11, 12.

And when the King came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment:
And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs.

GReat Feaſts have their ſolemnities great. Not ſuch attendance at the marriage of a Peaſant as of a Prince; not ſuch noyſe and pomp at Nabal's ſheep-ſhearing as when Ahaſuerus feaſted his Nobles in his palace at Shuſhan. Ever as the perſon is, ſuch is the ſtate of celebration and ceremony. We have here the Feaſt of *a King at the marriage of his ſon, the dinner prepared, the fatlings killed*, the viands and dainties on the table, *all things ready*; A royal Feaſt, not to ſome few provinces, but to every nation and to all people; not to the Nobles and Princes and Captains alone, to honorable men of high place and employment, but to *the Farmer* and *the Merchant*, men taken up and drowned in worldly affairs; to thoſe in *the broad ſtreets* and *high-wayes*, men that walk and talk away their life, men that have little to do; and to thoſe in *the by-lanes of the city*, men that can do little; to *the halt, the maimed, the blind*, to men knit and revitted to the world, and to men little better than caſt out of the world; to all ſorts, to as *many as could be found, both bad and good*. The King invites all, becauſe the Feaſt concerns all. And that *the houſe may be filled, and the wedding furniſht with gueſts*, he takes the cup of bleſſings, *the cup of ſalvation*, and drinks a Health to all the world. A royal Feaſt indeed, where the gates lye open to all comners. And as it is a royal Feaſt, ſo it is a laſting, a ſtanding Feaſt, *perpetuæ incorruptibilitatis*, ſaith Fulgentius; not, as the King of Perſia's, for *a hundred and fourſcore dayes*, but, as the Marriage is, for ever. As *Deſponſabo te mihi in æternum*, ſo *Feriabitur in æternum*. The Marriage is not to be cut off by a divorce, nor the Feaſt by time: It is an everlaſting Marriage, and an eternal Holiday. *IN PRINCIPIO*, *In the beginning*, there it begun, and, if we take in the purpoſe of the King, *ANTE PRINCIPIUM*, *before the beginning*, before there was a *Before*, *before the foundations of the world were laid*. But take the calculations we hear of it In Paradiſe the *ſymbolum* is caſt in, and notice given; *The Seed of the woman ſhall break the*

Hoſ. 2. 19.

Eph. 1. 4.

Gen. 17 7. Acts 10. 43. Isa. 5. 1. Jer. 23. 6. Ezek. 34. 24. Dan. 12. 1. Hosea 2. 19. Mic. 5. 2.

Serpents head. After, Abraham is plainly invited to this Feast; *I will be thy God, and the God of thy seed. To this give all the Prophets witness.* Isaiah composeth the *Epithalamium* or Marriage-song, *I will sing to my Beloved a song of my Beloved.* And indeed almost his whole Prophesie is but a descant on that Song. In Jeremie we find the Bridegrooms name, *THE LORD OUR RIGHTEOUSNESS.* In Ezekiel He is *a Prince:* in Daniel, *a great Prince.* Hosea tells of his Espousals, Micah of his Birth. At last, in *the fulness of time*, the Wedding is chaunted forth by a full quire of Angels; *Behold, now all things are ready: come unto the marriage. Of all these things we are witnesses*, say the Apostles. Take the Morning of the world, and take the Evening of the world; take them of the first age, and take them of the last; *Fides utrósque conjungit*, saith St. *Augustine*, *Faith draweth and linketh both together*, and presents them all at this great Feast.

Ephes. 5. 32.

I have told you before I was aware what this Marriage-feast is, and who the guests. Saint *Paul* delivers himself plainly, where speaking of that indissoluble tye of Marriage, he calls it μεγα μυστήριον, *a great mystery*; but then adds, *but I speak concerning Christ and the Church.* Now Nazianzene happily joyneth together ὄνομα καὶ πρᾶγμα τοῦ Χριστοῦ, *the name CHRIST and the substance and reality of that name*: For as Christs name is not a bare and naked name, but there lie wrapt up in it Grace and Peace and Salvation; so Christs Marriage is not a bare marriage: No; he hath left *dotem Ecclesiæ*, he hath plenteously endowed his Spouse with graces from above, he hath articled and covenanted with her: Nor is his feast a common feast: No; he hath prepared his table, and set on it ἄρτον ἀγγέλων *the bread of Angels*, bread to nourish and strengthen us till we grow up to an angelical estate; and *castas delicias*, those chast delicates, his Word and Sacraments; a Cup running over, *calicem inebriantem*, an intoxicating Cup, that overcomes us, and transports us beyond our selves; (*Ebrietas ista magis sobrium facit*, saith Cyprian. Let us therefore drink of this Cup, not *guttatim*, by drops, but as we do our Sin, or as an Ox doth water: for Intemperance here is the best sobriety.) And the Kings Son, Christ himself, *Legis & gratiæ molâ aptatum in farinam*, ground between the Law and his Grace and tender Mercies into fine flowre, and kneaded into good Bread. In a word, he sets before us not only στερεὰν τροφὴν, *strong meat*, but ἡδύσματα, *cakes and dainties*; meats to nourish us, and meats to delight us; cordials and antidotes, and pleasant wine; the bread of life, and the rivers of his pleasures.

So this is the Feast, and we are invited to it. Now all the King desires of us is, as the Apostle speaks, *that we would keep the feast*, keep it as such a feast should be kept; not κατὰ τὸ γράμμα, *according to the letter*; that is Jewish: not κατὰ τὸ ζῶμα, *according to our sensual affections*; that is heathenish: but πνευματικῶς, *spiritually*, ὡς δοκεῖ τῷ πνεύματι, *as the Spirit would have it kept.* Now *the Spirit and the Bride say, Come*; *Come unto the marriage.* But come not naked, but come prepared, but come with *a wedding-garment*; not with our clouted shooes and old garments, as if we were on a journey, or going into the field or vineyard to *labour for the meat that perisheth:* But observe τὸ πρέπον, a *decorum*: Yeild an awful reverence to the Person, the Master of the Feast, a King; to the Place, the Princes Bride-chamber; to the Feast, a royal lasting feast. At least for his loves sake that invites us, come like guests, not spies; like friends, not traytours: come as to a wedding, not a market: come *vestiti* apparell'd, that we be not naked; and, that we be not unmannerly, *veste nuptiali*, with a vesture sutable, with *a wedding-garment.*

Indeed a great pity it is, nay a great sin it is, that so high a Feast should be

be ſlighted, that we ſhould come ragged into the Kings Court, or like Ruffians into the Preſence-chamber. But in the parable we read it, and in the moral and practick expoſition of the parable we find it, that ſlighted it was; that ſome were angry that they were invited, angry there was any ſuch feaſt at all; that *they intreated the ſervants ſpitefully, and ſlew them.* And we know what became of them; *Armies were ſent forth to deſtroy thoſe murderers*, v. 7. But in my Text we find one that dea t not ſo roughly, drew not his ſword: at the invitation, gave good words yet, and came; but ſo unprepared, ſo ill qualified, that being ask'd why he came ſo, his tongue would not ſerve him to give an anſwer, but he was ſtruck ſilent and dead with a queſtion; *And he ſaid unto him, Friend, &c.*

This is the ſum of theſe words. But we can hardly divide them. For here is a Queſtion without an Anſwer, *Quæſtio ducens ad abſurdum*, a Queſtion that draws & binds either to ſilence or to an abſurdity. Anſwer what he will it was ἄτοπον, *abſurdly done*, ſo to come. And *Quæſtio ducens ad impoſſibile*, a Queſtion that ſhuts up his mouth in ſilence, or drives him to a flat contradiction. He is come, and he is not come; invited, and not a gueſt; in the Church, and not of the Church. We ſee the King asks the queſtion, *How he came thither?* ὁ δὲ ἐφιμώθη, *capiſtratus eſt*, he was muzzled. It was a queſtion that muzzled, that throttled him; in a word, a queſtion unanſwerable.

But for our more orderly proceeding we will firſt take the words in that form and habitude they lye, as they are a Queſtion. Then we will reſolve the Queſtion; for ſo a queſtion may be reſolved into a Syllogiſm. And there we ſhall fill our mouth with arguments againſt him that came ſo unprepared. But before we can ask the Queſtion, or reaſon againſt him, we muſt lay down certain προλεγόμενα, poſitions eminent in the Text, and ſend them before to make way to the right underſtanding of the Queſtion. And then the points will be theſe: 1. That clothed we muſt be if we come to this marriage-feaſt; 2. What this *wedding-garment* is; 3. That one of the gueſts had it not; 4. That he was queſtioned for it; together with the Compellation, *Friend*: And then 5. in the laſt place, we will look upon the party queſtioned, not able to reply, amazed, muzzled, ſilent; ὁ δὲ ἐφιμώθη, *but he was ſpeechleſs.* Of theſe in their order.

The Marriage is of Chriſt and his Church. And he that will be partaker of the Feaſt muſt be clothed. *In Chriſt all fulneſs dwelleth*, and he loves not emptineſs and vacuity. He is clothed with righteouſneſs; and he would not have us come naked to him. The holy Ghoſt ſeems to delight himſelf with this Metaphor. He appares God as it were; *He puts on Righteouſneſs as a breaſt-plate, and a helmet of Salvation on his head: he puts on the garments of Vengeance as a garment, and was clad with Zeal as a cloak.* *Nuditas notat Diabolum*, ſaith the Father; Nakedneſs is a mark of the Devil. We never read of his cloathing. Stript he was of his Angels wings, of his eminent Perfection: And our firſt parents, he ſtripped in Paradiſe of that rich robe of original Juſtice, and left them ſo naked that they were even aſhamed of themſelves, and *ſewed fig-leaves together to make them aprons*: And us he ſtrippeth every day, and leaves us nothing but fair pretences and falſe excuſes to ſhelter u , ſcarce ſo good a covert as their fig-leaves. We read of Belſhazzar, that *he was weighed in the balance, and was found* minus habens, *too light, wanting ſomething*: And in the next verſe, *PERES, his kingdom is divided from him.* At the entrance of the King here, the gueſt that was found to be μὴ ἔχων, *not having* ſomthing that he ſhould have, was thruſt out of doors, and *caſt into utter darkneſs.* Chriſt gives not to wilfull bankrupts: No; *HABENTI DABITUR, To him that hath it ſhall be given, and he ſhall have abundance*; and *veſtitus ſuperveſtietur*, he that is clothed already ſhall be *clothed-upon* with a robe of *immortality.*

Col. 1. 19. and 2. 9.

Iſa. 59. 17.

Dan. 5. 27.

Matth. 25 29.

2 Cor. 5. 4.

mortality. But every garment fits not a Chriſtian. Every garment is not
Zeph. 1. 8. worth the keeping. There is *ſtrange apparel*, and the Prophet tells us who they were that wore it, v. 5. even *they that wo ſhipt the hoſt of heaven on the houſe-tops, and ſwore by Malcham; that leaped on the threſhold, and filled their maſters houſes with violence and deceit.* A garment fitter for Micah in his houſe of gods, fitter for Judas, or Barabbas, at a plot of treaſon, or an inſurrection, than for a true Diſciple of Chriſt. This is not the wedding-garment. We muſt then take a true pattern to make it by, or elſe fitted we ſhall not be. And where can we take it better than from Chriſt himſelf? *Summa religionis eſt imitari quem colis*, ſaith the Father; It is the ſum of Religion, all the piety we have, to imitate him whom we worſhip, to be *Chriſtiformes*, to keep our ſelves in a uniformity and conformity to Chriſt;

Sic oculos, ſic ille manus, ſic ora ferebat;

Thus He lookt, thus He did, thus was He *apparrelled?* Now what was
Iſa. 63. 1. Chriſts apparrel? The Prophet will tell us that it was *glorious*; that he was
Chap 9.3. *formoſus in ſtola*, very richly arrayed; and St. Mark, that he had *a white garment, whiter than any Fuller could make it.* And St. John tells us of his re-
Rev. 19. 8. tinue, that *they were clothed in white linnen, white and clean.* Look into Chriſts wardrobe, and you find no torn or ragged apparel. No: *old*
2 Cor. 5. 17. *things are done away.* The robe of Righteouſneſs, the garment of Innocency, σωφροσύνης ἄσπιλον χιτῶνα, *the ſpotleſs coat of Temperance and Chaſtity*, theſe Chriſt had, and with theſe *he went about doing good.* Out of this wardrobe muſt we make up our wedding-garment. We muſt, ſaith the Apoſtle, *put*
Rom. 13. 14. *on the Lord Jeſus Chriſt*; *put* him *on* all, his Righteouſneſs, his Obedience, his Love, his Patience. We muſt be conformable to Chriſt, κατ' ἀναλογίαν, *according to proportion.* In the Rule of our Obedience; we muſt not wear a garment of our own phanſying, an irregular unpreſcribed devotion: In
John 17. 4. the Ends of it, to *glorifie God on the earth*: and in the Parts of it; not a parcel garment: It muſt fit every part; it muſt be univerſal. The Schoolman muſt be *ſpeculum Chriſti*, a Looking-glaſs reflecting Chriſt's graces upon himſelf, preſenting to him his own image in all righteouſneſs and holineſs. We will not ſay, with Faſtus Socinus, that Chriſt was married to his Church only to this end; that Chriſt came into the world *non ad ſatisfactionem, ſed exemplum*; not to be the way to life, but to cut one out; not to pay down our accounts, but to teach us an art of thrift to be able to pay them our ſelves; *not to be a ſacrifice for ſin, but an enſample of godly life:* A moſt horrid blaſphemy! But this we may ſay, That Chriſts fulfilling the Law was not to that end that we ſhould break it; That he ſa-
Phil. 3. 10. tisfied not by death but for thoſe who would be *conformable to his death.* That he dyed not for Traytours and Rebels; That he marryed not to the Church, ſealing it with his bloud, to let in Ruffians and Fools and men of Belial to the wedding; to let in thoſe that will rip up his wounds, and caſt his bloud in the duſt, and trample it under their feet. No: *he that cometh to him muſt know that he is*, and that he is a lover of righteouſneſs. He that cometh to him, muſt come, not with ſpotted garments; his Soul defiled with luxury: not with torn garments; his Soul divided and pulled in pieces by Envy and Malice; his Reaſon diſtracted, and his Affections ſcattered and blown abroad; his Love on the World, his Hatred on Goodneſs, his Anger on good Counſel, and his Deſires on Vanity: but with a garment of the Bridegrooms ſpinning, even Righteouſneſs, Obedience, and Sanctity of converſation. And thus the Fathers make it up: *Charitas eſt veſtis nuptialis*, ſaith Gregory; and ſo ſaith Auguſtine. Hierome compoſeth it of Chriſt's Precepts. Others bring in *gratiam Spiritûs Sancti*, the gracious effects of the Spirit. Baſil, on Pſal. 9. tells us it is Faith;

Veſtiri

Veſtiri in Chriſto eſt fidem habere. In this variety there is no difference. He that taketh in Charity, leaves not out Faith as a ragg fit to be flung to the dung-hill: and he that entertains Faith, ſhuts not Charity out of doors. Methinks the diſputation held up this day in the world with that eagerneſs and heat is uncharitable, *Whether ſhould have the precedency, Faith, or Good works; Whether is the better piece to put into a Garment*; and as uncharitable, ſo unneceſſary. Why ſhould I queſtion which is the beſt piece, when the want of either ſpoils the garment? When both reflect upon each other by a mutual dependance, what talk we then of priority? Heat furthers Motion; and Motion encreaſeth Heat. Faith begins Good Works; Good works elevate and quicken and exalt our Faith, give it growth as it were, promote and further it, not in the act of Juſtification, but in the Knowledge of God, in the Contemplation of his Majeſty and Goodneſs, in the dilating and enlargement of our Love and Devotion. Faith is the mother of Good works; and Good works the nurſe of Faith. Can you ſeparate Light from a burning Taper? or Brightneſs from the Flame? Then may you divide Faith and Charity. A good Work without Faith is but a worthleſs action, and *Faith χωρὶς ἔργων νεκρὰ, without works is dead.* *Non negant pœnitentiam & bona opera*, ſaith Bellarmine; The Proteſtants deny not Repentance and Good works. And our Charity will ſay, *Non negat fidem*, The Papiſts do not caſheer Faith. Let us take them both, and make them up, like Chriſts garment, *in tunicam inconſutilem*, into a ſeamleſs coat, and the queſtion is ſtated, the controverſie at an end. James 2.

But may we not ſeem here to ſpin a thred of our own, to make an intertexture, and weave-in between our own inherent Righteouſneſs; and then the Apoſtle comes in with a *μὴ ἔχων, not having the righteouſneſs by the Law*; And he will *not be found* in that apparrel. Put in our Paſſions to our Actions, our Afflictions to our Aims, our Martyrdom to our Prayers, and it will not be worth the while to put them on. Our beſt Righteouſneſs is but of a courſe rotten thread. *Stillamus in patinam bonorum operum ſaniem concupiſcentiæ*, Our natural Corruption drops upon the webb of our Good works; and that rots them. Our Chaſtity; a wanton thought deflowreth it: our Prayers; a wandring imagination ſcatters them: our Liberality; a grudging mind, vain-glory and the noiſe of a trumpet drowns it. Our beſt Righteouſneſs is but *pannus menſtruatus*: (It is the holy Ghoſt's phraſe) but as *menſtruous rags*: ill materials to make up a wedding garment. They that talk ſo much of *JUSTITIA PROPRIA*, of *their own Righteouſneſs*, when they ſee how ill it becomes them, put it off, and are aſhamed of it. In the day time they wear it for faſhion: but at night, when they are about to ly down in the grave, then, *JUSTITIA NOSTRA EST INJUSTITIA*: then away with it; it is not worth the wearing. Before it was the more honorable wear; but now, *propter incertitudinem propriæ juſtitiæ*, becauſe there is no ſure harbour under the covert of our Good works, Chriſts Righteouſneſs is called-in with a *TUTISSIMUM EST*, as the far ſafer ware: And here they will abide till the ſtorm be overpaſt. Phil. 3. 9. Iſa. 64. 6.

All this is true: Yet we muſt remember that Chriſts Righteouſneſs, though it be *a large cloak*, as St. Bernard calls it, yet it covereth no unrighteous perſon. His Feaſt is not for every rude unmannerly gueſt, *malè cinctis, malè Sanctis*, for men that little ſet-by what habit, what garments they come in. Imputative Juſtice, our Elder Brothers robe, is our own ſhelter; but inherent Righteouſneſs is a decent wear. Chriſts Righteouſneſs without a lively Faith, like a garment in the preſs, neither covers nor adorns us. It is like a Pardon about the neck of an executed traitor: He is *condemned already*, ſaith Chriſt. He is under the power of darkneſs; and the bright- John 3. 18.

neſs

neſs of Chriſts Righteouſneſs cannot ſhadow him. St. Jude tells us he is *twice dead*; and it is to ſmall purpoſe to cloath a dead man: He receives neither warmth nor life; but rot he will and ſtinck in the richeſt veſtment, in cloth of wrought gold. But then our Righteouſneſs without Chriſts is but a thin wear: *mox perpluet*; it will keep out neither wind, God-wot, nor weather; not *iræ ſtillicidia*, not the droppings of Gods wrath; What ſay we then to his *hail ſtones and coals of fire?* It is a moth-eaten garment; nay it is but a moth; *levi tactu teritur*, a light touch daſhes it to nothing: Or, if it be a garment, it is a garment rent and torn to pieces with the riots of our youth, with the frowardneſs of our age; with the intemperance of our firſt age, and the covetouſneſs of our laſt: and the leaſt breath of Gods diſpleaſure blows it aſunder, and ſcatters it before the wind, and leaves us naked to the great day of wrath and retribution.

Men and brethren, what ſhall we do? Why ſurely ſeeing we cannot be as the Sun in the firmament, and ſhine with our own light, let us ſtrive to be ſtars, and be reſplendent with a borrowed one, and in Chriſts light ſee light. Let his Day complete our twilight, his abſolute Perfection our weak endeavours, his Faſting our feeble abſtinence, his earneſt Supplications our faint devotion, his Death our mortification. And ſeeing the ſheep of a thouſand mountains cannot cloth us, ſeeing, nothing we can do nothing we can ſuffer, can ſhelter us, let us *put on the Lord Jeſus Chriſt*, and offer up himſelf to himſelf, that our Faith may be enricht with his merits, our Hope dilated by his promiſes, and our Charity reſplendent in his exceſſive love; and that ſo we may make up this glorious veſtiment, this *wedding garment*, and with boldneſs inter into the Kings Court, and ſit down at his table.

And now we may freely ſpeak that Faith and Good works, or Faith working by Love, make up this *wedding-garment*. Theſe are *traduces capeſſendæ æternitatis*, derive and deliver to us a capability of eternity, yea eternity it ſelf. They preſent Chriſt to us comfortable in his Sacraments, faithful in his Promiſes, bountiful in his Rewards; and they preſent us back again to Chriſt, reverent at his Table, waiting on his Word, filled with his abundance, and running-over and diffuſing our ſelves by an overflowing gratitude. *O veſtem auro contra non charam!* O garment ineſtimable above pearl and precious ſtones! I am ſure David would not have
Pſal. 119. 72. left it for the richeſt robe in Sauls wardrobe. *It was better to him than thouſands of gold and ſylver.* St. Paul ſpeaking to Women, who, as Hierome ſaith, are φιλόκοσμον *genus*, much affect trimneſs in apparrel, and are glad of a Holiday to be ſeen in their beſt cloaths, tells them plainly that
1 Tim. 2. 9, 10. *broydered hair*, and *gold*, and *pearls*, and *coſtly array* are not ſo *becoming* a
Rev. 16. 15. wear as *good works*. Theſe we are bidden to be very charie of, to *keep* them as our beſt *apparrel*; leſt Chriſt ſteal in upon us at unawares, and find us *naked*, and diſcover our *ſhame*. Garments then theſe are. But we ſhall better underſtand the Metaphor, if we ſtay a while, and take notice of the ends and uſes of Apparrel. And firſt, Clothes are for covert. *Veſtis, quaſi domus corporis*, ſaith Tertullian; A garment is as a houſe; the body dwells in it. So are Faith and Sanctity of life unto us. *The rain deſcends, the winds blow, and beat upon the houſe*; but we are ſafe, ſafe from thoſe winds which blow out of the Devils treaſury, from all his inſinuations, ſuggeſtions, and ſtrong temptations. But alaſs when we are without this houſe, we are *tectum jugiter perſtillans*, a houſe with the roof open, dropping thorough, wherein we can neither eat nor ſleep quietly, but are driven from one corner to another. Every ſtep is a ſnare, every drop a tempeſt; every aſſault, an overthrow. But put this garment on, and we have ſhelter.

And

And as Clothes are for covert, ſo are they alſo for warmth. And ſo is Faith, not only like Fire, *purifying the heart*; but like Clothes, warming the affections to a temperate and active heat. An unbeliever, Lord! what a froſt there is at his heart! how cold and chill and benumn'd he ſtands, not able to pull his hand out of his boſom, as Solomon ſpeaketh! Lay the whip upon the fools back, yet he moves not, in better caſe to ſuffer than to be up and doing. But Faith ſtrikes a heat through us. It is active in the Hand, vocal in the Tongue, compaſſionate in the Heart; It ſets the brain a working, ſeeking and purſuing opportunities of doing good; It makes our Feet *like hinds feet*, and *enlargeth* the ſoul, that we may *run the way of Gods commandments*. Acts 15. 9.

Again, Garments, as they are *indumenta*, for covert and warmth, ſo are *ornamenta* too, for decencie and ornament. And ſure Faith and Holineſs of life are a comely wear. Πᾶσιν ὁμοίως τὸ καλὸν αἰδέσιμον, ſaith Nazianzene, *Goodneſs is equally venerable to all men.* It is not ſo much that good men hold her in eſteem: Her very enemies praiſe her in the gate. *Qui tot argumentis ſcripſerunt*; They who by their black deeds have preſcribed her, and ſent her a bill of divorce, will be ready enough to tell you that ſhe is *the horn of beauty, fairer than the children of men*: Judge of her by her contrary. Ὀξᾶς γυμνὴ φυλάττει, Sin is ſhy of the light, and keeps leaſt in ſight. She hath a foul face, and her beſt friends fling durt at her. *Hoc habet; ſibi diſplicet*, ſaith Seneca; They that put her on are aſhamed to walk abroad with her, but fling her off in the ſtreets, as ready to diſgrace Sin as to commit it. The Profane gallant thunders out an oath, and the next breath is a prayer that *God would forgive the villanie.* The Superſtitious wanton watches her ſins as ſhe doth her beads; but drops them faſter. Her firſt care is, an opportunity to commit ſin; and then to deliver up the full tale to her ghoſtly Father. The Adulterer and the Prieſt, like the Sun and the Moon, have their ſeaſons; in the night, Uncleanneſs; and when the Sun is up, Confeſſion. Aſhamed ſhe is of this looſe garment but unwilling to put it off: nay, put it off ſhe does, but not to fling it away. An argument of ſome diſlike; ſhe ſo often changes. Tertullian ſaith well, *Omne malum aut timore aut pudore natura perfudit*; Nature hath either ſtruck Vice pale, or dyed it in a bluſh. When we ſin, we either fear, or are aſhamed. But Righteouſneſs and Charity are of a good complexion, and, like a healthful body, *inde colorem ſumunt unde vires*, from thence have their beauty from whence their ſtrength. Righteouſneſs is amiable in her going: *The young men ſee her, and hide themſelves; and the aged ariſe, and ſtand up. The ear that hears her, bleſſeth her; and the eye that ſees her, gives witneſs to her.* If the whole world were a Sun, and all the men in it one eye, yet ſhe dares come forth at noon-day, before the ſun and the people: Job 29. 8. 11.

Ad medium properat, lucémque niteſcere poſcit.

We ſee then, this is not only a Garment to cover us, but alſo an Ornament to deck us; not for neceſſity alone, but for decency alſo. St. Paul goes further, and tells us it is an Armour to defend us, a *complete armour*, ἀνάλαβετε τὴν πανοπλίαν τοῦ Θεοῦ, *Take the whole armour of God.* And he furniſheth the ſpiritual Souldier with *Shooes, Girdle, Breaſt-plate, Helmets* and all neceſſary accoutrements from top to toe. Ἀναλάβετε, *Take it, non ad pompam, ſed ad pugnam*; not to make a glittering ſhew, like Darius, but to fight like Alexander; to *demoliſh ſtrong holds*, to *caſt down imaginations, and every high thing that exalteth it ſelf* againſt us in our way: *non ad reſiſtendum, ſed ad proficiendum*, ſaith Auguſtine; not only to beat back the enemies darts, but to gain ground of him; to take-in thoſe places, thoſe corners Eph. 6. 11.

ners of our ſouls, which he hath beleaguerd; to enlarge in us the kingdom of grace, that ſo our paſſage may be free to the kingdom of Glory.

To theſe we may add a fourth. Garments are not only for Neceſſity, Decency, and Security, but alſo for Diſtinction. So ſaith St. Auguſtine, *Charitas dividit inter filios regni & filios perditionis*; Charity puts a diſtinction between true heirs and ſons of perdition. The character and mark of a Chriſtian, ſaith Nazianzene, is the letter *Tau* in his forehead, by which God doth know his, and is known of his. Bellarmine hath no leſs than fifteen marks of the true Church: but this one here is worth them all. We talk much of the book of life, but we never read it, and whoſe names are written therein we cannot tell. All the light we have is from this fire of Charity. He that hath her hath, if not written his name in that book, yet ſubſcribed to it: he that caſts her off, hath drawn out to himſelf thoſe black lines of reprobation. All the mark we know good Chriſtians by here, all the marks we ſhall know Saints by hereafter, is Charity: Rank and order Gods Decrees how we will, and tell them at our fingers ends, all the light our Saviour gives us is this, *They that have done well*, that have this mark,
John 5. 29. *ſhall enter into everlaſting life*; *and they that have done evil*, that have it not, *into everlaſting fire.*

So then this is a Garment, and doth cover us; and not only cover, but adorn; not only adorn, but defend; not only defend, but diſtinguiſh. Take them together, they are an antidote againſt Fear, which doth ſo often ſtagger the beſt of us. They wipe-out φαντασίαν μέλλοντος κακοῦ, *the phanſie and conceit of ſome evil drawing near*; whether it be φθαρτικὸν, *a deſtructive evil*, or λυπηρὸν, *a troubleſome evil.* Fear? what ſhould we fear? A ſtorm?
Pſal. 119. 22. Here is a Covert. *Shame and contempt*, which David ſo feared, and would have *removed.* Here is a rich Robe to adorn us. The chill cold of Temptations? This is the *endromis*, the Winter-garment. The violence of the Enemy? Here is Armor of proof to defend us. To *be numbred with the tranſgreſſours?* Here is a Mantle with a badge upon it, to diſtinguiſh us. No: *Fear not*, ſaith the Angel, when he delivered the Goſpel. And Faith makes it Goſpel unto us. We need not fear in the evil day, in our worſt
Hebr. 10. 35. dayes: not let go our hold-faſt, not *caſt away our confidence.* Here is that that confirms and radicates and eſtabliſhes us, and ſets us, not only upon,
Prov. 10. 25. but (as the Wiſeman ſpeaketh) makes us *an everlaſting foundation.* Or, to keep us to the Metaphor, a Garment it is for all uſes. If we have this on, neither ſtorm, nor cold, nor diſgrace, nor the enemy, nor ill company ſhall hurt us.

But, in the next place, it may be for all theſe uſes, yet not *a wedding-garment.* Every garment is not for a feaſt. There are ſack-cloth, and ſables and blacks; but for mourners: not for gueſts. Theſe are not for our turn: We are going to a wedding, not to a funeral. Now we go to a wedding with joy: And this is a garment of joy. It maketh the face to ſhine, and the heart to leap, and the tongue to glory. He that invites us,
Luke 15. 6, 9. joyes that we come, and we come with joy. Συνχάρητέ μοι, *Rejoyce with*
Luke 15. 23. *me*, ſay they. *Let us eat, and be merry*, ſaith he: and he taketh in the Angels to bear a part in that mirth. And, Χαίρετε ἐν Κυρίῳ πάντοτε, ſaith the Apoſtle, *Rejoyce in the Lord alwayes.* And leſt we ſhould forget it, he
Phil. 4. 4. addeth, *And again I ſay, Rejoyce; O aureas vices!* O happy interchange, when the Bride-grooms voice is Joy, and the gueſts Joy the eccho of that voice; when he delights to call, and we are forward to come, when the feaſt is a feaſt of joy, and we are merry at the feaſt. To enter a triumph in blacks, to come to a feaſt as if we were going to a charnel-houſe, to ſit down at table as if we were in gives, to loath the bread of life, to be afraid of the Sacraments, to have our ſtomach turn at Chriſts Dinner as if we were to take

take down gall and aloes, is but an ill ſign, a ſign of one ill affected. *Veſtis affectum indicat*; The Garment, as it covereth the body, ſo diſcovers the mind and affections. He that hath a wedding-garment on, goes with joy and triumph to the wedding.

Again, as by our attire we expreſs our Joy, ſo do we our Gratitude. The beſt thanks we can give the King, the beſt amends we can make him, is to come in our beſt clothes. *Gratè ad nos perveniſſe indicamus effuſis affectibus*, ſaith Seneca; Then a benefit meets with a grateful heart, when it is ready to pour forth it ſelf in joy and reſpect; when the affections cannot contain themſelves, but are dilated and break forth; when they are viſible in our eyes, our hands, our tongues, our geſture, our garments. Will you think him grateful that takes a fiſh with the ſame countenance he would take a ſerpent? that is no more affected with the gift of a pearl, than of a pebble-ſtone? What is his eſtimate of the feaſt, think you, that comes thither as if he cared not whither he came thither or no, as if it were not worth the coming to? that hears the Preacher as he would hear a ſong? reads the Goſpel, and is no more affected than with Æſops Fables? we receive the bread in the Sacrament as if it were no more but, as the Papiſts ſcoff is, *Calvins loaf?* in a word, *counts the bloud of the Covenant a common, an unholy thing.* Hebr. 10. 29. Away with ſuch bold neglect. A garment we muſt come in, and in *a wedding-garment.* Sanctity of life is our beſt retribution. The beſt payment is when we pay God out of his own mint, with his own coyn, when we ſhew him his own image and ſuperſcription: the price he values himſelf at is a *QUOTQUOT RECEPERUNT*, only to *receive him.* The price he puts upon Æternity is but to prefer it before a ſpan of time. His bleſſings, do but think them ſo, you have purchaſed them. All the thanks he expects for his great dinner is but a ſhort grace, a few dayes drawn out and ſpent in a thankful acknowledgment, an open hand for a gift, a minute for eternity, a deſire for a bleſſing, a heart for himſelf. Μία ἀμοιβὴ χαριστήτη, δεῖν ἅπας ἄρισα τῷ Θεῷ, ſaith Clemens. Fear not upbraiding. He thinks his great coſt well ſpent, if thou come but mannerly, if thou bring with thee ἔνδυμα γάμε, *a wedding-garment.* For by our having this garment on we are not only grateful, but we alſo publiſh our gratitude. We do it not in a corner, *remotis arbitris*, as if we were afraid or aſhamed to be ſeen and to have ſome witneſs nigh. Upon the ſight of our garment all the country can tell we are going to a feaſt. And this is it the King expects. *Gaudet beneficium ſuum latiùs patere*; His Benefits he would have as large as all the world, his Graces increaſed in thee, and diffuſed and ſpread abroad upon others; thy Grain of muſtard-ſeed grow up into a tree as high as heaven, thy Talent become ten, that thy growth, thy thrift may be ſeen and taken notice of. God hath not made us only veſſels, to contain water, but conduits, to convey it; no brokers of his bleſſings, to improve them for our ſelves, but ſtewards, to diſtribute them to others; like beacons, not only burning our ſelves, but giving notice to the whole country; one example of goodneſs being kindled by another, and a third by that, and ſo multiplying everlaſtingly. Thy habit and attire may draw others to the feaſt; and then thy welcome is doubled, becauſe thou bringeſt in company. Good examples bear with them a command: Therefore Philo the Jew, in his Book which he writ *De Abrahamo*, calls the lives and acts of the Patriarchs *Leges & jura Patriarcharum non ſcripta*, The unwritten Ordinances and Laws of the Patriarchs; as if they had νόμων ἀναγκαστικὴν, *a compulſive power*, and were as forcible in their command as ſtatute-law. God loves theſe ocular Sermons, and would have the Eye catechized as well as the Ear. Look upon the high Prieſt under the Law; his geſture, his motion, his garments, all were vocal. *Quicquid agebat, quic-*

quid loquebatur, doctrina erat populi, ſaith Hierom; His Actions were didactical as well as his Doctrine, his very Garments were inſtructions, and the Prieſt himſelf was a Sermon. Goodneſs is neither Anchorite nor Hermite, neither for the cloſet nor the wilderneſs; but ſhe expoundeth and publiſheth her ſelf, ſhe cryeth in the ſtreets; ſo that he that hath ears to hear may hear her, and he that hath eyes to ſee may ſee her; the hungry taſte her, the naked feel her, and *the ſmell of her is like the ſmell of a field which the Lord hath bleſſed.* If thou art not a very Idol, thou muſt needs be the better for her. To conclude; She is a garment for uſe to our ſelves, and *a wedding-garment* to be looked on by others: The faſhion and beauty of the work may chance to take a ſtander-by, and win him to a liking. She is a garment to defend us from fear; and ſhe is *a wedding-garment* to cloth us with joy; περίεργμα, *a wrought garment*: a Covert, a Wear, a Defence; theſe are in the cloth: to Become, to Separate and Diſtinguiſh; theſe are in the making and the faſhion: Joy, and Gratitude, and Reſpect, and the Reflexion of its glory and brightneſs upon others; theſe are the colours and embroidery.

We have now made-up this *wedding-garments*; and ſhould proceed to the Party queſtioned for his not having it on. But I fear I have been too troubleſom: I will leave him therefore at the bar to be examined the next opportunity.

THE

The Eight and Twentieth

SERMON.

PART II.

MATTH. XXII. 11, 12.

And when the King came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment:
And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs.

THE *wedding-garment* we made up as you have heard, out of our Saviours wardrobe, of Innocency and Sanctity, of Faith and Charity, and whatſoever elſe was praiſe-worthy. The glory of it ſtruck our eyes, the beauty of it awak't our affections, the neceſſity of it rowſed our deſires. We may now proceed, and ſee, in the next place, Though it were a rich robe and glorious; a comely wear, to adorn us; a coat of mail, to defend us; though it were better ſtay at home than appear before the King without it; yet one there was that thought it not worth the putting on. To the feaſt he goes, in he ruſhes, and down he ſits, ἐν φανερῷ, *in outward appearance*, a gueſt as well diſpoſed as any of the company; but what he was ἐν κρυπτῷ *in the heart*, as the Apoſtle ſpeaks, *and within*, no diſcovery was made till the King came in; and then there was. Then *diſcalceatur*, he is ſtripped, and flung off the ſtage. Μόρφωσις εὐσεβείας, *his viſour and mask of godlineſs*, as St. Paul calls it, falls off; and περιβόλαιον τῆς κακίας, as St. Peter calls it, *the cloak of his evil intents*, is pluckt off. He is *made a ſpectacle to men and Angels*; who cannot but confeſs that *tenebræ exteriores*, a dark dungeon, is a fitter place for ſuch a gueſt than a Kings table. The King with but one caſt of his eye marks him out, and ſingles him from the reſt: And, for his welcom thither, he hears, *Quomodo intraſti huc?* is ſtrictly queſtioned how he came there.

But we may ſay, It was well yet the King ſpyed but one, amongſt ſuch a multitude but one to be thruſt out of doors, the reſt to ſit down, and taſte of his dainties. *ONE* is no number: and that the *ſtreets* and *high-wayes* and *hedges* ſhould yield ſo many good gueſts, and ſend but one who might juſtly be queſtioned, but one who might be excepted againſt, certainly it cannot but ſtagger our belief, and queſtion not only the ſtory of the Parable, but the mythologie. But one naked gueſt in the Princes bride-chamber? that is, (will you have it plainly?) but one bad Chriſtian in

the Church? The Moral is of leſs probability than the Parable.

Sure more than one there was. *Unus dicitur, plures intelliguntur*, ſaith Auguſtine, *contra Donat*, but one mentioned; yet more implyed. This *UNUS* here is *nomen multitudinis*; This *One* is a name of Multitude; This *One*, for ought we know, is *GAD*, *an hoſt*, more than all the company beſides. The *Epiphonema*, the laſt clauſe and ſhutting up of the Parable warrants as much; *MULTI VOCATI*, *Many invited* to the feaſt, *but few found worthy, few accepted.* Origen helps us out: *Omnes mali ſunt unius generis*, ſaith he: *All the wicked in the Church are of one kind, a generation of vipers*, vipers all. What the Apoſtle ſpeaks of Chriſts members, is true of the Devils limbs; *They are many, and yet but one.* To the ſame place they tend, though they take divers paths. Though they look ſeveral wayes, like Samſons foxes, yet tyed they are faſt to the ſame fire-brands, which will burn-up the whole harveſt. As *the Congregation of the firſt born, which are written in heaven, have the bond of peace* to collect and tye them all in one, to make them *populum adunatum*, as Cyprian ſpeaketh, an united people; ſo the firſt-born of Satan have *catenam peccati*, the Devils chain, to link them together. Though Pride ſwell one, and Deſpair contract another; though Ambition lift-up one, and Anger fling-down another, yet *in malo* they agree, in evil they are brethren. There is a communion of Saints; and Why not a communion of Devils?

Now out of this thus much we learn, That all that come to the Kings feaſt are not welcome gueſts: Some may be askt *how they came in thither?* All that give-up their names to Chriſt are not true Chriſtians: ſome are κακῶς φιλόχριστοι, *but ill-lovers of Chriſt.* They love him rather for the loaves then the miracle; love him not as Chriſt, but for ſome by-end or reſpect, for their credit, or conveniencie. Like the gueſt here, they will not ſtay behind, but be as forward as the beſt. To the Feaſt they will, though by their rude behaviour it appears how little they ſet by either the Feaſt or the King himſelf. I ſay, Amongſt the company of gueſts ſome are to be queſtioned: In the Church of God ſome there are who are no true members of Chriſt. St. Auguſtine, when he had divided all the world into two Cities, of Good, and of Bad, ſaith, *Perplexæ ſunt admodum iſtæ duæ civitates in hoc ſæculo*: Theſe two Cities are much entangled and perplexed, that in this world we can hardly diſtinguiſh them, or their citizens. But *ultimo judicio dirimentur*, at the day of judgment, at the entrance of the King, they ſhall both have their proper Arms and Scutcheons. We judge, but *according to* Eccl. 23. 19. *the appearance*, and our eyes pierce no further. But *the Kings eyes are ten thouſand times brighter than the Sun*: and *uno intuitu*, at one view, he diſcerns in this medly and mixture, and makes a ſeparation between thoſe who muſt ſit down at his Table, and thoſe who muſt be *caſt-out into utter darkneſs.* Here, as it is in the Goſpel, *a multitude throng Chriſt, and preſs upon him*; and there ſeems to be a kind of competition and holy emulation who ſhall be neereſt to him. Every man is a true member of the Church, and thinks no leſs: We defie him who doth but doubt of it. And this we ſee; we ſee every man in poſt, and haſtning to the Kings Court. But *tangentem quærit Rex, non prementem*; Chriſt liketh better of our touch than our aſſault. Faith comes behind, and keeps a diſtance, and doth but touch: and upon the very touch Chriſt himſelf *turns round, and demands*, not *who throng'd him*, but *who touched him*: This *touch behind*, this fearful touch of Faith, is more available than the ſawcy forwardneſs, than the noyſe and ſtir of the multitude who are ready to over-whelm him. What talk we of our care and haſte in coming? of our courteous entertainment of his meſſengers? of our attendance in the Princes bride-chamber? *Blandimenta ſunt iſta, non officia*: Theſe are but complements, and fair language. *Nudo nihil*

proſunt:

proſunt: Theſe fig-leaves will not cover us. If *the wedding-garment* be not on, better ſtay at home than come: Better not come than be thruſt out. Better a great deal dwell at Tyre and Sidon, than be Infidels at Chorazin. What? come we to a marriage-feaſt without *a wedding-garment?* Yet we ſee many ſo come, with their old cloaths, and torn apparrel, with the works of darkneſs not caſt off, but hanging ſtill faſt about them: ſo that though they be there, we may make a ſtand, and doubt whether they be gueſts or no. We may doubt whether all be Chriſtians in Chriſtendome, whether all in the Church be parts and members of the Church. Did I ſay we might doubt *Eccleſiam in Eccleſia quærere?* Why? no doubt Gueſts they are. They were invited to the wedding, and ſo gueſts; They are in the company of thoſe who were called to the feaſt, and ſo of that Church and Congregation. All this they may be, even gueſts *cum privilegio*; they may partake of all Church-prerogatives, be waſhed in Chriſts laver, frequent his houſe, ſit-down at his table, and yet for all this be queſtioned, nay be thruſt out of doors, and *caſt into utter darkneſs.*

The Cardinal maketh it a controverſie, and methinks a needleſs one, Whether *magni & manifeſti peccatores*, great and open ſinners, and reprobates, be not members of the true Church. And it is the Hereſie forſooth of Wickliff, Hus and Calvin to deny it. *Novum crimen, Cai Cæſar!* Shall I ſay, a new hereſie, and till of late unheard of? No; a plain truth it is, and St. Auguſtine long ſince cryed it up with an *Abſit*; *Abſit ut monſtra illa in membris illius Columbæ computentur*; Lib. 2. contra Creſcon. Don. *God forbid that theſe monſters ſhould be reputed members of that innocent Dove?* Can we conceive Chriſts body with dry arms and dead parts? and the City of God to be inhabited by devils? Or is it poſſible Chriſts members ſhould be thrown into hell? Indeed let the Church be, as he makes and preſents it, *viſibilis & palpabilis*, a Church that may be ſeen and felt. Let her have a body, as well as a ſoul, as St. Auguſtine gives her: And then members they are, but not *intrinſecùs*, and *in occulto intus*, as St. Auguſtine ſpeaks, not intrinſecally, in that Collection of Saints; not *veritate finis*, as himſelf confeſſeth, to that end and purpoſe they are called; Nominals, not Reals; *numero, non merito*; in number, not in weight; equivocal members; as we call a painted hand a Hand, and a dead man a Man. But we had rather let the Cardinal tell us what members they are. *Capilli ſunt, ungues, mali humores*; they are his own words. The true Chriſtian is placed in the body as an Eye, or an Ear, or a Hand, or a Foot: But the wicked, what are they? Even as the Hair, or Nayls, or bad Humors in the body: *Cives non cives*, ſuch members of Chriſts Church as Traitours are of a Common-wealth, as Cataline and Cethegus were at Rome; members that would eat-out the very bowels of their body, and ſubvert Church and Chriſt and all.

But we will not *funem contentionis ducere*, as Tertullian ſpeaks, teaſe-out the controverſie too far. Upon the upſhot we ſhall find that we are fallen upon that fallacy which by the Logicians is called *Ignoratio elenchi*. We fight in a miſt, and miſtake the queſtion quite. Let us joyn iſſue, agree upon the τὸ πραγμάτιον, *the matter in hand*, let the face of the Church be the ſame, and not vary and change colour in our alteration, and the queſtion is ſtated, the controverſie at an end. For it is agreed upon on all hands, That Chriſt hath a Floor to be purged; That there are Tares amongſt his Wheat; That at the marriage of the Kings Sons, though the gueſts perceive it not, the King when he comes will ſpy ſome one or other *that hath not on his wedding-garment*; That in the Church of God *mali miſcentur bonis*, the Evil are mingled with the Good, *to file them to an edge and brightneſs*, ſaith Gregory. Call them *Gueſts, Friends, Chriſtians, Members of the Church*;

give

give them what titles you pleaſe: *ſyllabæ non ſalvant*; Heaven we may gain by violence, but not by ſpells and inchantment. Names and titles will not ſave us. Write the Devil, ſaith Bede, *calculo candido*, in a fair character, in white ſilver letters, yet he is a Devil ſtill, and his ſignification is Darkneſs. Write out an Ægyptians name with chalk, yet who will ſay an Æthiopian is white? Paint Therſites in Achilles's armor, will it ſtile him valiant? A lame commendation it is to be a Chriſtian in a picture; to *have a name* only *that we live*, to give-up no more than our names to Chriſt, and take no more from him than his; to come into the Church by the water of Baptiſm, and to go-out by a deluge of ſin. A poor comfort; to be the Kings gueſt, and be queſtioned; *intrare ut exeamus*, to enter into his courts, and then be turned out of doors. This is the caſe of the Gueſt here, who in a throng was as good as the beſt, as well apparelled, as well prepared as any; but *coram Deo*, in the Kings eyes, naked and miſerable; and is therefore queſtioned, *Quomodo HUC INTRASTI? How cameſt thou in hither?* Which is our next Part.

The King is moved at the ſight of the gueſts; and one of them he queſtions. *Affections are commotions*, ſaith the Philoſopher. They make an earth-quake in us: they move us to ſpeak oftentimes what otherwiſe we would not. Commonly then the language is violent and peremptory; not in cold terms, and by way of a plain declaration of our mind, but by a ſudden and abrupt interrogation. Thus in Fear, *What ſhall I do?* ſaith
Luke 16. the Steward, in Love; *How fair art thou, oh my beloved?* ſaith Chriſt to
Acts 6. his Church: in Anger; *Who made thee a judge?* ſay the to Moſes; in
Mark 13. 1. Admiration; Πόταποὶ λίθοι, καὶ ποταπαὶ οἰκοδομαί, ſaith the Apoſtles of the Temple, *What ſtones, and what buildings are theſe.* And here the King comes-in, one would think, to welcome his gueſts; but upon the ſight of an unpleaſing object he is moved; *ſpying one there who had not on a wedding-garment*, he is quick and round with him. He ſays not, *It is not well done to come naked: If you will taſte of my dainties, you muſt bring your garment with you*: but, *How cam'ſt thou in hither?*

But what moved the King? What raiſed the ſtorm? May we not ſet up a *Quare* againſt the Kings *Quomodo*? May we not ask why the King asketh *how he came thither*: How came he thither? Why? he was invited to come, he was ſent for, and intreated kindly to come; and he had been very unadviſed if he had ſtayed behind. We know it coſt ſome their lives;
v. 7. ſlain they were that refuſed. *Quomodo* in the dining-room is a ſtrange queſtion: but a cold welcome, to invite a gueſt, and then ask him *how he came thither.*

Numb. 23. 19. But this King we know is never angry without cauſe: *He is not as Man, that he ſhould lye*; is not as ſome men are, *qui iraſcuntur quia iraſcuntur*, who are angry becauſe they are angry, whoſe Anger runneth round in a circle, and begins and ends in it ſelf. Much leſs is God angry to ſhew his power, and to make his Anger the herald of his Autoritie; as it is obſervable in ſome men who have crept into ſome place and power, more than they merited; Angry they will be, angry they muſt be, if it be but to ſhew what miſchief they can do, what wonders they can work with a frown. No; this King *non niſi læſus iraſcitur*; If he be angry, he is provoked: If he be moved, there is cauſe for it. And here is good cauſe indeed; we have toucht upon it before. It is not in εἰσῆλθεν ἐκεῖ, *his being there*; it is in μὴ ἔχων ἔνδυμα γάμου, *his not having on a wedding-garment.* This moved the King; this forced him to his πῶς, to his harſh interrogation; this call'd up the tempeſt, the wind, a wind that blows out of the Divels treaſury. *O quale ſpectaculum malus in Eccleſia!* Oh what a horrid ſpectacle is an ill-apparelled, an unprepared at a wedding in the bride-chamber,

chamber, a bad Christian in the Church of God. God cannot come near him, but a tempest is moved round about him. At the very sight of him he begins to ask questions, he is at *QUOMODO* streight. And we cannot easily say whether it be *QUOMODO exprobrantis*, or *indignantis*, or *dolentis*, or *admirantis*, or *accusantis*. Indeed it includes all: For by way of upbraiding, in grief and anger, full of admiration at so strange neglect, the King proceeds against the Guest *ex formula*, formally and legally, as we use in our Courts of Justice. *Quomodo huc intrasti?* it is *stilus curiæ*, the set-form he useth at that great day of Judicature, at that day of wrath and retribution. It is a plain inditement: *Quomodo huc intrasti?* is the bill of accusation; and *non habens vestem nuptialem*, the main article.

We have now brought this Guest to his tryal, and must plead against him. Therefore we will resolve this Question (for so a Question may be resolved) into a Syllogisme. And here the conclusion is *primæ veritatis*, very evident, *No man ought to come thus torn and ragged into the Kings court; No man to come to this marriage-feast without a wedding-garment; No execrable thing to be in Israel, no wicked profane person in the Church.* A very principle in Divinity, one would think, undenyable, unquestionable, and which needs no demonstration. *Saul amongst the Prophets* is not so absur'd and strange a sight as Judas amongst the Disciples of Christ, or an Infidel amongst Christians. I say, a principle it is in Divinity, *No coming to Christ without Faith and Charity.* But ἀσυλλογίστον ἡ πονηρία. Such is *the unreasonableness of Sin and Impiety*, that it denyeth principles, corrups and perverts the Gospel, rejects the truth, gives the lye to Scripture, contradicts Christ, and would overthrow the whole body of Christian policie. The guest here no doubt knew the Kings coat and colours, what garments he was to come in: But in an obstinate rudeness he thinks them not worth the wearing. To the King he goes in his old rags, to the feast with his rebellion and ingratitude about him. *How camest thou in hither?* Why ask we him the question: He is condemned already. Let the next Verse take hold of him, *TOLLE, ET LIGA, Take him away, bind him hand and foot, cast him into utter darkness.*

But we must follow the Kings method here. The King, we see, doth not punish before he questions; nor doth he question without reason. There is a *QUARE* to this *QUOMODO*, a *Why* to this *How*, *Why he came thither*, and, *How he came thither.* Upon just calculation we shall find there be many arguments and unavoidable reasons against him, why he should not thus have come. And we draw them first from the Persons; the Person inviting, *a King*; and the Persons invited, no Kings, I am sure, but beggars rather, *poor* and *maimed*, taken *out of the high-wayes and streets*, places of no refuge or shelter. And these lead us to the rest: the invitation, gracious, and by an honorable way, *his servants*; the Feast, a royal feast: the Place, the Bridegroom's chamber; lastly, the Garment, an honorable wear taken out of the Kings own wardrobe.

The King came-in: That is the first. A working word, full of efficacy, able to becalm a storm, to allay a tumult, to quench rebellion. It is *the KING.* The very word strikes revenge thorough us, and remembers us of our duty and allegiance. The Stoick tells us, Τὰ καθήκοντα τοῖς χρόνοις παραμετρεῖται, *All duties are measured by relations.* And of all relations the first and highest is that of a Subject to a King. *If I be a King, where is my honour?* saith God And if God saith it, who is King of Kings, not to fall down is Treason; to neglect him, Rebellion; and Rebellion is Witchcraft; and Witchcraft implies a compact with the Devil, the enemy of God and all Goodness: And such a league is Treason. Where Nazianzene tells us that Christ is a King; he adds withall, *Ecquis hoc nomen incassum audierit?*

Shall

Shall any hear or take this name in vain? Is God our King? Then every word of his muſt be our motion, and drive us about. If he ſay, *Come*, we muſt come; and if he ſay, *Go*, we muſt go; and if he ſay, *Do this*, we muſt do it. Now his word is *CUSTODI VESTIMENTA*, That we ſhould *keep our garments*, and look what apparel we come in. If when
Zeph. 1. 8. the Devil hath ſtript us, or hath put upon us *ſtrange apparel*, upon I know not what preſumption we approach God's courts, it is a ſlight; and a Slight is Treaſon. It is a plain *NOLUMUS HUNC REGNARE*, *We will not that this King ſhould raign over us.* We will not admit of his abſolute power, that he ſhall enjoyn us what apparel he pleaſe, and entertain us upon conditions. If we may not break our faſt with God, and ſurfet at the Devils Table; if we may not come to his feaſt with the Devils livery; then *nolumus hunc regnare*, we groan under him as under a cruel Tyrant, we caſt-off our allegiance, and un-king him; his requeſts and his commands, his letters and his proclamations, his counſels and his precepts, all are *hard and harſh ſayings*; *who can bear them?* And now tell me, Is not this to decree for Satan, to prefer Sin before Grace, and the Devil before God, and in a ſtrange contempt to declare the precedencie for our adverſary? Is not this, in Clemen's phraſe, ἐξευτελίζειν τὸν Θεόν; *to make God contemptible?* Sure this argument *à perſonâ* will reach home, and warrant us to meet the Gueſt with a *Quomodo*, and ask him the queſtion, *How he dareth thus come to a King?* It makes up the *Imprimis* againſt him, and brings him in guilty of no leſs crime then Treaſon and Rebellion.

But we may exalt this conſideration, and re-inforce the argument, by transferring the *QUOMODO* from the perſon of the King to the Gueſt, *QUOMODO TU? how cameſt Thou in hither? Thou* my liege-ſervant and ſworn ſubject? For we know, though Gods kingdome be as large as the whole Univerſe, though God be *King of all the Earth*, yet *his name is great in Iſrael.* His throne is in the Church. In our *PATER NOSTER* we begin as Sons, and call God *Father*; but we end as Subjects, and acknowledge *the kingdome* to be His. Again, *QUOMODO TU? How cameſt Thou in hither? Thou*, who haſt given thy name to Chriſt, and waſt a Chriſtian, when thou couldſt not name Chriſt: *Thou*, who ſhouldſt ſhed thy bloud for him, yet trampled on his, and, as much as in thee lyeth, crucifie him afreſh? This is *circumſtantia aggravans*, a circumſtance that hath weight in it, talent-weight. For the Grammarian will tell us, *Plus eſt prodere quàm oppugnare*, to Betray is more than to defie, and a Traytor worſe than an open Enemy. That Malice which whiſpers in a corner, or worketh in a vault, is more dangerous than that which is proclaimed by the drum. Judas was worſe than the Jews, his Kiſs more piercing than
v. 7. the Spear, and this Gueſt here more bloudy than thoſe *Murderers.* It was a charitable warineſs and a wary charity in that holy Father St. Auguſtine to ſuſpend his cenſure, and not ſuddenly to give ſentence againſt a Heretick whoſe converſation was pious. Whether were more damnable, a bad Catholick or a juſt Heretick, he would not by any means determine. But Aquinas layeth it down for a poſitive truth, *Gravius peccat fidelis quàm infidelis propter Sacramenta fidei, quibus contumeliam facit.* The ſame ſin makes a deeper dye in a Chriſtian then in an Infidel, and leaves a ſtain not only on the perſon, but alſo on his Profeſſion, and flings contumely on the very Sacraments of Faith; whereas in an Infidel it hath not ſo deadly an effect, but is veiled and ſhadowed by Ignorance, and borrows an excuſe from Infidelity it ſelf. For Ignorance is *circumſtantia allevians*, a leſsning circumſtance, and doth abate and take off from the ſinfulneſs of
Matth. 11. 23. Sin. Which maketh our Saviour give ſentence againſt Capernaum even for Sodom it ſelf. Though Sin be Sin in all, yet the perſon doth aggravate, and extend,

extend, and multiply it. Oh the paradox of our misery! Our Christianity shall accuse us, and our Happiness undo us. At the day of judgment it shall be easier for a miscreant Turk, than for a bad Christian, and the King be more terrible to this Guest here, than to a stranger.

The Person, ye see, is a main circumstance; a King to be slighted, and his Guest to slight him, his Subject to contemn him: A high contempt. But, in the next place, the Invitation will heighten it. *Tantus tanti tantillum*; That *a King* should invite a Beggar, *send his servants* to intreat him to a feast, and that at *the marriage of his son*, makes the benefit a wonder, and the neglect as strange, and that all should be thought but a parable, no history; no history ever yielding the like example. For what is this *Man*, that he should thus be honor'd? or what is this *King*, that he should invite him? Was he bound by any præ-contract or præ-obligation? Did his justice or his honor lye upon it? or could he not feast without him? We cannot conceive thus of *the King*. No; He might have left this *man* in *the streets* and *high-wayes*, amongst *the poor*, *the blind*, and *the maimed*, naked to every storm and tempest, open to the violence and shock of every temptation, amongst men as impotent as himself, not able to succour him, not able to succour themselves. But βουλθεὶς, saith St. James, *of his own will*, κατ' εὐδοκίαν τῦ θελήματος αὐτῦ, *according to the good pleasure of his will*, he sends for him; messengers are dispatcht; and they bespeak him in the same form they do the rest, *Come unto the marriage*. But this may be but a complement, and no more. And there are that make little more of it. What say we then to *Go, compell them to come in*. This, I hope, is in earnest: And this he did. His invitation was so hearty, his beseechings so vehement, his request so serious, that it might seem to be violence, and did bear the shew of a compulsion. Not that God compels any, or necessitates them to that end he intends, as some conceive; Who, because all power is his, will needs have him shew it all in every purpose, so irresistibly, as if that of the Baptist were true in the letter *that God out of stones did raise up children unto Abraham*. For as he is powerful, and can do all things, so he is wise too, and sweetly disposeth all things, accomplishing his will by those means he in his eternal wisdom knows best; using indeed his power, but not violence; working effectually upon our souls, that we do not actually resist; *per suaviductionem*, say the Schools, leading us powerfully, but sweetly, to that end his præ-determinate will hath set down. When he invites us to his Church militant, *mittit servos*, he sends his servants: and when he establisheth and buildeth us up for his Church triumphant, *mittit servos*, he useth that means also: He instructs, he corrects, he exhorts, he commands, he threatens, and he promiseth: He is πολύτροπος καὶ πολύτροπος εἰς σωτηρίαν, saith Clemens, *various and manifold in his operation*. There is lightning with his thunder, counsel in his threats, light with his fire, discipline in his tryals, hony with his gall, and his most bitter prescripts are not only sweet, but cordials. Now all these will make it an invitation at least; and if we rightly weigh them, lay them in the ballance, and they will put it out of all doubt that this Invitation was serious; that the King sent for the man *ad convivium, non ad notam*; not to commit him, as some phansie, but to entertain him; not to a censure, but to a banquet; to have made him a guest, not a spectacle. We cannot then (to press this argument) but lay the blame on the Guest, and implead him of perverse obstinacy. His neck was stiff; no perswasions could bow him: his heart was adamant; no love, no fear could soften it. And withal we must acknowledge that Faith and Charity are a useful wear, without which Gods purpose to us is frustrate, and his love lost; without which we come to his table, and are not fed; without which his earnest beseechings, his bowels, his compassion, his promises, his

James 1. 18. Ephes. 1. 5. Luke 14. 23.

threatnings, all are in vain. And further we carry not this consideration.

The Invitation leads us to the Feast. (And that is our next point.) Δεῖπνον λαμπρὸν, as the Father calls it, *a splendid and magnificent feast*; συμπόσιον ἥδιστον, *a delicious banquet*; *COENA MAGNA*, *that great Supper*, with an emphasis; in which the bread is Manna, and the Manna everlasting; the water Wine, and the wine Nectar; in which the cates are Antidotes, and the Antidotes pleasant; the Food is Physick, and the Physick restorative; where He that makes the feast is the Feast, and he that feeds thee is thy Bread. This is the Feast. And the King hath spread and prepared his table, that we should *taste and see how gracious he is*. For, as God made Light first, that he might make his other creatures in the light; so St. Augustine: and he made that first, *ut cernerentur quæ fecerat*, so St. Ambrose; that the creatures might see one another: for *frustrà essent si non viderentur*, saith the Father, they had been to no purpose if there had not been light to discover them: Even so the King here hath *made ready his dinner*, prepared his viands, that we should taste how sweet they are. If they be not tasted, they are not dainties; and if it be not digested, it is not a Feast. And as by Light we see God in his creatures, so by Faith we taste him in his benefits. If there be no Light, his creatures are in vain: and if no Faith, his Feast is lost; Is the King deluded, who is the very formal object of our Faith. *Facit multorum infidelitas ut non omnibus nascatur qui omnibus natus est*, saith St. Ambrose. *Christ is born to all*, is a true proposition. Infidelity only makes it heretical. *Joy to all people*, the Angels song, a true ditty; Infidelity drops on it, and so it is false prickt. The Feast here is a publick feast; the want of a Garment only, Nakedness and Unbelief, thrust the guest out of doors; and so to him the feast is no feast, the meat is no food, the wine is no drink, and heaven is no paradise. Now to be a guest, and spoil the feast; to have leave to sit down, and not be prepared to eat; to make Manna unpleasant, and Christ himself unsavory; is a foul rudeness and a rude ingratitude: But then if to take away the relish from a feast be so, what is it to poyson it? If this Manna by the Guests negligence breed worms, and stink; if he make his Physick his bane, and Life it self deadly; what thunder will be loud enough? what *QUOMODO*, what Interrogation will serve to accuse him? *QUOMODO HUC*, *How came he hither*, *ad cœnam Agni*, *Leoninis dentibus?* to the Supper of the Lamb, with Lyons teeth? nay, *viperinis dentibus*, with viperous Ingratitude and Infidelity, to poyson the very fountain of life? Oh the want of a Garment, Nakedness, and Disobedience to the Gospel, what mischief it works! It not only depriveth of a benefit, but makes a benefit a punishment. It turns my bread into stone, and my wine into wormwood, and this wormwood into poyson; It makes the Gospel as killing as the Law, Christ an adversary, and Jesus a destroyer. And further we need not press this argument, but carry our meditations to the next, the circumstance of the Place. It was *Sponsi thalamus*, the Bridegrooms Bed-chamber.

QUOMODO HUC, *How he came hither* thus ill apparalled, he may well be askt the question. The Orator tells us, *magna vis loci*, That the circumstance of Place carries with it a command, and forbids rudeness and uncivility. To dance in the market-place, to sport it in a charnel-house, to wanton it at the altar, is a solœcisme in behaviour: To do a thing παρὰ τόπον, saith Basil, *without respect to the place it is done in*, is a great absurdity. *DE NON TEMERANDIS ECCLESIIS*, *That holy places should not be profaned*, is a good Title, a whip to drive profaneness out of the Temple. Now this place here is holy, the Princes Bride-chamber, the

the Church of God. What ſhould any do here then without a Garment? To come to the Lords Feaſt, and behave our ſelves as if we were at the Devils table; To be profane in Bethel, and Devils in the Houſe of God; To be in the light, and walk as children of darkneſs; I know not what to ſtile it: But certainly we may ſet a *QUOMODO* upon it, and ask this Gueſt *how he came hither?* For as this place is *ſanctus*, holy, ſo is it *terribilis* alſo, a *dreadful place*, as Jacob ſpeaketh. The preſence of God, of his Angels, of his elect, maketh the Church, as Solomon ſpeaks, *terrible as an armie with banners.* Now in this army not to fight; in this order to break rank; where I ſhould be terrible, to be afraid; where I ſhould conquer, to run away; is a ſtrange forgetfulneſs, a forgetfulneſs of the ground whereon I ſtand: St. Paul calls it a *walking diſorderly*, and a plain *deſpiſing of the Church of God.* Such a place ſhould have ſuch apparel; a Bride-chamber, *a wedding-garment.* For without this garment no ſtaying in the chamber. Want of Faith bringeth an *Anathema* with it, and ſhuts out of the Church without an excommunication. And ſo the Gueſt here doth not only *depretiare eccleſiam*, as Tertullian ſpeaketh, ſlight the Bride-chamber, *undervalue the Church*, but may be further challenged for letting ſlip the opportunity of his own welfare. *Not cloathing of the poor* is one of the articles againſt them on the left hand: And *being in the room, and not taſting of the feaſt*, will thruſt this Gueſt out of doors *into utter darkneſs.* Good God! what an incongruous thing is it to be made a priſoner in the Princes Bride-chamber? to be clog'd with fetters in a place of liberty? to gather ſtones where we might take-up Diamonds? to be drowned in the Ark? to dye in our Phyſicians arms, with our cordials about us? to go *per portam cœli in gehennam*, through the gates of paradiſe into hell-fire? The very Place, the Church, is a great motive, a remembrance unto us that we put on our beſt apparel. But if we come thither, naked and unprepared, then it will be a terrible argument againſt us.

Gen. 28. 17. Cant. 6 4. 10. 2 Theſſ. 3. 6, 11. 1 Cor. 11. 22.

We paſs from the Place, to our laſt circumſtance, the Garment it ſelf, taken out I told you, of the Kings own wardrobe. For as God preſents unto us our happineſs under moſt ſweet allurements, and calls it *a Feaſt*, ſo he tenders unto us the means of our happineſs in the name of *a Garment*; a garment, not of Sack-cloth, but *a wedding-garment*; not *tunica moleſta*, a garment to torture us, a garment of ſhame, but an honorable wear, that we ſhould be as willing to put it on as our own cloths. Let us view the materials of it, and we ſhall find it worth our wearing. Made-up it is not of the hairs of Beaſts, or the labour of the Silk-worm, but *è viſceribus Jeſu Chriſti*, out of the very bowels of the Kings Son. His bowels were torn, his fleſh harrowed, his bloud ſhed. What? to make us a Feaſt to ſit down at. It is true: But withal to weave us a garment to wear. *Clavus penetrans factus eſt mihi clavus reſerans*, ſaith St. Bernard; The Spear that opened his ſide is made a Key to open his bowels and compaſſion, the materials of this Garment; a Key to open his Wardrobe, as well as his Bed-chamber. Wilt thou make a Feaſt of Chriſt? Thou muſt make a Garment of him too. Wilt thou feed on him? Thou muſt *put him on* alſo as the Apoſtle ſpeaks. For we cannot imagine that our Salvation is *finis adæquatus*, the ſole end of Chriſts ſufferings. That we ſhould *be partakers of his glory*, that is one end indeed, the very Feaſt: but there is another, *that we ſhould be partakers of his divine nature*, that is the Garment. *Called to glory and vertue.* Not to vertue without glory: that were againſt the Goodneſs of the King: Nor to Glory without virtue: that were againſt his Juſtice. Take our Election: We are *choſen to obedience through ſanctification of the Spirit.* Take our Redemption: We are *delivered, that we might ſerve him without fear.* Take our Calling: We are *called unto holineſs.* In all our paſſa-

Rom. 13. 14. 1 Pet. 5. 1. 2 Pet. 1. 4. 2 Pet. 1. 3. 1 Pet. 1. 2. Luke 1. 74. 1 Theſ. 4 7.

ges, in all our approaches to happineſs, an eye is to be had to the Garment as well as to the Feaſt: For though every ſtep to heaven be a type of our eternal ſtation there, and our Garment of Grace a fair repreſentation of our robe of Glory; yet is not every ſtep Heaven, nor Grace Glory. Chriſt, as he is the *Foundation* to build upon, ſo is *the Way* to walk in. As he is ἀντίλυτρον, *the price of our redemption*, ſo he became ſo πρὸς ὑπογραμμὸν, *that he might be a patern* of ſanctity for us to take-out and follow, that we may be ἅγιοι καὶ ἄμωμοι, *holy and unblamable*. The Garment is the condition, and certainly no hard one. For it is *facilis & parabilis*, eaſie to be procured. *Difficultatis patrocinium præteximus ſegnitiei*: If thou think it hard to work or wear it, it is becauſe the faſhion likes thee not. We may boldly ſay, Nothing makes Chriſtianity more difficult than the conceit that it is difficult. We ſhould more freely *run the ways of Gods commandments*, if we did not *laborem fingere in præcepto*, too oft imagine a Lyon in the way. What need we any further witneſs? The gueſts that came with this man ſhall riſe-up in judgment againſt him. It was as hard for them to procure or wear the Garment, and yet they did not complain of the condition.

Thus have we pleaded againſt this unprovident Gueſt, drawn articles out of this Interrogation, and ſet a *QUOMODO* upon each ſeveral circumſtance: *QUOMODO*, *How*, to a King? *How*, a Subject, a Beggar to a King? *How*, being ſo graciouſly invited? *How*, to ſuch a Feaſt? *How*, to ſuch a Place? Laſtly, *QUOMODO INVESTIS*, *How*, *without a garment*, ſo fit a garment, ſo glorious a garment? *How cameſt thou in hither*, *not having on this wedding-garment?* All theſe Motives, τὰ μέγιστα καὶ πειθανώτατα, *the greateſt and moſt winning*, able to rowſe up Stupidity it ſelf, able to awake our moſt dull and dead affections; the Majeſty of a King to awe him, his Invitation to win him, the Feaſt to delight him, the Place to entice him, the Garment to affect him; a King to awake his Fear, the Invitation to kindle his Love, the Feaſt to raiſe his Deſire, the Place his Admiration, and the Garment his Diligence: And yet ſee, not any of theſe, not all theſe, could move him; but to the King he is irreverent, to the Invitation ſtubborn, to the Feaſt contumelious, at the Place prophane, and the Garment he eſteemed not. All theſe, Irreverence, Ingratitude, Stubbornneſs, Profaneneſs, Neglect, Contempt, Rebellion, meeting and concentring themſelves in a diſobedient and unbelieving heart, are repreſented unto us under Nakedneſs and the Want of a Garment. And indeed this is all. *Peccatum infidelitatis, quæ tenentur omnia peccata*, ſaith Aquinas: Infidelity is the abridgment and ſummary of all. For if the Goſpel be hid to me, I am in darkneſs, and cannot diſcern the King from a common perſon, nor his Invitation from a complement, nor his Feaſt from huſks, nor his Table from the table of Devils, nor Bethel from Bethaven. And therefore our Savi-
John 15. 22. our ſayes, *If I had not come and ſpoken to them, they ſhould have had no ſin.* St. Auguſtines gloſs is, *Magnum aliquod peccatum ſub generali nomine vult intelligi*, That this general name of *Sin* did include ſome great ſin, ſome ſin paramount: And that ſin is Infidelity. This makes the Goſpel as killing as the Law, and the bloud of Chriſt as vocal and loud for vengeance as that of Abel. The Infidelity of the gueſt was far worſe than that of a ſtranger.

We ſee here it brought the King to his *QUOMODO*, to queſtion the Gueſt, and to ſilence him with a queſtion, ſo to queſtion him that he was to ſeek for an anſwer. Of whoſe Silence we ſhall ſay no more at this time but what St. Ambroſe ſpake of *AMA*; It was *negotioſum ſilentium*, a buſie, vocal ſilence. *Conſcientia loquebatur, ubi vox non audiebatur*; His Conſcience cryed aloud againſt him, when Shame and Sorrow had ſhut up his lips. But he is placed here in this parable for an enſample to us *on whom the ends*

of

of the world are come; that, if we will not be muzzled and tongue-tyed, if we will have no φιμὸς, no *linguarium*, no muzzle to ſhut up our lips and ſtop our mouths at the coming of this great King, at that great day of Judicature, we be careful now to keep our garments, to reverence the King, to run when he calls, to make haſte when he invites, to delight in the Feaſt, to fall down in his Courts, and to worſhip in the beauty of holineſs.

To this end let us conſider, that God, who made us after his own image, cannot endure to ſee our ſouls naked, or clad with rags: and to be clothed with rags is Nakedneſs. Diſobedience is Nakedneſs: by this our firſt parents were bereaved of the image of God, deprived of their glory, and made ſubject to ſhame. Idolatry is Nakedneſs. *Moſes ſaw that the people were naked* after they had worſhipped the molten calf. So Hypocriſie, which is a maſk and diſguiſe, is Nakedneſs: *Thou ſayeſt thou art rich; but art poor and naked.* There is no ſhame in the world but this, to be found naked. Let us therefore caſt off the cloke of Hypocriſie and Diſſimulation, and put-on the robe of Sincerity. God *deſireth truth in the inward parts, in the hidden parts*, at the heart-root, in the ſecret and cloſed parts. And then if it do *eructare ſe in ſuperficiem*, as Tertullian ſpeaketh, evaporate and breath it ſelf forth in the outward man, and make every part and member of us a weapon and inſtrument of righteouſneſs, then it doth adorn and beautifie us indeed, and God looks upon it as a glorious ornament, and upon us as gueſt, *whoſe praiſe is not of men, but of God.* Without this, though we enlarge our phylacteries never ſo much, though we have HOLINESS written in our foreheads, all will be but like Bellerophon's letters; We may take them for a paſs-port or letters of commendation, but in them our doom and our condemnation is written. We are condemned by our wilfull neglect and contempt of the marriage-feaſt as by our own confeſſion, ſo condemned as that nothing remaineth but ſentence and execution. *If it had been mine enemy*, ſaith David, *I could have born it: But it was thou my familiar friend.* If it were one who never had heard of the Feaſt; one of the Heathen, who knew not the name of the King; the neglect would not have been ſo foul. *The times of their ignorance God wincked at*, ὑπεριδὼν, ſaw as if he ſaw not; he did not threaten eternal death, as he doth now under the Goſpel: *but now he commandeth every man every where to repent*, to fit and prepare himſelf for this great Feaſt. And if we do not ſo, we are the worſe Chriſtians by being ſo much Chriſtians, more guilty for our profeſſion, in more danger then Infidels in that we are not ſo, and more unpardonable for our belief. *Iraſcitur Deus contumeliis miſericordiæ ſuæ*; God is never more angry then when his Mercy is abuſed, and his *Grace turned into wantonneſs.* Let us then *look-up to the Author and Finiſher of our faith*; Hear his voice, follow his direction: *I counſel thee*, ſaith he, *to buy of me white rayment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſs do not appear.* And we may *buy of him without money or money-worth.* The Apoſtle ſaith, *Both he who ſanctifieth, and they who are ſanctified are all of one.* Now Chriſt ſanctifieth us by his doctrine and example. And as he was conceived by the holy Ghoſt, ſo are we made new creatures and clothed with the *wedding garment* by the vertue and power of the ſame Spirit. And then Chriſt will not be aſhamed of us, *not aſhamed to call us Brethren*, when, as brethren, we wear the ſame apparel. When he ſeeth our garment entire, the ſame in every part, univerſal, uniform, like it ſelf throughout, the whole of the ſame thread; not here a piece of ſilk, and there a menſtruous rag; not obedience to this command, becauſe it fitteth our humour, and diſobedience to another, becauſe it fitteth too cloſe, and is troubleſome to fleſh and bloud; When he ſeeth us not bow in the houſe of Rimmon, becauſe our maſter doth ſo; not τύπτειν τὴν συνείδησιν, *beat and wound our conſcience*, for fear of thoſe higher Powers who

Gen. 3. 7. Exod. 32. 25. Ezek. 16. 8. Hoſ. 2. 3. Rev. 3. 17. Pſal. 51. 6. Pſal. 55. 12, 13 Acts 17. 30. Heb. 12. 2. Rev. 3. 18. Iſa. 55. 1. Heb. 2. 11.

who elſe will beat us with many ſtripes; When he ſeeth not our Faith enfeebled by our Truſt in uncertain Riches, nor our Charity cooled by thoſe tentations that blow from that treaſury, nor our Hope ſwallowed-up in victory by our Ambition; When he ſeeth our Garment made by that patern which himſelf ſhewed, ſhining, not like the Phariſees fringed garments, but like the pure fine linnen of the Saints, well woven with ſpiritual wiſdom, and well worn with care and diligence; When he ſeeth us, according to the Greek proverb, yea
Rev. 16. 15. according to his own charge, *Quem mater amictum dedit ſolicitè cuſtodire*, to keep that garment with which God our Father and the Church our Mother hath clothed us in the day of our mariage, that garment for the making whereof He himſelf afforded materials, and that *è viſceribus ſuis*, out of his own bowels; When he ſeeth this, I ſay, he will change our wedding-garment, into a robe of glory. Coming thus apparalled like gueſts, we may have παῤῥησίαν πρὸς τὸν Θεὸν, *confidence and boldneſs towards God.* Then ſhall *our mouths be filled with laughter, and our tongues with joy.* Then ſhall we not, as he here, be ſpeachleſs, but ſpeak unto the King, and the King will ſpeak unto us. We ſhall ſpeak to him as Children, *Abba*, Father; as Subjects, *Let thy Kingdom come*; as Servants, *Maſter, it is good for us to be here.* And the King's Son ſhall
Hebr. 2. 13. ſpeak for us, *Behold I, and the children which thou haſt given me.* The Feaſt ſhall ſpeak for us; even *the Bloud of Jeſus* ſhall *ſpeak* good *things* for us. And the Garment ſhall ſpeak for us; our plea of Faith ſhall be more eloquent and powerful then the tongues of Men and of Angels. And our plea ſhall be anſwered, not with a *QUOMODO*, but with an *EUGE, Well done, my good and faithful gueſts. Your wedding-garment is on: Sit-down at my table, ſit-down with Abraham, Iſaac and Jacob, with all the Patriarchs, and with all the Apoſtles, and with the whole Church, in the kingdom of heaven.* Which happineſs God grant unto us through Chriſt Jeſus our Lord.

THE

The Nine and Twentieth SERMON.

PART I.

MATTH. VI. 9.

After this manner therefore pray ye; Our Father which art in heaven, &c.

A Preface concerning Catechizing and Prayer.

BEfore I come to the plain and familiar explication of theſe words, which I intend, it may be expected perhaps that I ſhould ſpeak ſomthing by way of Preface. For we live in that age, wherein every man almoſt is βάσκανος καὶ φθονερὸς, as the Sophiſter ſpeaks, *malevolous and jealous*, making his ſurmiſe a formal endictment and ſufficient teſtimony againſt Superiors, whilſt himſelf alone ſtands guilty; and there can be no crime found but this, that he is ſuſpicious. *Nihil tam ſacrum quod non inveniat ſacrilegum.* What good order can there be (I will not ſay, eſtabliſht, but) revived, which is not ſtraight markt out as a novelty? No ſooner can it receive influence from Authority to grow up and ſhew it ſelf in the Church, but Malice layes its axe at the very root of it: And where Power is wanting to digg it up by the roots, there Ignorance and Clamor ſhall ſhake it, as a plant that will not grow in any Chriſtian ground, becauſe they ſuppoſe it was brought from Rome. We cannot be ſo blind, we cannot be ſo charitable, as not to obſerve this in thoſe things which the wiſeſt in the Church have thought to be of great importance. And it were to be wiſht that it would reſt there, and rather ſpend it ſelf upon ſome one particular, then multiply it ſelf by degrees, and gather ſtrength to quarrel and endanger all; But as fire ſeizeth on all matters that are combuſtible without reſpect, whither it be a palace or a cottage, a ſtately oak or a neglected ſtraw; ſo this Jealouſie, which not Conſcience but Self-will and wilfull Diſobedience hath kindled in the Church, feeds it ſelf not only with mountains, with matters of greater moment, but *atomos numerat*, takes-in even atomes themſelves, things which can have no ſhew of offenſe but what mens prejudice ſhall caſt upon them. I will yet increaſe upon you, and grow a little bolder, and ſo draw all this to our preſent purpoſe. You who come hither to receive that food which muſt nouriſh you up to eternal life, and in the ſtrength of which you muſt walk forward to perfection,

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ought not, ſo you have the food you come for, to ſtand too much upon circumſtance, or the manner how it is divided to you. St. Paul tells us that
Phil. 1. 15.-18. *ſome preach Chriſt out of envy, ſome of good will; ſome not ſincerely, others of love What then? Notwithſtanding every way, whether in pretenſe, or in truth, Chriſt is preached, and I therein*, ſaith he, *do rejoyce, yea, and will rejoyce.* Beloved, whether Chriſt be preached by publick reading or by Sermons, whether in the Pulpit or at the Desk, whether with eloquence or plainneſs of ſpeech, are things in themſelves almoſt not conſiderable. So the truth be preached, we may ſay with the Apoſtle, *Herein we do rejoyce, yea, and will rejoyce. My brethren*, ſaith St. James, *have not the faith of Jeſus with reſpect of perſons*: I may add, *not in reſpect of place, or any other circumſtance.* Lactantius will tell us, that this was the main cauſe that the Goſpel of Chriſt found not that entertainment amongſt the Philoſophers and wiſe men of this world which otherwiſe it would have found: *Nemo rem veritate ponderabat, ſed ornatu*; No man weighed the Goſpel by the truth which it carried with it, but by thoſe complements and ornaments of ſpeech which it wanted. Many now-adayes Wonder and complain that ſo much preaching hath begot ſo little knowledge, ſo little amendment; and, though Doctrine drop as the rain, and wholſom inſtruction diſtill as the dew, yet many who profeſs Chriſtianity remain, like Gedeons fleece, dry, when there is dew on all the ground beſides them. Many reaſons may be given, but I perſwade my ſelf the chief is this; We come to hear the word of God as men come to fairs, not to buy, but to look about us, to ſee faſhions, to hear ſome novelty or ſome curious diſcourſe. Some come indeed to buy, to profit; but they find not the ware they look for, they hear not that Doctrine they come to be informed in, and ſo return home empty, with no other purchaſe then the loſs of time, and, I fear, of their ſouls. St. Hilary in one of his books *de Trinitate* reports of ſome ſo obſtinate and ſo obdurate in errour that they would not ſo much as hear any reaſons which might be brought againſt it, for fear of being convinced. And St. Hierome complains of the hereticks of his time, *Quis hæreticorum non deſpicit eccleſiaſticos?* Who is there amongſt the hereticks that doth not ſlight the inſtructions of the orthodox? St. Baſil calls them νεωλεγμιὰς, men who could ſit down and deliberate, and *build up ſome new opinion*, which by no care of the Church could be afterwards demoliſhed. We are not now, beloved, to deal with Hereticks, but with ſome men even as perverſe and obſtinate as they, whoſe mark alſo it is *dogmata patrum contemnere*, to deſpiſe the inſtructions of their Governors; who will give ear to no truth but out of the Pulpit; nor out of that holy place neither unleſs ſome Prophet of their own cry aloud from thence, and lift up his voice like a trumpet. Why this Exerciſe (if you ſo pleaſe to call it) is changed both in reſpect of the place and of the manner, from the Pulpit to the Desk, from a popular Sermon to a Catechiſtical Lecture, I need yield no other reaſon but the command of thoſe whom it eſpecially concerns. It is enough for me *ex præſcripto agere*, as near as I can to obſerve what they enjoyn, and, as it is in the proverb, *quem mater amictum dedit, ſolicitè cuſtodire*, to keep my ſelf to that form which the Church hath preſcribed. And yet I ſee no reaſon that any ſhould complain of change. For what difference between this place and the other? I know they who deny it to the Altar, can attribute no holineſs to the Pulpit. And I am ſure every Sermon is or ſhould be a Catechiſm; Which is nothing elſe but *inſtitutio vivâ voce*, an inſtruction by word of mouth. Yet though I can give you no reaſon for this ſo ſcarce markable change, yet I will crave leave of them to give you my conjecture. Perhaps they have juſt cauſe to ſtand in ſome jealouſie and fear leſt the overvaluing of Sermons, hath brought the price and eſtimation of Scripture, ſo often read

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in this place, to fall; that there is a conceit too much taken up, That Faith doth ſo naturally grow from Sermons that it cannot poſſibly be the effect of any other teaching; That the doctrine which conveys this ſaving knowledge never breaths ſo comfortably as from that place; That it cannot have its true ſtamp and character but at this mint; If it be tendred in any other place, Truth it ſelf doth either want of its weight, or is but counterfeit. Now by this, what gold, what pearls, what treaſure, what riches of knowledge are we deprived of? How do we tye-up and confine the bleſſed Spirit, who is as various in his wayes of entrance as in his operation, ſometimes paſſing through the Ear, ſometimes piercing the Eye, nay, ſometimes felt and taſted; who breaths in any ayr, in any coaſt? He that never heard Ariſtotle, may yet, we ſee, by reading of his books gain that knowledge which may ſtile him a Philoſopher: And why do we ſearch the Scriptures and read them in our cloſets, if Sermons only be the means of our Salvation? Faith is nothing elſe but a voluntary aſſent to any truth for the authority of him who ſpeaks it: And *in ſacris*, in this our holy Faith, though we acknowledge no Author but God himſelf, yet there be many motives and inducements which may ſtrengthen us in the apprehenſion of that truth which we believe, and to which we have given up our aſſent. Now why this may not be done by diſputations, by friendly intercourſe, by letters, by familiar converſation, by inſtruction at any time, in any place, as well as by Sermons, and in the Pulpit, is ſo far beyond the conceit of any reaſonable man, that it may juſtly be thought a wonder that any man can be ſo unreaſonable as to think the contrary. I do not prejudice this holy cuſtome of ſpeaking out of the Pulpit to the people; but yet I think it will be a hard task for any man that ſhall take it upon him, to prove by Scripture that teaching is confined to that place. For as it is plain that our Saviour and the Apoſtles went into the Synagogues, and there expounded Moſes and the Prophets; ſo it is as plain that whereſoever our Saviour and the Apoſtles opened the will of God, whither it were in the Temple, or in Synagogues, or in private houſes, or by the way-ſide, whither to one or many, upon what time ſoever, in what place ſoever, upon what occaſion ſoever, they did truly and properly preach. When our Saviour conferred with Nicodemus by night, with the woman of Samaria at the well, with his Diſciples on the way, when he reproved the Phariſee at his table, when he ſpake to the people out of the ſhip, when Philip taught the Eunuch in the chariot, when Paul went teaching from houſe to houſe, what did they then but preach, and diſcharge their Miniſterial Duty? Not the Pulpit, not the Synagogue alone, but the Houſe, the Well, the Table, the Ship, the Chariot, every place was a Pulpit, every occaſion a Text, and every good leſſon a Sermon. Nay further yet, if I ſhould ſay this teaching by private and ſingle conference were the more uſeful of the two, I perſwade my ſelf I have reaſon ready to come in and ſecond me. This indeed is more ſolemn, and it coſts us many times more pains and labor than you are eaſily ſenſible of: But how oft do we caſt our ſeed upon the rocks! how oft do our words periſh in the ayr wherein they were ſown! How little of that we ſpeak is underſtood! How unwilling are men to conceive further of things than they do already! Or can we here in general ſo effectually urge and preſs things home as we may in private conference? Who hath ſo learned that which the Orator commends, *temperare vires ſuas, & ad intellectum audientis deſcendere*, ſo to temper himſelf, and take from his own ſtrength, and deſcend to the capacity of the meaneſt, as that he can aſſure himſelf that he is underſtood throughly of his Auditory, though his diſcourſe be never ſo plain? It fares with many hearers of Sermons as it doth with ſmall and narrow-mouth'd veſſels; either we pour too faſt, and ſo much runs by; or

elſe too much, and ſo much runs over. This we may deplore, but cannot ſo eaſily help, when every man takes upon him to be as skilfull as his teacher; it being the common diſeaſe of all mankind, *malle dediciſſe quàm diſcere*, rather to pretend to skill already purchaſed than to be willing to learn any thing at all. Now this may be one reaſon why men are ſtill left in darkneſs and ignorance in the midſt of ſo much light and ſo frequent inſtructions. For here we ſpeak to you from above indeed, but ſo that you that ſit under can raiſe your thoughts and cenſures above us; can erect a tribunal, and arraign and condemn every word we ſpeak: But in private conference we may chance to urge your modeſty, and plainly ſhew you that abſurdity which you muſt needs run upon unleſs you yield. Here you give us the hearing; but there we may be bold to demand ſatisfaction. Many other reaſons may be given why men do not rightly judge of things. Iſidore hath given us three: The firſt is, διὰ βραχύτητα τῆς γνώμης, *becauſe of the narrow compaſs of mens capacities*; which cannot be enlarged by our general and popular diſcourſes; which, unleſs they pleaſe the ears, like thoſe ſports which children make in the water with ſquare ſtones, are drowned in the very making. There needeth much time and many attempts and particular adminiſtrations to redeem men from ſuch an infirmity: and we ſhall find it a harder matter to ſtrive with men of weak abilities than *with ſeven wiſe men who can render a reaſon.* Unto theſe we muſt rather be as Nurſes than Phyſicians: We muſt *ſubmittere nos ad menſuram diſcentium, manum dando, & gradum minuendo*, ſubmit our ſelves to their capacities, by lending our hand, by leſſning our ſteps, to keep them in equipage with us till they come to fuller growth. The ſecond is διὰ ῥᾳθυμίαν, *becauſe of our ſloth and neglect. Venit ignavia, & ea mihi tempeſtas fuit*, ſaith he in the Poet; *Sloth came upon me, and that was the tempeſt which ſpoiled me of all my crop.* And Sloth, as it hath been an enemy to all the humane Arts and Sciences, ſo hath it been to the knowledge of Divine truth, and left it ἐν σπαργάνοις καὶ χάλαξιν, as Ælian ſpeaks of painting, *in its cradle and ſwathing-bands.* For what other cauſe can there be of mens weakneſs in theſe dayes, when ſo frequent teaching takes from men all pretenſe of weakneſs and ignorance? *Num aliud agimus docendo vos quàm nè ſemper docendi ſitis?* For what is the end of all this labour and pain in teaching you but that you might at length not need a teacher? You will ſay all men have not the ſame readineſs of apprehenſion, nor can every man make a Divine, ὃ παντὸς ὃν τὸ δογματίζειν, *It is not for the vulgar to propoſe their opinion and defend it.* It is true: but yet St. Peter requires thus much at every Chriſtians hands, *When he is askt, to be able to give a reaſon of the faith that is in him.* And if men were half ſo diligent in purſuit of the truth as they are in managing their own affairs, if men would try as many concluſions for knowledge as they do to atchieve riches and honor, we ſhould have ſmall reaſon to complain of the ignorance of the times. *Quiſque in Dei cauſa facere poteſt quod in ſua facit*; Every man may do that for his ſoul which he doth for his body. And I ſee no reaſon but he that can learn to drive a bargain for his advantage, may as well learn both to know and defend the truth. The laſt reaſon Iſidore gives is, διὰ πρόληψιν, *Becauſe our minds are præ-occupated and taken-up before with ſuch opinions which we have taken-up upon truſt, and have given ſudden credence to, becauſe they ſort well and comply with our particular humour.* Not that Opinion can ariſe from our natural conſtitutions, but becauſe we are ready *judicium tradere affectibus*, to forfeit our Judgments, and deliver up our Reaſon and Belief captive to our own Affections. The Schools tell us, *Affectiones facilè faciunt opiniones*, that our Affections will eaſily draw on our Opinion to cloſe with that which preſents a pleaſing ſhape and outſide to them. And hence it comes many times that a man may have ſtrong evidence for one opinion,

nion, and yet for ſome ends he hath ſecretly adhered to another. Deſire of pomp and glory will build up that Monarchy in the Church which the evidence of Scripture lays level with the ground; and Love of freedom and to be uncontroull'd will help the factious to ſet up an Anarchy. Every man almoſt makes his Opinion follow his Paſſion againſt that proof and evidence which ſhould correct and ſettle both. Now theſe, and whatſoever other hinderances there can be named which ſtand in our light that we cannot behold objects in their own likeneſs as they are, are more likely to be removed by Reading, or private Conference, or plain Catechiſtical inſtruction (which comes neareſt to them) than by thoſe general Diſcourſes which in reſpect of the moſt find both their birth and death at once; which are ſeldom entertained but when they pleaſe, and when they pleaſe do as ſeldom profit. I ſpeak not this to diſparage Preaching. I know *Faith comes by hearing, and hearing by the word of God.* I confeſs with the Fathers, *Principale munus eſt ædificare eccleſiam & docere populum*; That it is the greateſt office upon earth to edifie the Church of Chriſt and teach the people; an office which the Angels themſelves do reverence. But all that is ſpoken is to no other intent but to root-out *opinionem tam inſitam, tam inveteratam,* ſo ſetled, ſo inveterate an opinion, which hath gained place and power in mens hearts, That Preaching is nothing elſe but *ad clepſydram perorare*, to ſpeak an hour out of the Pulpit. Look into the primitive times, and there you ſhall ſee a particular office and calling in the Church, of Catechizers. And theſe were then the two ſolemn wayes of teaching the people, *per catecheſin, & conciones*, by Catechiſm, and Preaching. Of the which that of Catechizing ſeemeth to be the more ancient. Not children and infants, but men of ripe underſtanding and perfect uſe of reaſon, together with grave and ancient matrons, were brought unto the ſacred Lavatory to be baptized into that Faith which they had a'ready entertained, but were not yet perfectly inſtructed in: Who being yet but ſtrangers in religion, and not well skil'd in thoſe ſacred myſteries which Chriſtianity is enriched with, were ſent *in cryptas & ſolitudinem*, into the wilderneſs, unto caves and dens, to thoſe whoſe office it was to inſtruct them, whom the fear of cruel and bloudy tyrants and of the ſword of perſecution had confined to thoſe grots. But when this tempeſt was over, and peace did ſhine upon the Church, when Religion began to ſpread it ſelf through the Kingdomes of the world, then every Church almoſt had one allotted for this office, διαλεπτύνειν τὰ τῶν δογμάτων σαφήνειαν, by chawing as it were and breaking to pieces by expoſition to give light to the tenents and doctrine of the Church. A laborious and troubleſome calling in thoſe times being performed every day, and the ſame or like things being to be inculcated and urg'd ſo often in that variety of men and manners, whereof ſome were rude, ſome perverſe, ſome proud in their opinion, to teach whom many times was but to looſe labor; and all the fruit, the doing of it: Which did weaken and infeeble that glorious contention and ambition of teaching which before was ſtrong amongſt them. A Deacon of Carthage put up his complaint to St. Auguſtine, That in thoſe large and cold expreſſions in which he was forced to inſtruct the *Catechumeni*, he many times grew not only tedious to others, who thought themſelves ripe for more accurate diſcourſes, but to himſelf. And this occaſioned that tract of his *De Catechizandis rudibus*, Of the manner of inſtructing the ſimple and ignorant; where he tells him that there is not ſo great difference between a weak expreſſion and a quick and lively apprehenſion as there is between a mortal Man and God; and yet Chriſt, who was *equal to God, took upon him the form of a ſervant*, that he might *become weak to them who are weak*, and ſo *gain the*

weak. Why then ſhould men of deeper reach think it tedious to deſcend to low expreſſions, *quum charitas, quantò officioſiùs deſcendit in infima, tantò robuſtiùs recurrit ad intima*; whenas true Charity, the more officious it is to condeſcend to the loweſt, the more ſtrongly it reflects with comfort upon the inward man, through a good conſcience, which ſeeketh nothing from them to whom it doth deſcend but their ſalvation. Nor did this office confine it ſelf within their Temples, but was brought into their Schools: Amongſt which that of Alexandria was moſt famous, where Origen at eighteen years of age, took upon him that office; (Who was πεπλῶν ἄγαλμα τῆς σοφίας, as Eunapius ſpeaks of Socrates, *a living and a walking ſtatue of ſpiritual wiſdome.*) Where Pantænas, Heractas, Dionyſius, and Clemens Alexandrinus were glorious in this reſpect. And indeed what elſe is Clemens his *Pædagogus* but a Catechiſme? For we muſt not think that it is only *to Catechiſe*, when we inſtruct by way of queſtion and anſwer, becauſe our common Catechiſms are ſhaped out unto us in the form of Dialogues. No; κατηχεῖσθαι is no more then διδάσκεσθαι, *to be catechized* no more than *to be inſtructed.* In which acception we find the word uſed in Scripture: περὶ ὧν κατηχήθης, *whereof thou haſt been inſtructed*, Luke 1. 4. & ſaith St. Luke to Theophilus. Κοινωνείτω ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι Gal. 6. 6. ἐν πᾶσιν ἀγαθοῖς, *Let him that is taught in the word make him that hath taught him partaker in all his goods.* When St. Auguſtine took the Epiſtle and Goſpel and Pſalm for the day for his ſubject for one Sermon, he did then *Catechize.* When Athanaſius made one Sermon, and that a very ſhort one, *contra omnes hæreſes*, againſt all hereſies, he did then *Catechize.* St. Chryſoſtome hath divers Orations catechiſtical. When Chryſologus makes ſix or ſeven ſeveral Sermons upon the whole Creed, and not one of them a quarter of an hour long, what doth he then but *Catechize?* What need I tell you of the ſeveral conſtitutions of Councels and provincial Synods decreed for the inſtitution of the *Catechumeni?* The ſtate and face now of Chriſtendom is altered; nor have we Converts of the Jews and Gentiles, on whom to beſtow this neceſſary labour: but yet, I fear, we have many as weak and ignorant as they, and here is as much need of this kind of inſtruction as then. I will no longer inſiſt upon this argument; nor did I think ſo much as once to have toucht upon it, but to have begun without a preface: Only I was willing to remove all jealouſie out of ſuch mens minds as are ready to believe that there is a ſnake under every leaf, and who from the moſt happy conjunction can preſage ſome dangerous effect; and withall, to take off all expectation of any curious diſcourſe. My diſcourſe ſhall be like my ſubject, Prayer; which, as Quintilian ſpake of Grammar, *Plus operis habet quàm oſtentationis*, is a painful work indeed, but is then moſt truly performed when it hath nothing of oſtentation. It hath alwayes been my aim and labor that what I delivered from the Pulpit ſhould be catechetical; but I will now affect it. Nor will I ſtrive to help my ſpeech by art or phanſie, but there where it may perhaps be needful. *Abundè dixit bene quiſquis rei ſatisfecit*; In theſe kind of diſcourſes the language muſt be equally proportioned to the matter in hand; and he hath ſpoken well, that hath fully ſpoken all. And to this end I have choſen the Lord's Prayer for my ſubject, which conteins whatſoever we ſhould requeſt and deſire; as the Creed doth whatſoever we muſt believe; and the Decalogue, whatſoever we ought to do. And yet in this ſhort Prayer upon due obſervation we ſhall find both the Creed and the Decalogue. Tertullian, I am ſure, calls it *Breviarium totius Evangelii*, the *Compendium* of the whole Goſpel; and St. Cyprian, *Præceptorum Chriſti grande compendium*, a Collection of all Chriſts precepts. Some prejudice it may be perhaps that it is common in every mans, nay, in every childs, mouth. For things common and ordinary do loſe their

their credit and price amongſt men for no other reaſon but becauſe they are common and ordinary; like the Jews Manna, which *their ſouls abhorred* becauſe it was ſo common, and they could gather it every day. Indeed this is no prejudice at all to this Prayer, but ſerves rather to commend it. *Quid non commune eſt quod natura optimum fecit?* ſaith that witty but laſcivious Author; Thoſe things which Nature hath made moſt uſeful are moſt common, yea therefore are common becauſe they are uſeful. The holy Father Nazianzene applies it to Divine myſteries; Κοινὰ, νόμος, διαθῆκαι, πρόσωπα, εὐαγγέλιον, Chriſt is our King, and he hath made his Law, his Grace, his Goſpel, his Miracles, his Sufferings as common as the Sun: Faith, Hope, and Charity are for every heart that will entertain them. Only thoſe things which are vaild and ſecret are leaſt neceſſary; ἧχί τὰ δεύτερον, ſaith he, *they are to be placed in the ſecond rank*, becauſe leaſt uſeful. Were not our *Pater noſter* of ſuch uſe, it had not been ſo common as it is; but now it is made common becauſe it is of weightieſt and greateſt price. I will not urge the ſuperſtitious numbring of *Pater Noſters* by tale, as if our Prayers were to be muſter'd up like Xerxes's army, *ut numero vincetur*, to prevail rather by number than by weight. I need not tell you out of Rupertus and Amalarius Fortunatus, that this Prayer was alwayes uttered in the Church ἐκφώνως, *with a loud voice*, when others were pronounced μυστικῶς, *with more ſecrecie and ſilence*; nor trouble you with the reaſons they alledge. I need not commend the laudable practiſe of our Church, which hath often inſerted it in her Liturgy, and hath placed it at the beginning both of firſt and ſecond Service. *Animata ſuo privilegio aſcendit cœlum, commendans Patri quæ Filius docuit*; The greateſt priviledge it hath is, That it had Chriſt himſelf for its Author; and being quickened and enlivened with this prerogative, it aſcends the heavens, and commences thoſe petitions to God the Father which the Son himſelf hath taught; *SIC ERGO'O RATE, After this manner therefore pray ye.* Which words are taken as they lye for a plain precept, not *to pray*, which is implyed, but *to pray after this manner.* For though it be in St. Luke, Ὅταν προσεύχησθε, *When you pray, ſay*; yet here in St. Matthew we read it in the Imperative mood, προσεύχεσθε, *pray ye thus* For although Chriſt may ſeem only to preſcribe what we muſt deſire of God when we pray, and not command that we ſhould thus pray; yet the very ſubject of this prayer, and the nature of the things we are to pray for are ſuch, that we cannot but conceive that Chriſt did enjoyn both; Prayer is implyed in Religion, whether true or falſe, grounded by the very Heathen on Gods Care and Providence by which he governs all things. The Stoicks appropriated it to their ſect; Μόνος σοφὸς μόνος εἰδὼς εὔχεσθαι. As they thought that none but a wiſe man could be a Prieſt, ſo they imagined that *none but a wiſe man could pray.* And indeed all Philoſophers accounted it their proper praiſe to know how to pray. None ever denyed that God was to be prayed unto but the Cyrenæans, as Clemens tells us, and the Epicureans, who acknowledged no Divine Providence at all. Indeed all Religions agree in this, That we muſt pray. But to pray amiſs hath been the error not only of Pagans, but of many alſo who called upon the name of the living God. *Bene orare, gratia ſpiritalis*; To pray well we can learn from none but from Chriſt alone. We may find perhaps the truth which teacheth ſome other virtue, if not entire in one Philoſopher, yet diffuſed and ſcattered throughout their ſeveral ſects and writings: but Chriſt alone, as he is *the author and the finiſher of our Faith*, ſo is he alſo of all true Devotion. Laertius tells us that Ariſtotle wrote περὶ εὐχῆς, *concerning Prayer*; and one of Plato's Diologues is extant upon that ſubject. And the very light of Nature directed them ſo far that they did acknowledge Reverence

a companion of Prayer; that they eſteemed and judged of men by the manner of their Devotion; that they accounted them profane who deſired things unlawful of the Gods, and them fooliſh whoſe prayers were for trifles; that they could deride the ſuperſtitious rites and ceremonies which they uſed in their devotion: But to pray for thoſe things which will procure eternal happineſs, to pray for a Kingdom, he alone can teach us whoſe moſt precious bloud hath purchaſt it for us. I cannot now proceed to the further handling of theſe words; for time will prevent me. I intended to make this Lecture only an Introduction. For the main I muſt remain your debter till this day ſeven-night, becauſe I have already ingagements lye upon me for the next Sunday; and then, in this place we ſhall, Godwilling, meet again. In the mean time I commend you all to the Grace of our Lord Jeſus.

THE

The Thirtieth

SERMON.

PART II.

MATTH. VI. 9.

After this manner therefore pray ye; Our Father which art in heaven, &c.

THose things which degenerate are ſo much the worſe, by how much the better they had been, had they retained that primitive rectitude which God and Nature put into them; they being withered and deformed by that irregularity and unnatural motion which ſwayes and wreſts them from the rule, as Beauty is with Age and Violence, which write deformity deeper in that countenance whoſe compoſition and native complexion was moſt exact and elegant. In this very Chapter here we find mention of three principal virtues, which are as wings to lift a Chriſtian up to heaven, giving of Alms, Faſting and Prayer; All which have a *CAVE*, a *Take-heed* placed in the very front of them; as if there were as great danger in them, as in their contraries, which are cloathed with Death. By our Alms and Liberality we do, as the Apoſtle ſpeaks, *ſow in bleſſings*, in a fertile place, where for one we receive a thouſand, or, as Nazianzene, γεωργῶμεν τὴν εὐσέβειαν, *ſow our piety*, which will bring in increaſe a hundred-fold. But yet we ſee Vain-glory and the ſound of *a trumpet* will blaſt all our crop, and rob us of our harveſt. Caſtigation and beating-down of the body by Faſting is that which gives life and growth unto our Devotion, and by which we do *humilitatem animæ Deo immolare*, make our Humility *an holy and acceptable ſacrifice to God*: But when it appears only in a ſad *diſfigured face*, it brings no reward with it but that of the Hypocrite. To inſtance in our preſent theme of Prayer. It is κεφάλαιον ἀγαθῶν, *the head and fountain of all the good* which is derived upon us, and πέρας ἀγαθῶν, as Chryſoſtome ſaith, *the end and complement of all bleſſings*: Yet when Hypocriſie tenders it in the open *ſtreets and ſynagogues*, it hath no ſuch force, and finding better reward then ſuch acts do as abuſe and violate good Duties. Two faults there are which our Saviour reprov'd here in Prayer, vain Oſtentation, which made it open; and Superſtition, which made it long: the one of the Hypocrite, the other of the Ethnick and Heathen. The former we will paſs by as not ſo pertinent to our purpoſe. The latter is that which our Saviour corrects in theſe words,

2 Cor. 9. 6.

words, and in the form preſcribed. For it is in Prayer as it is in artificial employments; It conſiſts not only ἐν τῷ ποιεῖν, *in the* outward *performance*, in breathing out it ſelf by words and vocal expreſſions, but alſo ἐν τῷ θεωρεῖν, *in contemplation* of thoſe rules and directions by which we muſt make our Prayer regular. To pray, is the duty of a Chriſtian: but we muſt have an eye upon the manner how we pray. For that of Tertullian is moſt ſafe, *ſi quid determinandum eſt, ad Dei regulas dirigatur*; In all our actions of piety we muſt have recourſe to thoſe rules which God hath preſcribed. Reaſon indeed is the light of the ſoul, and πρῶτος ἐν ἡμῖν νόμος, as Nazianzene ſpeaks, *the firſt law which is written in our hearts*. But our Reaſon is not a rule, no not when ſhe is unclouded of all encumbrances of paſſions and opinions, but the eye of the ſoul, which directs us by that rule which is ſet down to regulate our Reaſon. The whole power of man is in his Reaſon; and the whole force and vigor of Reaſon in Judgment, by which we weigh and examine every thing. But experience tells us that mens judgments are as various as their complexions, which though they look upon the ſame end, yet find out divers means and wayes. Whence it comes to paſs that this man makes more haſte, another is more ſlow; this mans way is more plain, anothers more rugged: and therefore a rule is neceſſary, which muſt reconcile all, and make the way as manifeſt as the end. The Hypocrite prays, the Heathen pray, all pray: *ſed literata devotio præſtat devotæ ruſticitati*; Learned and regulated devotion is far more powerful than devout ignorance. Therefore he who hath taught us to pray, hath alſo taught us how to pray; *After this manner therefore pray ye*. In the handling of which words we will obſerve this plain method. Firſt, by way of introduction we will enquire what Prayer is; Secondly, what thoſe *Battologies*, thoſe repititions, are, to which our Saviour hath ſet this Οὕτως, this Form of his, in oppoſition; Laſtly, to whom this Form was preſcribed. Of theſe in their order.

What Prayer is no man can be ignorant who knows his own wants. For our wants do dictate to us, and teach us both to pray, and what to pray for. *Poſtulare inferioris eſt*, ſay the Schools; Prayer is an argument of want and inferiority. For though we cannot but grant that Prayer may be made ſometime to an equal, yet the very nature of Prayer is ſuch that it cannot be directed to any but by that very act of praying to him we make him our Superiour and more powerful than our ſelves. We confeſs our ſelves unable to perform that for which we entreat anothers help. Now Prayer is never ſo right as when it is directed to God, and turneth the point of the Compaſs unto him: for there is none higher than he. And this is ſet out unto us diverſly. It is called *the Aſcent of our mind unto God*; *a Petition of thoſe things which we want put up to God*; *an Elevation of the mind unto God*, by the Pythagoreans; *Pius animi affectus*, a pious and religious affection of the ſoul to God: It is called *the Calves of our lips*; and, *a rich Preſent, which carried up to heaven doth teſtifie our dutiful affection, and the undoubted means to purchaſe all fame at Gods hands*. All theſe are rather *laudes Orationis quàm definitiones*; rather the commendations of Prayer, by which we manifeſt her effects, than proper definitions to ſhew what it is. Some difference we find in the Schools, whether Prayer be an act of the Underſtanding or of the Will; but indeed it is but λογομαχία, *a queſtion of words*. Some will have it to be of the Will alone. But they too narrowly confine it: For my Will may incline to thoſe things which I never ſeek by Prayer. *Volumus impoſſibilia*, ſaith the Philoſopher; Our Will is carried to impoſſibilities. But yet no man prays for thoſe things which are impoſſible. Others make it an act of the Practick Underſtanding, which doth not apprehend things alone, as the Speculative doth, but hath ſome force and cauſality

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in it, and hath the act of willing joyned with it: which both muſt joyntly concur in Prayer. For if I deſire a thing and do not requeſt it, or requeſt it when I do not deſire it, it is no Prayer. So that Prayer is nothing elſe but an act of the Underſtanding manifeſting and expreſſing the will and deſire we have to ſomething which we want. And here the Underſtanding both beginneth and ends, hath the firſt and laſt part. For till our wants preſent themſelves to our Underſtanding, we can have no will to have them ſupplyed: and when our Will is moved, our Prayer is not yet compleat till we make our Reaſon and Underſtanding the interpreter of our Will. For Deſire is not Prayer, but the cauſe of it. Sighs and Groans and Deſires are great furtherances and helps of Prayer; but every ſigh and groan is not properly a prayer, but gives live and activity to our prayers. And in this ſenſe we muſt take that ſaying of St. Hierome, that truly and effectually to pray is not *verba compoſita reſonare*, to utter a certain compoſition of words, *ſed amaros in compunctione gemitus edere*, to ſend forth the bitter groans of compunction. So that as in other virtues there is a double act, one of the Will, by which we will *give an alms, or do ſome act of juſtice*; another of that power and faculty which perfects and conſummates the act: ſo in Prayer there is one act of the Will and Affections; but that is not enough till by another act of the Underſtanding this Will is manifeſted. So that with ſome change of that of the Apoſtle, we may ſay that *we pray with the Will, and we pray with the Underſtanding alſo.* Whether this be done by voice or no is not much material to the definition and nature of Prayer, but in reſpect only of time and place and ſome ſuch circumſtances. For though Voice and Speech be given us to this end, to conveigh our minds to one another, and to communicate our ſelves; yet in reſpect of God there is no neceſſity of Speech, to whom our moſt ſecret thoughts are open, and who knows the language of our minds, *qui mutum intelligit & non loquentem exaudit*, who underſtands the dumb and hears him that ſpeaketh not. The Pythagoreans thought it neceſſary to uſe the voice in Prayer; but their reaſon was, ſaith Clemens Alexandrinus, not that they thought God could not hear us unleſs we ſpeak, but that our prayers ſhould be juſt and free and ingenuous, and ſuch as we need not fear to pour forth πολλῶν ἀκουόντων, though all the world did hear us. But though Speech be not neceſſary in reſpect of God, yet many times it is in reſpect of our ſelves. Private prayer indeed may ſometimes be more available when the vehemency of our deſires binds the organ of ſpeech, when no language is equal or carries a juſt proportion to our Devotion, when thoſe ἀλαλήτοις στεναγμοῖς, *thoſe unſpeakable groans*, will not ſuffer us to ſpeak. Here God reſpects *modeſtiam fidei*, the modeſty of our faith, and will more graciouſly attend to that prayer which comes ἀπὸ τοῦ βάθους τῆς διανοίας, *from the very center of the heart*, then that which is made and proceeds from the mouth. For by this we do not only confeſs that unſpeakable deſire which we cannot expreſs, but alſo that God is πάνσοφος, and reads and underſtands our very thoughts. We do not only tremble at his Majeſtie, but acknowledge his Omniſcience. But yet we do not exclude the Voice, leſt we ſhould make Man ἀνάκρουστον ἑαυτῷ, *diſſonant from himſelf.* God, who made the Heart and Soul for his temple, did alſo faſhion the Tongue for his glory. And this member may not only help, but conveigh our devotion. By our voice, ſaith St. Auguſtine, *acriùs excitamus deſiderium*, we rowſe and exalt our deſire; we do not only pierce the heavens, but our own hearts alſo, and make a deeper impreſſion into our ſouls, which gain heat by theſe outward ſigns, as bodies do by motion. Therefore Athanaſius, in one of his Epiſtles, where he gives reaſons why Muſick was brought into the Church, makes this his firſt, Becauſe we are commanded from God to ſerve

1 Cor. 14. 15

Rom. 8. 26.

him and pray unto him ἐξ ὅλης ἰσχύος καὶ δυνάμεως, *with might and main.* In publick prayer none can ſo forget reaſon as to forbid Speech: for without Voice how can prayer be publick? Publick prayers are μέγα ὅπλον τῆς ἐκκλησίας, *the ſtrong weapons of the Church,* and cannot be brandiſht with power unleſs the Voice doth help to manage them. They are made *in perſona eccleſiæ,* in the perſon of all the faithful people of God gathered together, and therefore muſt be uttered and heard of all them for whom joyntly they are made. Here we invade God as it were in whole troops and armies; and *hæc vis grata Deo eſt,* this violence finds a gracious welcome at Gods hands. He hearkens to the cryes of our hearts, and bows his ear to the voice of our prayers. In the primitive times St. Hierome will tell us that their *Halleluiah* was like the noiſe of many waters, and their *Amen* like a clap of thunder. Oh when ſhall we hear this noiſe, this thunder? As God hath made the Body and the Soul, ſo he requires the tribute of them both; a Soul, ſaith Iſidore, which can τῷ θείαν παρεχειν φαντάζεσθαι, by its operative devotion call down God from heaven, and *frame to her ſelf a repreſentation of his preſence;* and a Body which by voice and geſture may lay open the characters of the
Pſal. 51. 16, 17 ſouls devotion. As he requires *the ſacrifice of our hearts,* ſo he doth *the*
Hoſ. 14. 2. *calves of our lips* alſo. Beſides, even in private prayer we adde the Voice *ex quadam redundantia ab anima in corpus ex vehementi affectione,* ſaith Aquinas, as a reſultance of that harmonious devotion which hath fill'd the ſoul. For when *the Heart is glad,* it is fit the Tongue, which is our glo-
Pſal. 16. 9. ry, ſhould *rejoyce.* To conclude this point then; That Prayer may be full and compleat, we muſt keep our Reaſon awake, and not ſuffer it to be charmed by the incantations of vain and wandring imaginations. We muſt not be δίψυχοι, as St. James ſpeaks, *men of double minds,* which look divers wayes, upon God, and upon the World. *Quomodo te audiri à Deo deſideras, cùm teipſum non audias?* How canſt thou hope that God ſhould hear thee, when thou giveſt no attention to thy ſelf? Whilſt thou doſt thus καὶ τὴν διάνοιαν πεπλανᾶς, *wander from thy ſelf, and follow thy flying thoughts,* whatſoever part thy Devotion hath of thy Will, it hath more of thy Underſtanding. Galen reports of a Phyſician, one Theophilus, who was otherwiſe a prudent man, that when he was ſick thought he heard muſick in his chamber night and day: And this he calls ἀνοσπάθειαν, *a continual infirmity and diſtemper.* Now ſuch a diſtemper in a Chriſtian ſcatters his prayers before the wind. For how can our Underſtanding at once be taken up with ſuch contrary and oppoſite objects as are God and the World. The counſel of the Wiſe-man
Eccl. 18. 23. is good, *Compoſe and ſettle thy mind before thou pray, and be not as a man that tempeth God.* Again, when thou prayeſt for thoſe graces which may make thee wiſe unto ſalvation, do not contradict thy ſelf. *Inconſultiſſimum eſt ut quod affectu & voto volumus, id ipſum re & actu nolle videamur,* ſaith Salvian; It is the unadviſedſt thing in the world to beg that at Gods hands which by thy life and converſation thou ſheweſt plainly thou wouldſt not have. Such a prayer may perhaps take-up ſome corner of the Underſtanding; but cannot be an act of thy Will. *Velle non dicitur qui quod potuit non fecit;* He was never willing to have a bleſſing who did not ſtrive to procure that bleſſing which he deſired to have. Many properties there are of Prayer delivered to our hands from the learned out of Scripture; but they are all wrapt up in this one definition of Prayer. For if the Will be ſerious and the Underſtanding intent; if the Object be right, the Will truly affected, and the Underſtanding elevated to its due pitch, there may be perhaps ſome difference in degrees, but not in the thing it ſelf; but he truly prays whoſe mind and affections are carried level to obtain the thing he prays for. I might here enlarge my ſelf, but I have ſaid enough by way of introduction.

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Our next enquirie muſt be, What thoſe *Repetitions* are to which our Saviour hath oppoſed this οὕτως, this Form here, which he hath purpoſely drawn that we the more eaſily may diſcern what he diſlikes in our prayers. *Rectum eſt index ſui & obliqui*; That which is ſtreight doth manifeſt not it ſelf only, but that alſo which is irregular. *After this manner pray ye* denyes and forbids any other manner which is oppoſite to it.

Here by the way give me leave to tell you that Chriſt gives no direction for our Geſture. He teacheth us not in what poſture we ſhould pray, but what the ſubject of our prayer muſt be. Religion and Reaſon both teach us that Prayer is an act of adoration, and muſt be done with reverence. Where theſe fail, Profaneneſs and Self-will ſoon riſe up againſt Religion and Reaſon, & quarrel with thoſe things which no Wiſeman would ever call into diſpute. The manner of geſture hath been various in all ages; yet all ages have acknowledged Reverence an inſeparable companion of Prayer. When the Chriſtians prayed toward the Eaſt, the Heathens ſaid that they worſhipped the Sun. But the Fathers reaſons were theſe; (which are not indeed reaſons of a neceſſitating force, but only motives and inducements.) In honour to our Saviour they look that way, becauſe when He was on the Croſs his face was turned toward the Weſt, ſaith Juſtin Martyr. *Divinis rebus operantes in eam cœli plagam convertimus à qua lucis exordium*, ſaith Ambroſe, In our Devotions we turn our eyes to that part of the heavens from whence we have the beginning of light. Laſtly, they prayed that way, not to adore the Euchariſt, but Chriſt himſelf. Theſe reaſons, although not convincing to demonſtrate that it muſt be thus, yet to quiet and devout minds, are ſufficient motives to perſwade that God will rather approve than diſlike it if it be thus. We may uſe any lawful means to expreſs our affection to God and to our bleſſed Saviour; and theſe things can trouble none but thoſe *qui erubeſcunt Deum revereri*, who are aſhamed and afraid to do too much reverence to God. I need not mention the Elevation of their eyes to heaven; which the Heathen derided alſo, and ſaid they did but number the clouds; nor the Expanſion and Spreading abroad of their hands; for which they give no other reaſon but this, They did it that by this geſture they might confeſs the paſſion of Chriſt, who was ſtretched upon the Croſs; a reaſon of no more force than the former, which yet prevailed with the bleſſed Saints and Martyrs and the wiſeſt of the Church. The Ethnicks prayed with their heads covered, as Plutarch obſerves: The Chriſtians uncovered theirs, becauſe they were not aſhamed to pray unto God. The moſt common geſture amongſt Chriſtians was *projici in genua*, to fall upon their knees. And this γονυκλισία was ἐκ τῶν ἀποστολικῶν χρόνων, *from the very Apoſtles times*, ſaith Juſtine, and *memoris eccleſiaſtici*, ſaith Hierome, the perpetual practice of the Church. To this they added ἐωλῶς ὅτι σῶμα ἐκλίνειν, *to caſt themſelves upon their face*: and this was uſed *in rebus attonitis*, ſaith Tertullian, when the Church was aſtoniſht with the rage of perſecutions, and to ſhew how unworthy they were to appear before the great Majeſty of heaven and earth. Theſe and what other geſtures ſoever which Reaſon or Reverence commend we may ſafely uſe: and it will prove but a weak Apology for our neglect, to ſay they are ſuperſtitious. Suppoſe the very Pagans uſed the ſame, yet this will be no good argument to make us abhor them. For if they thought that by theſe they did beſt expreſs their reverence, why may not we *civitate*, nay *eccleſiâ*, *donare*, admit them into the Church, and exhibit as great reverence to the true God as they did to the falſe? If our Saviour, when he bids us *not be like the Gentiles*, had meant Matth. 6. 8. we ſhould not be like them in any thing, he had alſo excluded Prayer it ſelf. I will inſiſt no longer upon this, but conclude with him in Plautus, *qui nihil facit niſi quod ſibi placet, nugas agit*; He is a very trifler which will

do nothing but what pleaſeth himſelf at the very firſt ſight; or rather with
1 Cor. 11.16. St. Paul, *If any man mind to be contentious, we have no ſuch cuſtome, neither the Churches of God. After this manner pray ye,* was not ſpoken to teach us what geſture we ſhould uſe. For he that knows what Prayer is, unleſs he mind to be perverſe and obſtinate, cannot be in this to ſeek. But it is oppoſed to the *vain babling* and *multiplicity of words* which the Heathen uſed, as if God could not hear them *niſi centies idem ſit dictum*, unleſs they ſpake the ſame thing an hundred times. Which Cyprian moſt properly ſays is not to pray, but *ventilare preces & tumultuoſâ loquacitate jactare*, to toſs up and down our prayers, and caſt them as thoſe that winnow uſe to do from one hand into another; and Cyril, κολαλυαρῆν, *nothing but to make a noyſe and babble.* The word in the Text is μὴ βαττολογήσητε, taken as it may ſeem, from *Battus* the herdſman in the Poet, who took delight in ſuch vain *repetitions*;

——*Sub illis*
Montibus, inquit erant, & erant ſub montibus illis?

Δὶς ταῦτὸ, ἥχω καὶ κατήχημα, or, as Prodicus in Ariſtotles Topicks: divided Pleaſure εἰς χαρὰν καὶ τέρψιν, καὶ εὐφροσύνην, which three ſignifie one and the ſame thing. This the Greek hath a proper word for, Δαλισμὸς, from one *Dates* a Perſian, who being in Greece, and affecting the Greek tongue, was wont to heap up *Synonymas*, as, Ὡς ἥδομαι, καὶ τέρπομαι καὶ χαίρομαι, which words are all one. Two Interpretations we find of Chriſts words; one, That by this he forbids all vain repetition of the ſame words; another, That he cuts off all multiplying of words. Which both may be well confeſt if
v. 7. we rightly conſider our Saviours words, where he gives the reaſon why we ſhould not in this be like the Heathen; *For they think they ſhall be heard for their much babling.* Now to have affected μακρὺς λόγους καὶ ἀπροβουλεύτους, as Theophylact ſpeaketh, *long and inconſiderate expreſſions* of their mind, or vain iterations of the ſame words, as if God were taken with ſuch babling, had been to be like the Heathen indeed. For this Elijah mocked Baals
1 Kings 18.27 Prieſts, *Cry aloud; for he is a God: Either he is talking; or he is purſuing; or he is in his journey; or peradventure he ſleepeth, and muſt be awaked.* To this doth our Saviour oppoſe the οὕτως, and commands us not to pray ſo, but *after this manner.* And this expoſition is grounded upon the cauſe which our Saviour gives why we ſhould not uſe ſuch repetitions; *For your Father knows what things you have need of before you aſk.* And if our heavenly Father can prevent our deſires, what need we ſpeak ſo often, when he can hear us before we ſpeak? This precept then *non conſiſtit in puncto*, is not to be ſtrictly urged as oppoſed to all repetitions of the ſame words; but we muſt weigh and rightly ponder our Saviours intent. For as he ſins not againſt the former precept, who, as occaſion ſhall offer it ſelf, and for the glory of God and the edification of his brother, ſhall pour forth his prayers in publick, before the Sun and the People; ſo neither is he guilty of *Battology* or *vain repetition*, who out of a vehement and ardent affection of obteining what he deſires ſhall uſe many words, or the ſame words often. Μελέτη πάντα καθαίρει, ſaith Periander in Clemens; *Meditation purgeth and refineth all things.* Nay, μελέτη, τὸ πᾶν, ſaith the Philoſopher; *Meditation is all.* Now this, as it is ready to frame our petitions, ſo is it increaſed by them; and being frequent, though the ſame it preſents us with occaſions of more neerly contemplating the Wiſdome, the Goodneſs, and the Power of God, with whom he that prays, ſpeaks; and the oftner he ſpeaketh with him, the neerer is he drawn, and even transformed into his image. There is no difference in this reſpect between the Old Teſtament and the New:

yet

yet in the Old Teſtament, eſpecially in the Pſalms, we find many examples of repetitions: yet Chriſt doth noth not impute this *Battologie* to the Law of Moſes, or to any cuſtome of the Jewiſh Nation; no, not to the Hippocrites amongſt them; but only to *the Heathen*, who meaſured God by themſelves, and thought he would be won with words and ſpeaking one thing often. *Omne multiloquum à gentibus*, ſaith St. Auguſtine; All affectation of words come from the Heathen: Who becauſe they ſaw the conſtancie of Wiſe-men often ſhaken by no other art or violence but that of the tongue, profanely thought that the ſame art might prevail with God, who is *in ultimitate ſtabilitatis*, who is immoveable, and hath commanded us to pray rather to fit and qualifie us for his bleſſings, than to inform him that we ſtand in need of that without which we cannot ſubſiſt. Chriſt hath commanded us *to pray continually without intermiſſion*: Which St. Auguſtine interprets thus, *ut nullo tempore intermittantur certa tempora orandi*, that we ought to obſerve certain times of the day to pray in. As he that eats but one meal a day is ſaid to faſt the whole day, ſo he that prays at appointed hours may as truly be ſaid to pray alwayes. *Neque enim deficit à quocunque opere, qui id ſuo tempore & loco exercet*, ſaith the devout Schoolman Guilielmus Paeriſienſis; *For he is not ſaid to leave his trade who follows it in due time and place.* What though our prayers be ſolemn or ſet? yet this doth not bring them within the compaſs of *Battologie*. For it is impoſſible we ſhould pray often, and not repeat. Nay, Repetition may improve our devotion, and drive it home, *as a nayl faſtned by the maſters of the aſſembly.* Caſſian ſpeaking of that Prayer, *O God, make ſpeed to ſave us*, tells us it is well ſeconded with it ſelf in the next words, *O Lord, make haſte to help us*; and that it is impoſſible to ſpeak it too often. I know no hour in which we may not pray and uſe the ſame words. Aſtronomers have told us of ſome fatal dayes and hours; but they could never point out to an hour ſo unfortunate or unlucky in which we may not pray. The ancients ſet themſelves a certain task of praying: and being either weary of the world, or not willing any longer *verſari in rebus*, to entertain the affairs of the times, they betook themſelves to Deſerts, and allotted to themſelves certain hours for prayer, which they conſtantly obſerved. From them this manner of praying was brought into the Cloyſters. From hence thoſe *Preces horariæ*, as Caſſian calls them, or *Horæ canonicæ*, thoſe Prayers at certain hours, which we call *Canonical hours*; which are cryed down with a great deal of noyſe, and termed *Battologies*; which have been too much eſteemed, and are too much ſlighted. It is time to obſerve days and hours, to attribute virtue and power to the times when we pray, or to the number of our prayers, or to the bare repetition of them, hath ſome neer affinity with that ſuperſtition of the Heathen which our Saviour here forbids. But to ſet by certain hours to pray in, (ſuppoſe it be in remembrance of thoſe paſſages of our Saviours Paſſion, and with ſome conformity to the very times, as near as we can collect) is ſo far from comming under this heavy cenſure, that I may call it λογικὴν λατρείαν, *a reaſonable ſervice of God.* We muſt not be ſuperſtitious, but we cannot be too canonical in our devotion. That the ſame prayers are repeated often is not there cenſured by our Saviour, but the placing of our devotion in the bare repetition. Otherwiſe we cannot be too inſtant. *Have mercy upon me, O God; for I am weak: O Lord, hear me; for my bones are vexed:* and again, *O Lord, I pray thee, now ſave: O Lord, I pray thee, now ſend proſperity.* Theſe and ſuch like are the monuments of piety and devotion; and not only put us in mind what thoſe bleſſed Saints did, but what we ought to do by their example. I appeal to your very ſouls and conſciences: How do theſe reiterations many times raviſh you and tranſport you beyond

beyond your ſelves, *O thou Son of David, Have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that ſitteſt at the right hand of God the Father, receive our prayer!* How do theſe ingeminations warm your piety and devotion, and make it active! Tell me, are they not like Elijahs fiery chariot to carry-up your thoughts to heaven? When we would ſpeak, and cannot; when our heart is larger then our tongue, and we think more than we can ſpeak; when we begin to ſpeak to God, and a pang doth ſilence us; and then we begin again, and a deep ſigh interrupts us; and then we cry out again, and our tears drown our language; with ſuch Soloeciſms God is delighted. When we cry, and cry again, and multiply our prayer, as the Sun doth its *Species*; when we uſe the ſame words *inſtanter*, *inſtantiùs*, *inſtantiſſime*, as the Lawyers ſpeak, with all inſtancy of reiteration; with ſuch Importunity God is pleaſed. When we call, and are not anſwered; and then call again till we are anſwered; and when we are anſwered, call again; when we pray that we may obtain; and when we have obtained, pray again: when we love to petition him who loves our petitions, and though he is more willing to give than we are to pray, yet withdraws his hand that we might multiply our prayers: when we call for mercy, and never think we can call oft enought for it: with ſuch Tautologies God is won. And this is it which St. Paul, ἀγωνίζεσθαι ἐν ταῖς προσευχαῖς, *to ſtrive and contend and fight in prayers*, as a Souldier, who being earneſt for victory lays on his blows thick; and τῇ προσευχῇ προσκαρτερεῖν, *to labor and ſweat, and even threſh in prayer.* If the Spring be clean, let the waters flow: If thy Heart be prepared, pour forth thy ſupplications as frequently as thou mayeſt; thou needeſt not ſtand in fear of making Soloeciſms and Tautologies. *Chriſtianorum ſolœciſmi, turpe quid dicere vel facere*, ſaith Hierome; The worſt Tautology of a Chriſtian is continuance in Sin; and the greateſt Soloeciſme, to ſpeak or do what is not warrantable. Thoſe frequent iterations in our devotions are not *Battologies*, but like thoſe ſtuds in little buildings which, though they be not *continuæ*, all one, yet are *contiguæ*, and are joyned in the ſame frame, and do uphold the building. When we call, and call again, and never think we can call enough, when our prayers and devotion fall like the flakes of Snow in winter (as Homer commends Ulyſſes's eloquence) or rather like the Rain, which though it fall in many ſtreams, yet is but one ſhowr, with ſuch Babling, with ſuch Battology God is wrought upon. *Muta cantus ſimulacrum repræſentat ingrati*, ſaith Ennodius: *Depretiat genium ſuum quæ in vocem non erumpit amicitia*, We muſt not ſo be afraid of babling as to neglect prayer, nor be ſo unlike the Heathen as not to be Chriſtians. Where our Love is dumb and ſilent, there our Devotion muſt needs be but a ſtatue; for that friendſhip is of no value which cannot ſpeak. *Dicuntur fratres in Ægypto breves habere orationes, ſed creberrimas*, ſaith St. Auguſtine; The Monks in Ægypt are ſaid to have very frequent, but ſhort prayers. And Caſſian gives the reaſon, That by often praying they may the more firmly knit their ſouls to God; and again, That that attention which is required in prayer abate not by being prolonged; *nè calor cogitationis nimiâ intentione pereat*, leſt that heat of devotion vaniſh by intending and ſtretching it too much. It is never dulled ſooner than when the edge of it is moſt keen. David ſends up his prayer as Incenſe, *Let my prayer*, ſaith he, *be ſet before thee as incenſe*; whoſe fragrant ſmoke ſtill aſcends upwards. But many times in the very aſcent, whilſt it ſtrives up higher and higher, *infimo phantaſmate verberatur*, ſaith Gregory, it is beat back again by earthly imaginations which intervene, and then is extenuated by degrees, and vaniſheth to nothing. Therefore the Prophet prays *ut dingatur oratis*, that his Prayer may be *ſet* before God, *ut ſtabiliatur*, ſo ſome render it out of the Hebrew

Rom. 15.30. Col. 4. 2.

Pſal. 141.2.

Hebrew, that it may be *eſtabliſht*, that it neither evaporate it ſelf nor be whift about with the wind of vain and contrary imaginations, which come *ab extrinſeco*, and may corrupt it. Reaſon and Devotion are in this alike, that they are as tender as the Eye, which by too earneſt looking upon the object grows weary, and loſeth the object whilſt it looks upon it. *Sæpe vehementiùs tentata ſuccedunt ſegniùs, & nimia voluntas effectum negat*: We ſee it comes many times to paſs that when we preſs forward with too much haſte, we miſs our mark; and we come ſooner to our journeys end when we make not too much ſpeed. Reaſon may eclipſe it ſelf: and Devotion, like that meteor which Philoſophers call *ſtellam cadentem*, may be lifted up on high, and repreſent the ſhape and brightneſs of a Star, but, being not fixt in the firmament, ſuddenly ſhoot and fall to the ground, and turn to a gelly and ſlime. And therefore theſe two, ſaith St. Chryſoſtome, *not to ſpeak much and to pray oft*, are not contrary, but may well conſiſt together. Our Prayers may be ſhort and often; which if we too far extend, we give the Devil leiſure and boldneſs to ſet upon us, and to ſupplant our Devotion when we think it moſt invincible. *Sæpe homo, cùm eſt in ſe, non eſt ſecum*, ſaith the Father; A man may be in himſelf even then when he is not with himſelf. To help this, Nazianzene *Orat.* 21. hath found out χρυσῆν σειρὰν, *a golden chain*; and hath taught us to joyn together πρᾶξιν ἡσύχιον καὶ ἡσυχίαν ἐμπρακτον, to make our actions devout, and our devotions practick. For Prayer is of that nature that it will mix it ſelf and comply with every action. *Ipſa ſibi templum facit quo Deum adoret*; She can make every place a temple for the worſhip of God. Other actions hinder one another: I cannot walk and ſit down; I cannot build, and write; I cannot travel, and ſleep: but Prayer, as Logicians ſay of Subſtance, *nihil habet contrarium*, hath nothing contrary to it, but applies it ſelf to every thing. I may walk and pray, I may build and pray, I may write and pray. And St. Hierome will tell us, *ſanctis etiam ipſe ſomnus eſt oratio*, that holy men do pray even when they ſleep. Thoſe Monks of Ægypt we before mentioned, did work inceſſantly in their private cells, ſaith Caſſian; but yet they omitted not Prayer, *per ſingula momenta orationes miſcentes*, making their Devotion keep time with their Work; The Fathers had their prayers which they called *Jaculatorias*, ſudden and often Ejaculations, *Deus meus, & omnia*; *Amor meus, crucifixus*, and the like. Which were like that golden Dart of Abaris in Jamblichus, with which he uſed to fly aloft, and ſo got the name of Ἀστροβάτης, *a Climber of the heavens*; or rather like Pythagoras's ſhort ſymbolical ſayings, which he calleth *ſparkles of fire*, ſent up by Devotion, and falling down back upon it to encreaſe it. Of this nature are thoſe ſhort Prayers and Collects which the Church hath framed, not ſhreds and ſhort cuts, but cœleſtial ſparkles, which both kindle Devotion and nouriſh it; which are built upon the true foundation, this Form which Chriſt hath given; which help our weekneſs, that we may pray; and being ſhort and many, ſtrengthen our Devotion, that it never fail. To conclude this point then; Not often praying, not repeating of the ſame words, not heat of devotion, not fervency, not frequent ejaculations fall under the cenſure of our Saviour here, nor are to be accounted *babling*; but garrulous and talkative zeal, tumultuous impudence, which ſpeak to God as if he were ignorant, and make a noyſe as if he were aſleep. Theſe are but ſquibs to make a noyſe: But thoſe other are radiations and glorious illuſtrations, which may every where preſent themſelves, *quæ inter medios rerum actus inveniunt aliquid vacui, nec otium patiuntur*, which find a room in the very throng of our actions, and are never idle. *Poſt magnum ſonitum tinnitus quidam*; When the Clock hath ſtricken we hear after a glowing and a quivering ſound: The actions of the day

day are presented and repeated in the dreams of the night; which are ἀναμνήσεις τῆς συνηθείας, *the echo and reverberations of our customary behaviour.* So when we have begun in prayer, and lodged our petitions in the bosome of our gracious Father, they are presently poured back upon us in the midst of our common actions, and we resume them again, and one prayer is made the resultancie of another, and this musick is like that of the Spheres, perpetual and everlasting.

But when our Saviour prescribeth this manner, doth he not exclude all other forms? No; but he requires rather that our prayers be succinct and short; opposing this Form to the Heathens *vain babling*, and leaving it as a patern for us to pray by. *Jus est superstruendi extrinsecus orationes*; We may build other prayers by this model, those which are *extrà*, which have not the same words, but not *contrà*, none that ask any thing which is contrary to the Petitions this Form containeth. Our Saviour, the Apostles, and the whole Church ever practised it. And it plainly appears that it was πρῶτος σκοπὸς, our Saviours *chief aim and intent* to exclude *vain repetitions*; but that he had any second intent and scope to shut out all other it doth not appear. It hath befallen the Church of Christ what is observed of Drusus in Paterculus, *In iis ipsis quæ pro senatu moliebatur, senatum habuit adversarium*; He never attempted any thing for the honor of the Senate, but the Senate withstood him. So though there be nothing more useful to the Church than the framing of Liturgies and common Forms of Prayer, yet is there nothing censured with more bitterness and scorn then these, especially by those for whose use and benefit they are framed. To insist upon particulars were but, with Ruth to glean after their sheaves who in this argument have made a plentiful harvest. The Christian desire of those good men who by evidence of argument have endeavoured to reclaim them, hath but more provoked them. And I may say with Cyprian, *lacrymis magis opus quàm verbis*, We shall more profitably bestow our tears and our prayers than our arguments on such men, with whom to dispute is but to strengthen them in their errour, and to whom though seven wise men render a reason, yet their most evident reasons serve only to make them yet more unreasonable.

We proceed now to enquire To whom this Form of prayer was prescribed, and Upon what occasion it was instituted. And here there seems to be some difference between the two Evangelists, Luke and Mat-
Luke 11. 1. thew. For we read that *one of his Disciples* came unto him *as he was praying in a certain place*, and *said unto him, Lord, teach us to pray, as John also taught his Disciples*: But here, without any intreaty, in the midst of his Sermon, which he made not to the Disciples alone, but to *the multitude*, he prescribes this Form. Some say he prescribed this Form at two several times. But this occasions another scruple. For it is not probable that after he had openly taught this Form to his Disciples and the whole multitude, that any, of his Disciples especially, being present at his Sermon, shou'd ask him to teach them that again which he had taught already: Which had been to deny what was most manifest. And Christ himself is silent, nor makes any mention that the Desciple demanded that which was done already. A doubt this is of after-ages, which none of the Ancients fell upon. And we cannot better clear it than by that which is most probably true, That St. Luke is not so exact in the history of Christ as is this our Evangelist St. Matthew, but, without any strict observing of the order and *series* of the times, thought it sufficient that what he wrote of Christ was true. Matthew was present with Christ, and wrote what he saw: But Luke, who by some was thought to be one of the Seventy Disciples, confesses in the very beginning of his Gospel, that *he wrote as they deliverd*

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it who were from the beginning, αὐτόπται καὶ ὑπηρέται, *eye-witneſſes and miniſters, of the word.* Nor can we blame him, whilſt he delivers the truth, though he do not alwayes punctually ſet down the time; or tell us that Chriſt did inſtitute this Form after thoſe things which he before declared. To ſay no more is enough to ſatisfie any mind that is not over-curious. There may be in Scripture many appearing Achroniſmes, nay ἐναντιοφάνειαι, *ſeeming contrarieties*: But this is not enough to argue the Scripture of Imperfection, becauſe we cannot reconcile them. The treaſures of the written Word of God are rich Minerals, *quæ aſſiduè pleniùs reſpondent fodienti*, which the more they are dig'd the more plentifully evermore do they offer themſelves, ſo as that if all the wits of Men and Angels ſhould combine themſelves, yet ſhould they never be able to draw neer the bottom, or follow to an end the ſmalleſt vein. *Tanta eſt profunditas Chriſtianarum literarum*, ſaith St. Auguſtine, Such is the depth and variety of Chriſtian learning contained in the Scriptures, that I could every day profit in them, if I ſhould endeavour to ſtudy them alone with all my leaſure, with all my pains, with all my wits, from my childhood to my laſt gaſp. Not becauſe of any ſtrange difficulty in attaining to ſuch things as are neceſſary to ſalvation: but becauſe after that is gotten which concerns Faith, there remain ſo many things that even to the eldeſt and acuteſt and moſt earneſt in the ſtudy of them, it happens when he hath done then he beginneth. Beſides, as Gregory Nyſſen ſays, that Chriſt ſpake in parables and in obſcure and cover'd narrations, that he might exerciſe ἀγχίνοιαν, *the wit and underſtanding*, of his Diſciples; ſo may we ſafely think that, having placed that truth which bringeth ſalvation in a tabernacle, as the Sun, that all eyes might behold it, ſome things and ſome circumſtances he left obſcure, *ut in eorum diſcuſſione & intellectu immenſum nobis exercitii ac ſolicitudinis campum reſervaret*; as Caſſian ſpeaks, as a large field for our induſtry and care to ſhew it ſelf in; *ut difficultas intellectûs gratiam Dei quæreret*, as Gregory ſpeaks, that the difficulty of apprehending it might force us on our knees to begg further illumination from the Father of lights. *Ipſa natura*, ſaith the *Orator*, *propoſuit pulcherimo cuique operi difficultatem*; Nature it ſelf, as ſhe hath with a free and open hand diſpenſed things neceſſary, ſo hath ſhe withdrawn the beſt things that we might ſweat for them. So God hath left ſome miſts, ſome darkneſs, in Scripture, that our Induſtry might ſtrive to diſpel it; and, as Heraclitus ſpeaks of the Oracle of Delphos, οὔτε λέγει, οὔτε κρύπτει, ἀλλὰ σημαίνει, he doth not plainly relate, nor yet hide the truth, that we may ſearch and find it out. In this difference we find it ſo: The Truth, like the Bee in the Gumm, *& latet, & lucet*, appears, but hidden; is ſeen, but with ſome obſcurity; that we may neither deſpair of finding it, nor be over-confident. Prayer is a principal part of our ſervice of God, a tribute which we muſt give him, a ſacrifice which we muſt offer, an acknowledgment that he is the Fountain of good, and that all bleſſings are but ἀπορροίαι, *defluxions*, from him; And all men, of what rank and condition ſoever, are bound to perform it; all are bound to pray. This Form of prayer therefore was preſcribed both to the Diſciples and to the Multitude. None ſo wiſe who muſt not, none ſo ignorant who may not learn this Form. *Blanditur noſtræ infirmitati*; It is fitted to the capacity of the weak. Being a ſhort form, it is no burden to the Memory; and being a plain form, it brings no trouble to the Underſtanding. He that cannot walk upon the pavement of heaven, amongſt the myſteries of his Faith, may yet walk upon this earth, this plain model of Devotion. He that knows but little of the Trinity, may yet cry, *Abba, Father*. He that cannot diſpute of God, may yet *ſanctifie his Name*. He who is no Politician, may have

his Kingdom within him: And he who cannot find out his wayes, may yet do *his Will*. *Faſtidioſior eſt ſcientia quàm virtus: Paucorum eſt ut literati ſint; omnium, ut pii:* Knowledge is more coy and hardly to be wooed than Devotion; it makes its manſion but in a few: But Piety forſakes no ſoul that will entertain her. Every man cannot be a Scholar; but every man may be devout. Every man cannot preach; but every man may pray. *Nemo ob imperitiam literarum à perfectione cordis excluditur*, ſaith John Caſſian. Antiquity confined Perfection to a Contemplative life, to men of ſome eminence in the Church: but a vain thing it is to imagine that none can reach perfection but the Learned. *Surgunt indocti, & rapiunt regnum cœlorum*, ſaith Auguſtine; Devout Ignorance many times taketh heaven by violence, when our ſluggiſh and unprofitable knowledge cannot lift up our hands by Devotion ſo much as to knock at the door. Take then the Diſciples and the Multitude together, men of knowledge, and men of no great reach, and the *Sic orate*, concerns them all, and to them it is our Saviour gives this Command, *After this manner pray yee.*

But now, in the laſt place, what ſhall we ſay to Sinners? May they uſe this Form: or can they pray without offenſe, whoſe very prayer is an offenſe? I ſhould hardly have propoſed ſo vain a queſtion, but that I find it made a queſtion in the Schools, and amongſt the Caſuiſts a Caſe of Conſcience. Indeed, who can pray but Sinners? Our very *Pater Noſter* is a ſtrong argument that every man is a ſinner. But yet ſome ſins do not exclude the grace and favor of God, as thoſe of daily incurſion: Others of a higher nature may, and ſo make us uncapable of this holy Duty. This Doctrine like the Popes Interdict, ſhuts-up the Church-doors, and ſhutteth up our lips for ever, that we may not open them; no, not to ſhew forth the praiſes of the Lord. A doctrine as full of danger as that from whence it ſprung. For do we not read it *in terminis*, That *the beſt actions of the unregenerate are ſins?* We know who tells that *opera bona optimè facta ſunt venialia peccata*, That the beſt works of Saints are ſo alſo in ſome degree. Which opinions, though they have ſome truth, if rightly underſtood, yet ſo crudely propoſed as many times they are, are full of danger. Who would not tremble to hear what I am ſure hath been preached, *That the wicked are damned for eating, and damned for drinking, damned for labouring in their calling, and damned for going to Church, and damned for praying? whereas all things work for the beſt to the godly, even Sin it ſelf.* But it is worth our obſerving, that men of this opinion have a trick to ſhift themſelves out of the tempeſt, and to make themſelves of the Elect. They deal as the Romans did, who, when two Cities contending for a piece of ground had taken them for their judge, wiſely gave ſentence on their own behalf, and took it from them both unto themſelves. But the truth is, to ſay that the Alms and Prayers of wicked men are ſin is a harſh ſaying; and we muſt, as Chryſoſtom ſpeaks, παραμυθεῖσθαι, *mollifie it.* Shall I call the Temperance and Patience and Chaſtity of the Heathen *ſins?* That is too foul a reproach. I will rather ſay that they were as the Rain-bow was before the Floud, the ſame virtues with thoſe which commend Chriſtians, but of no uſe, becauſe they were not ſeaſoned with Faith, which commends all virtues whatſoever, and without which they cannot appear before the preſence of the Lord. But to give inſtance to our purpoſe; Cornelius was a Gentile, and knew not Chriſt: yet we read that *his prayers came up for a memorial before God.* Simon Magus was *in the gall of bitterneſs and in the bond of iniquity*; yea, *primogenitus Satanæ*, as Ignatius calls him, *the firſt-born of Satan*: yet even in this *bitterneſs*, even in this *bond of ſin*, St. Peters counſel is, to *pray God, if perhaps the thoughts of his heart may be forgiven him*, which, after the thunder of his curſe, cleareth the air, that he may ſee ſome

Acts 8. 22.

hope

hope of eſcaping deſtruction. To make it a ſin to pray in the ſtate of ſin, is to deny phyſick to the ſick and to *deſtroy my Brother for whom Chriſt dyed.* I know the Schools determine the point thus, That both theſe are falſe, either that a ſinner is alwayes heard of God, or that he is never heard; That God loves his nature, but hates his fault; That out of his exceeding mercy he will grant his requeſt, if his prayer be pious. To thoſe who walk κατὰ φύσιν, by that light they have, God is ready to ſend an Angel or an Apoſtle, or to come himſelf. When the Prodigal *was yet a great way off, his Father ſaw him, and ran, and fell on his neck, and kiſſed him.* The Return of the ſinner is expreſſed by the word *Going*; but God's Coming to the ſinner, by *Running.* God maketh greater haſte to the ſinner then the ſinner doth to God. God maketh much of our firſt inclination, and would not have it fall to the ground. We need ſay no more to clear this point then what Gregory hath taught, *Fac boni quicquid potes*; In what ſtate ſoever thou art, whether in Gods favour or under his frown, yet do all the good thou canſt. *In puncto reverſionis*, in the very point of thy turning to God, God runneth to meet thee; he watches each ſigh, and hearkens to each groan: and thy Prayer is ſo far from being a ſin, that it ſhall wipe-out thy ſin for ever: And therefore Chriſt hath put this Form in thy mouth: Which he hath preſcribed to the learned and to the ignorant, to Diſciples and to the Multitude, to perfect men and to ſinners, laying this command upon them all, *After this manner therefore pray ye, Our Father, &c.* Luke 15. 20.

This Form of Prayer is preſcribed to all: yet all will not receive it; but many look upon it with ſcorn, as if they thought themſelves too wiſe to be taught by our Saviour. What Seneca ſpake of Philoſophy is as true of Religion and Devotion, *Fuit aliquando ſimplicior inter minora peccantes.* When men were truly devout, there was no contention but this one, Who ſhould be moſt devout. All the noiſe was in their Temples, little in their Schools. All men then did joyn together with one heart and mind in prayer, and not, as now, fly aſunder and ſtand at diſtance, and then give laws to one another; or (which is worſe) in their hearts denounce a curſe againſt thoſe who will not follow their example, that is, ſet the countenance, tune the voice, roll the eye, pray at adventure, and in all things do as they do; or (which is equivalent to a curſe) eſteem them at beſt but meer moral men (would they were ſo good) but unſanctified men, and void of ſaving Grace; and ſo nouriſh that venome and malice in their hearts againſt their Brethren which certainly cannot lodge in the ſame room with true Devotion, and leave them only fit to act a prayer. And then what a Roſcius is a Phariſee! Beloved, Prayer was a Duty, but is become a Probleme; and men who cannot gain the reputation of Wiſe but by doing that for which they deſerve another name and title, have been bold to put it to the queſtion, When, and How, and In what manner we may pray; as if this Form came ſhort which our Saviour hath preſcribed; have lookt upon all other Forms, and this of Chriſts, (by which they were made) as upon a ſtone of offenſe, and out of it have ſtruck the fire of Contention. *Nihil tam ſanctum quod non inveniat ſacrilegum*; There is nothing ſo ſacred, ſo ſet apart, which a profane hand dare not touch and violate; no Manna, which may not be loathed; nothing ſo profitable to advance piety, which may not be trod under foot. If you *caſt a pearl to a Swine, he will turn upon you and rent you*, if he can. A ſet-Form! *That is a chain, and binds the holy Ghoſt to an Ink-horn.* Meditation! (without which we will not ſpeak to our fellow mortal) That *ſtints the bleſſed Spirit.* It is their own language. They bring Sermons

and Prayers of Gods own making, becauſe they themſelves takes no pains in framing them. *Multa ſunt ſic digna revinci, nè gravitate adorentur*, ſaith Tertullian; Many exceptions may be taken which are not worth the excepting againſt; and many are ſo ridiculous, that to be ſerious and earneſt in confuting of them were to honour them too much. We cannot but pity the men, becauſe we are Chriſtians; otherwiſe we could not but make them the object of our laughter. We have probability enough to induce us to believe that ſome of thoſe who have ſo ſtartled at a Form, would for the very ſame reaſon have complained had there been none at all. For he that looks for a fault, will be ſure to find one; or, if he do not find, will make one. They would have been as hot and angry had the Church been naked, as they are now they ſee her glorious in all her embroydery. Ceremony, or no Ceremony; Form, or no Form; all is one to him whoſe cuſtome, whoſe nature, whoſe advantage it is to be contentious. *What? no reverence in the Church of Chriſt?* as lyable to exceptions as, *What? too much? What? turn the cock, and let it run?* one would think more obnoxious to cenſure then by meditation to draw waters out of the fountain, the Word of God. *What? ſpeak we know not what?* Such an accuſation in all reaſon ſhould ſooner raiſe a tempeſt then to pray after that manner which our beſt Maſter hath taught us. When it concerns us to be angry, every ſhadow is a monſter, every thing is out of order, every thing, nothing is a fault. I have not been ſo particular as I ſhould, becauſe we live among fanatick ſpirits, with men who, as David ſpeaketh, *are* ſoon *ſet on fire*; who can themſelves at pleaſure libel the whole world, yet put on the malice of a Fiend, and clothe themſelves with vengeance, at the ſound of the moſt gentle reprehenſion. *Imbecilla lædi ſe putant ſi tangantur*; You muſt not lay a finger upon that which is weak; If you but touch them, they are inraged, and will purſue you as a murderer. Yet we may take leave to conſider what degrees and approaches the Arch-Enemy of the Church and Religion hath made to overthrow all Devotion and to digg up Chriſtianity by the roots. Firſt, men are offended with Ceremony, though as ancient as the Church it ſelf, and at laſt cry down Duty. Firſt, no Kneeling at the Sacrament, and then no Sacrament at all. Firſt, no Witneſſes at the Font, and then no Baptiſm. Firſt, no Ordination, and then no Miniſter: and he is the beſt Preacher who hath no calling, though he be fitter to handle the Flayl then the Bible. Firſt, no Adorning of Churches; and preſently they ſpeak it plainly, *A Barn, a Stable is as good as a Church.* And ſo it may be for ſuch cattle as they. Firſt, no ſet-Form of Prayer; and within a while they will teach Chriſt himſelf how to pray. Thus Error multiplyes it ſelf, and ſtriking over-haſtily at that which is deemed Superſtition, leaves that untoucht, and wounds Religion it ſelf, and ſwallows up the Truth in victory in the unadviſed and heedleſs purſuit of an error. This is an evil humor, and works upon every matter it meets with: and when it hath laid all deſolate before it, it will at laſt gnaw upon it ſelf; as in the bag of Snakes in Epiphanius the greateſt Snake eat up the leſſer, and at laſt half of himſelf. For we commonly ſee that they that ſtrike at whatſoever other men ſet up, are at laſt as active to deſtroy the work of their own hands; and they who quarrel with every thing, do at laſt fall out with themſelves. Oh what pity is it that Religion and Piety ſhould be thus toyed withal! that men ſhould play the wanton with thoſe heavenly advantages which ſhould be as ſtaves to uphold them here on earth, and as wings to carry them up to heaven! that there ſhould be ſo much noiſe and buſineſs about that Duty which requireth ἡσυχίαν, *the quietneſs, the tranquility, the ſtillneſs of the ſoul!* that Praying ſhould become begging

begging indeed, I mean, as Begging is now-a-dayes, an art and trade! that all Devotion ſhould be loſt in ſhews! that men ſhould hate Ceremony, and yet be ſo much Papiſts as they are! that they ſhould cry *Down with Babylon even to the ground*, and yet build up a Babel in themſelves! But, beloved, *we have not ſo learned Chriſt:* Therefore, let us lay hold on *better things*, and *ſuch as accompany* Piety, that Piety which brings with it *ſalvation:* Let us not be afraid of a good duty becauſe it hath fallen into evil hands; Let us not leave off to pray in that Form which our Saviour hath taught us, or in any other Form which is conformable to that, becauſe ſome men love to play the wantons, and will call us ſuperſtitious for doing what Chriſt commanded us; Let us not be aſhamed of the name of this Form of Chriſt, becauſe by ſome it hath been evil ſpoken of; but let us *pray*, and *after this manner*, and pray that this their ſin may be forgiven them. Let us not affect long prayers, but pray ſo that we may be heard. Let our Prayers be the effects and reſults, not of Vain-glory, but of Devotion. Let us know both what and to whom we ſpeak; and then let us ſpeak, and God will anſwer. He will look down upon us, whilſt we thus look up upon him: And for his ſake who taught us thus to pray, he will pour down bleſſings upon our heads; he will *give us our daily bread* in this life, and in the life to come feed us with the bleſſed viſion of Himſelf, and with thoſe *pleaſures which are at his right hand for evermore.*

THE

The One and Thirtieth

SERMON.

PART III.

MATTH. VI. 9.

Our Father which art in Heaven:

NOT to mis-ſpend our time by way of Preface, we may briefly divide this whole Prayer into three parts; a Preface, or *Exordium*, *OUR FATHER WHICH ART IN HEAVEN*; the Prayer it ſelf, conſiſting of ſix Petitions, as ſome, or ſeven, as others; the Concluſion, *FOR THINE IS THE KINGDOME, THE POWER, AND THE GLORY, FOR EVER. AMEN.* In which are contained a kind of method of Prayer. For God, who is *a God of order*, and hath placed in all things τάξιν ἐναρμόνιον, *a kind of harmony and elegant compoſition*, and hath his Name ΘΕΟΣ περὶ τὴν διοικησιν, as Clemens ſpeaks, *from the ordering and diſpoſing of all things*, hath alſo obſerved a kind of art and method in that form of prayer which he hath preſcribed unto us. *Statua non fit, quanquam fuſi omnibus membris, niſi collocetur*; Though you have melted and faſhioned every point and member of a ſtatue, yet the ſtatue is not finiſht and compleat until you have orderly placed each part thereof: Nor do we pray ἔυλως, *after that manner which Chriſt hath taught*, unleſs our Devotion begin, and preſs forward, and conclude *ex præſcripto*, in that order which is preſcribed. Method commends all things, even Prayer it ſelf, which without it were indeed Battologie and nothing but noiſe. But being tuned as it were and well ſet by that rule which we have learned *à magiſtro ſymphoniæ*, from the chief Maſter of this heavenly melody, Chriſt himſelf, it is the beſt muſick we can make in the ears of the Almighty, and doth ἑνοποιεῖν ἡμᾶς χορῷ, *even joyn us to the quire of Angels.* We cannot better begin, continue and end our prayers then with Chriſt.

Theſe words, *Our Father which art in heaven*, are the Preface and Proem, εἰσποίησις, and *make way* to bring-in the Petitions themſelves; προοίμιον τηλαυγές, *a fair frontis-piece* ſet over the whole work, as Pindarus ſpeaks. No art can reach it, no oratory can equal it. It is not long, nor doth it *in caput excreſcere*, grow up into a bulk: But three words, *PATER NOSTER COELESTIS*, *Our heavenly Father.* But, τρία πάντα, *Theſe three are all*, and

and in this narrow compaſs compriſe a world of matter. For firſt, they are fitted and proportioned to the Petitions, and bear a reſemblance to every part; as Light doth to the colour of that glaſs through which it ſhines. Whoſe *Name* ſhould be more *holy* to us than our *Fathers? Non eſt cui magis velle me melius æquum ſiet*, ſaith he in the Poet. Nature and Equity *conſecrate his Name.* Who ſhould be my *King*, and reign within me, but he whom I know *tam pro me eſſe quàm ſuprà me*, to be as much for me as he is above me? Whom ſhould I obey more than my Father? *Let his Wiſdome*, whoſe Will is my ſalvation. Whom ſhould I ask my *bread* of? of whom ſhould I ask *forgiveneſs?* of whom ſhould I crave ſuccour when *evil* aſſaults me, but of *my Father?* who being *our Father* will, and being *in heaven* can, give us whatſoever we want. So theſe words are not only a Preface, but alſo a ground-work and foundation on which every Petition is built-up and ſtands firm like *mount Sion which cannot be moved.*

Secondly, Theſe words are a grateful acknowledgment of his Power and Goodneſs and Providence to whom we commence our ſuit: and hereby we do *captare benevolentiam*, we begg, nay, we obtain, Gods favour. For that Preface muſt needs be powerful which Gratitude pens. *Oratores hanc habent diſciplinam ut incipiant à laudibus*, ſaith St. Ambroſe; It is the art of the beſt Orators to begin with the praiſes of them to whom they ſpeak, and then *exprimere quod petant*, fully to expreſs what they do deſire. Tully begins his Oration for Milo with the commendations of Pompey; St. Paul, his Defenſe with the praiſe of Agrippa; Ariſtotle commends that cuſtome of building Χαρίτων ἱερὸν, *a temple of Gratitude*, in the midſt of the City, that men might learn to acknowledge benefits as well as begg them; or rather, firſt to acknowledge, and then begg them. *In feudis ſi feudatarius abſcondit, neque recogniſcit à domino feudi totum feudum, jure illud amittit*, ſaith the Civil Law; In Fee-farms if the Farmer conceal any part of the fee, and do not homage for it, and make acknowledgment to the Lord, he forfeiteth all. It is ſo between the Lord of heaven and earth, and us his poor vaſſals. We hold all we have and all we are from him alone. And if his bleſſings make us wanton, if Ingratitude ſeal up our lips that we do not ſhew forth his praiſe, we loſe all, and are not fit to pray for more. If we will not call him Father, why ſhould we ask his bleſſing? Every moment is a monument of his Goodneſs; nor do we more draw-in the air then his Goodneſs *In him we live and move and have our being.* Therefore, *Whatſoever good thou doeſt*, εἰς Θεὸν ἀνάπεμπε, could the very Heathen ſay, *confeſs it to be from God.* And Plato gives the reaſon, Ἀπὸ τοῦ ἑνὸς ἀγαθοῦ πάντα τὰ ἀγαθά, *From one Good are all Goods:* and more divinely St. James, *Every good gift and every perfect gift is from above, and cometh down from the Father of lights.* Ingratitude, when ſhe cryes loudeſt, is not heard: but Thankfulneſs and Singing of praiſes are the true περισσαρίσματα, the beſt *flouriſh* and *preface* to our Prayers!

Acts 26. *Ethec.* 5.

Laſtly, this Preface preſents us in the true poſture of Supplicants. It pulls us on our knees: It lifts up our hands and eyes *to him that dwelleth in the heavens*; which is εὐχομένου σχῆμα, *the true habit of a beades-man*, as Euſebius ſpeaks in the Life of Conſtantine: It makes a glorious mixture of Fear and Love, of Amazement and Boldneſs, of Confuſion and Confidence. *FATHER* is a word full of allurement, and makes us look up; ἐπαίρειν τὰς χεῖρας, to lift up our eyes, and *ſtretch forth our hands*, as if we were to meet the bleſſing and lay hold on it. But when we remember the Majeſty of *Heaven*, we are ſtruck with reverence, we begin to fall back, ῥίπτοντες ἑαυτοὺς ὀπὶ τὴν γῆν, as Juſtine Martyr ſpeaks, *caſting our ſelves upon our faces on the ground.* The Philoſopher will tell us in his Ethicks, ἀνδρείους φαίνεσθαι τοὺς ἀγνοοῦντας, *that thoſe men many times are eſteemed valiant*

whom

whom the ignorance of danger makes audacious. It fareth ſo with Chriſtians: They would not be ſo bold with God, did they rightly conceive of his Majeſty; did they conſider that as he is *a Father*, ready to open his hand in bounty to his children, ſo he *is in heaven*, as ready to lift it up againſt thoſe that are too familiar with him. *Volo illum qui ſit dicturus ſolliciter ſurgere, & periculum intelligere*, ſaith Quintilian; In our *exordiums* and beginnings we muſt put-on ſome ſollicitude, and underſtand the danger we are in; not πτύμνιν ἢ πάλλειν, *tremble and look pale*, as Tully himſelf once did, that we cannot ſpeak; but ſo to behave our ſelves as that Fear may not ſhut-up our ſpeech, but commend it. With the ſame care and reverence muſt we begin our Prayers. We muſt, with Demoſthenes, be ἄτολμοι ἢ δειλοὶ, *modeſt and fearful*, but not diſcouraged to tender our petitions. The Love of a Father may fill us with confidence, but the Majeſty of God muſt ſtrike us with fear. I dare ſpeak to God, becauſe he is *my Father*; but I ſpeak in trembling, becauſe he is *in heaven*. If we do not thus begin, we loſe our petitions before we utter them; as the Mariner which unskilfully thruſts forth his ſhip from ſhore ſhipwracks in the very haven.

Biel, upon the Canon of the Maſs, divides this *Exordium* into four parts, which are as ſo many wayes by which we do *captare benevolentiam Dei*, inſinuate our ſelves into the favour of God. Firſt we do it *à dilectionis magnitudine*, by the greatneſs of his Love, by which he vouchſafes to be our *Father*; Secondly, *à liberali Bonitatis diffuſione*, from the free communication of his Goodneſs, in that he is *Our Father*; *Thirdly, ab immutabili perpetuitate*, from the immutability of his Eſſence, which he gathers out of theſe words, *QUI ES, which art*; Laſtly, *à ſublimitate Potentiæ*, from the ſublimitie and eminencie of his Power, which is expreſt in thoſe words, *IN COELIS, in heaven.* We have here our method drawn to our hand. But in our diſcourſe we ſhall omit the third, and rather take the words *in ſenſu quo ſiunt*, in that ſenſe in which they were made to be underſtood, then *in ſenſu quem faciunt*, in that ſenſe which they will bear without any prejudice to the truth. *God ſaid unto Moſes, I AM THAT I AM:* and there cannot be a better expreſſion of the Immutability of his Eſſence than to ſay, *HE IS*: But to ſay, *He is in heaven*, doth not more naturally enforce than to ſay, *He is Good, and he is Merciful, and he is Juſt.* The lines then by which we will bound our diſcourſe are theſe, and by theſe we will paſs: We will enquire I. How God is our *Father*: II. Wherefore we call him *ours*: III. How he *is in heaven.* Of theſe in their order.

Exod. 3. 14.

And firſt, the word *FATHER* is not taken here, as it is in our Creed, ἰδιοπαλικῶς, *perſonally*; for ſo God is the Father of Chriſt alone; but ουσιωδῶς, *eſſentially*, for the whole Trinity; and ſo he is the Father of all Chriſtians. For the Perſons of the Trinity are inſeparable: nor doth every Perſon take a ſeveral poſſeſſion of us: But the Father as Goodneſs, the Son as Wiſdom, the holy Ghoſt as Power do all concur *ad extra*, in every particular which doth iſſue outwardly from that one glorious Deity, which they all are: And he that is not partaker of all, can have fellowſhip with none. The whole Trinity is πέλαγος τῆς ουσίας, as Nazianzene ſpeaks, *a Sea, an Ocean of Eſſence*, and a Sea, an Ocean of Goodneſs, which hath overflowed all Mankind. Whatſoever God did, whatſoever God determined, he determined as a Father, out of his Goodneſs. The very name of *FATHER* breaths Love and Power. *Appellatio iſta & pietatis & poteſtatis eſt*, ſaith Tertullian. But Gods Power is not more wonderful than his Goodneſs is eminent. Therefore Syneſius in his Oration *De Regno*, tells us that when we call God our *FATHER*, *non tam potentiam glorificamus quam adoramus providentiam*, we do not ſo much magnifie his Power as adore his Goodneſs

Goodneſs and Providence. And here what wings might I wiſh for to fly a pitch proportionable to the height of Gods Goodneſs! or what line might I uſe to ſound the depth of his Care! The World, all that is in the world, all that we are, all that we deſire, all that we hope for, all that we believe are the arguments of his Goodneſs. *Verba amoris opera ſunt*; His Works are the language of his Love, and his Hand the tongue of his Goodneſs. Whom doth not the eloquence of the Univerſe amaze? What Rhetorick is ſo furniſht with figures as we ſee natures? What Goodneſs is that which ſo overflows that we can neither receive nor underſtand it? *FATHER* is the beſt expreſſion we have, but it doth not expreſs that Love which makes him more then a Father. Firſt he expreſt himſelf a Father in our creation. For what other motive had he than his Goodneſs to create the World and Men and Angels in ſo wonderful a manner. Who counſelled him, who moved him to do it? He was of himſelf all-ſufficient; and needed nothing. Οὐδὲν ὠφέλιμον τῷ Θεῷ, *There can be no acceſſion to God*, could the Philoſopher ſay. Why then did he thus break out into action? We can give no reaſon but his Goodneſs, which is a reſtleſs thing, alwaies in doing, and, like a Fountain, cannot ſtay it ſelf within it ſelf, but muſt find vent to diſperſe it ſelf. By his Goodneſs, I ſay, we were at firſt created his children: and by his Goodneſs we were redeemed when we had forfeited our filiation. When we had forgot to be Children, He did not forget to be a Father, but provided that his own Son ſhould die that his adopted ſons might live for ever. And ſo he hath made us his by a double right, 1. of Creation, 2. of Redemption. And laſtly he doth not ſuffer us to fall to the ground, but in all miſeries and afflictions, yea in death it ſelf, he lifteth and raiſeth us up with the hope of immortality and eternal life. O what room have we here to expatiate! Further, we might ſhew you how God is our *Father* by Adoption, taking us *in familiam*, *injúſque familiæ*, into the family *and church of the firſt-born*, and giving us right and title to be of that family. We might lay open his Goodneſs in our Regeneration. For *of his own will he begat us with the word of truth.* I might ſet forth James 1. 18. his Goodneſs in the Opening of his hand, and feeding us with all things neceſſary both for this life and that which is to come, both to make us Men and Saints. This word *FATHER* is *proprium Evangelii*, moſt proper to the Goſpel. *A name which God did not reveal to Moſes*, ſaith Tertullian. And had not he commanded it, *thus to pray*, no man ſhould have been ſo bold as to have called him *Father.* Now as God hath moſt plainly declared in his Goſpel that he is our Father; ſo he hath moſt expreſly promiſed that he will make us his children, like unto him, immortal. *His grace*, ſaith St. 2 Tim. 1. 10. Paul, *is now made manifeſt by the appearing of Jeſus Chriſt, who hath aboliſht death, and brought life and immortality to light through the Goſpel.* But what? was not that brought to light before? No: the Heathen, who granted the Immortality of the Soul, denyed the Reſurrection of the Body. *De Caio Caium reduces?* He that will ſay that Caius ſhall riſe again, the ſame Caius he was, ſhall be thought by Philoſophers μωραίνειν, *to play the fool*, as it is in Athenagoras. Nor was this truth ſo well known to the Jews. Chryſoſtom in divers places tells us that the common ſort knew it not. And in his ſecond Epiſtle to Olympias, ſpeaking of Jobs Patience; doth thus exalt and amplifie it, ἦν δίκαιος ὢν, περὶ ἀναστάσεως οὐδὲν ὅπως ἤμβλυνε, *Job was a juſt man, and knew nothing of the reſurrection.* And Mercer, who was well ſeen in the Jews language, interprets thoſe words of Job, ch. 19. 25. *I know that my Redeemer liveth*, of his redemption from the dunghil and miſery. I will not be too peremptory to ſubſcribe: But I will ſay with Epiphanius, that God dealt like a true Father, and applyed himſelf to the ſeveral ages of his children, ſpeaking to them in a diverſe

dialect, more obſcurely under the Law, more expreſly under the Goſpel. *Omnis noſtra natura in Chriſti hypoſtaſi revixit*; Our nature as man united in Chriſts Perſon, and in him revived, and receiveth immortality. And we are told that as Chriſt is riſen, even ſo we alſo by the ſame power ſhall riſe again; and that as God hath been a Father to us in making us after his own image, ſo he will be a Father to us in reſtoring us. He is a Father of the world, a Father of our bodies, a Father of our ſouls; and he will be a Father of our aſhes: He will favor them, and love them, and recollect them, and bring us his children to immortality and eternal life. I ſaid this word *FATHER* is moſt proper to the Goſpel. Now I ſay more, *Vox hæc Evangelium eſt*, This word *FATHER* is the Goſpel. For in it all the riches of the Goſpel and the treaſures of Wiſdom lye hid. Doth Gods Countenance ſhine upon us? is he a Father? Doth he frown upon us? yet he is a Father. Doth his hand uphold us? he is a Father. Is it heavy upon us? he is a Father ſtill. He is a Father, when he reacheth out his hand to help us; and a Father, when he ſtretcheth it forth to ſtrike us. For even in his anger there is love, and his very blows are helps: his diſgraces are honors; his corrections, Sermons: and when he caſts us down, then he lifts us up. Howſoever he handles us, whilſt we are in his hands, we are in the hands of a Father. Upon theſe points we might make large diſcourſes. And as Cato ſaid, *De morte uſque ad mortem*, that he could ſpeak of Death even until Death, ſo might we ſpeak of this one word *FATHER* till that this *our Father* bring us into heaven. But we will ſay with Auſonius, *Non oblita hæc, ſed præterita*, We do not omit theſe becauſe we forgot them, but only paſs them by as unwilling to prolong our diſcourſe, and ſpeaks all. *In Chriſt are hidden all the treaſures of wiſdome and knowledge.* And he that ſays, *We are redeemed*, hath ſaid all. That which makes God a Father is his Providence: and his Providence is moſt eminent in the Redemption of mankind. But it is over all our actions, over all our wayes, ſweetly ordering and compoſing all things, ſo that neceſſary events fall out neceſſarily, and contingent contingently: and thoſe things which are carryed about *motu tumultuario*, with a tumultuary and uncertain motion, yet are regulated and governed *certâ lege*, by a kind of law. *When we behold the Heavens, even the work of Gods fingers*, we cannot but acknowledge *our Father which is in heaven.* When we conſider the World, we ſee βιβλίον μέγιστον καὶ ἰδιώταις καὶ σοφοῖς, ſaith Chryſoſtom, *a large book wherein both the wiſe and unlearned may read the Providence of God.* Every Creature is a leaf, every Action a Sermon, every Thought a character. *Wiſdome cryeth out in the ſtreets*, in every place, that God is a Father. Every thing is placed in its proper place; the leaſt Herb on the ground, the leaſt Gnat in the air, as fairly ſeated as the Stars in heaven: *Non pulchriùs Angelus in cælo quàm Diabolus in inferno*, the Devil in hell as an Angel in heaven. That which moſt amazeth us is Gods judicial Providence, which is that ſpecial branch that calls men to accounnt for their lives. This is *operoſa cognitio*, hard to find out. For as He comes ſometimes like an epidemical diſeaſe, and ſingles out one here, and another there, on whom he makes his anger fall, ſtriking the ſinner in his very ſin; ſo ſometimes he comes like unto a deluge and floud; *inceſtum addens integro*, without any reſpect or diſtinction carrying all before him, even good and bad. Sometimes we ſee the wicked flouriſh, and the righteous miſerable; ſometimes we ſee them both falling under the ſame calamity. And this makes ſome to think that God is either not a Father at all, or a Father of both. To root-up this ſeed of Atheiſm, we may ſay with the Father, *Malus interpres Divinæ providentiæ, humana infirmitas*; Humane infirmity is but a bad interpreter of Gods Providence. Nor can he

Col. 2. 3.

he find out Gods wayes who is ignorant of his own. Art hath no enemy but Ignorance. An unskilful man may think a well-filed army to be but a rout; method, disorder; and care neglect. Indeed were there no reason of Gods proceeding, yet cannot this prejudice or call in question the Providence and Goodness of our Father; Who maketh Poverty a blessing, and Riches a curse; *Qui ex malis fœcundat bona,* Who can raise up a plentiful harvest of good upon no better ground-plot then Evil it self; Who as he hath made the Heavens παρακάλυμμα τῆς θεότητος, *as a vail of his Divine Majesty,* so in all his operations and proceedings upon Man is still *Deus sub velo,* a God under a vail; hidden, but yet seen; in a dark character, but read; silent, and yet heard; not toucht, but felt; then saving his children when he is thought to destroy them. We are dull and slow of Understanding. When we have spent our selves in study and searching of natural things, yet with all this sweat, with all this oyl, we purchase not so much knowledge as to tell why the Grass which grows under our feet is rather green than purple; and can we then hope to dive into supernaturals, and find out those causes which God hath lockt-up in his secret treasures? It ought to be betwixt God and us as it was between St. Augustine and his Scholar; Who having opened many points unto him, tells him that, if he had given him no reason at all of such things as he had written, yet the authority and credit which he ought to have with him should so far prevail with him as to make him take them upon his word without any further question. It was a wise saying of Terentius in Tacitus to the Emperor, and it saved him both his life and goods; *Non est nostrum æstimare quem supra cætera, aut quibus de causis locaveris: tibi summum rerum judicium, nobis obsequii gloria relicta est;* It is not for subjects to examine whom thou hast raised, or for what causes: the judgment of things belongs unto Majesty, but duty and obedience commend a Liege-man. The same consideration must poise and ballance a Christian, that he totter not in the doubtful and uncertain circumvolution of things. It is sufficient for us that we know *God hath made* Wisd. 11. 20. *all things in number, weight and measure*; and whatsoever he saith or doth must be taken for true and just, although we can assign no reason nor probability why he doth it. The whole Book of Job doth drive at this very Doctrine. For when Job was on the dunghil full of sores and botches, his friends, instead of bringing comfort, put-up a question; and instead of helping him, ask the question, Why he should be thus handled as to stand in need of their help. His friends through ignorance of the Providence of God lay folly and iniquity to his charge. Job stoutly defends his innocencie, and is as far to seek as his friends why Gods hand should be so heavy on him. At last Θεὸς ἀπὸ μηχανῆς, God himself comes down from heaven, and puts an end to the question. He condemns both Job and his friends of ignorance and imbecility, and tells him that it was not for them to seek a cause, or call his judgments in question. For this were *to darken counsel by words without judgment. Canst thou,* saith God, *bind the sweet influences of the Pleides, or loose the bands of Orion? Canst thou send light-* Job 38. 2. *nings, that they may go, and say, Here we are?* If the Emperor will be higher than God, saith Tertullian, *cœlum debellet, captivum ducat, vectigalia imponat,* let him conquer heaven, lead it captive, and put a tribute upon it. If any man will trace out those wayes which are past finding out, let him also command God himself, and teach him to govern the world; if not, let him *lay his hand on his mouth, and proceed no further.* It concerns not us to know how Gods Providence worketh: It is enough that we know he is *our Father,* although he discover not his love by any outward token of distinction. When he heals his children, he is a Father; when he wounds them, he is a Father; and when he kills them, he is a Father. *Manet dissi-*

militudo paſſorum etiam in ſimilitudine paſſionum, ſaith St. Auguſtine; Where the penalties are alike, the patients are not. God ſees a difference, though the world do not diſtinguiſh them. The Gold and the Droſs lye both in one fire, yet the Artiſt puts the one into his treaſury, and flings the other on the dunghil. The Wheat and the Chaff are both under one Flayl, yet the one is for the granary, the other for the fire. It is the wiſdome and providence of our heavenly Father not to manifeſt his love by theſe outward tokens of diſtinction, nor, as Jacob, to give that ſon which he loves beſt a gayer coat then the reſt. It is his property, πόρον ἐν ἀπόροις, to find means when all mens inventions do fail, and to bring great things to effect by thoſe wayes which fleſh and bloud may think would hinder them; to bring light out of darkneſs, and good out of evil; to take his children out of that maſs of evil where they ſeemed to be wrapt up eternally. A day will come *quæ malè judicata rejudicabit*, wherein all crooked judgments ſhall have juſtice againſt them; when ſecret things ſhall be γυμνὰ καὶ πλεονασμένα, *as naked and open as an Ox, which is cut down the back*, when we ſhall plainly ſee, what we are bound to believe, That in this confuſion God can diſtinguiſh, That in miſery and affliction, and in death it ſelf, he is our Father. In moſt things the conſideration of a faral Neceſſity brought the very Heathen to this moderation, that they either did lay-down the opinion of evil, or elſe put-on a patience which was equal to it: but Chriſtians have a better help to remove Opinion, not Neceſſity, but the Will of their Father. What cup can be bitter which he drinks to us? What can be Evil which his Goodneſs conſecrates? What matter is it what labyrinths and windings we find in the courſe of our life, when God doth lead us? Do we ask whether he leads his children? He leads them unto himſelf. Do we ask by what wayes? Why ſhould we ask the queſtion? The traveller is not bound to one path, nor the mariner to one point. *Salebroſa eſt via, ſed vector Deus*; The way perhaps is rough and uneven, but God is our guide, and whereſoever we are, we are ſtill in the hand of *our Father.* I have dwelt too long upon this one word: But I could not but ſomewhat enlarge my diſcourſe upon the Providence of God, becauſe I ſee a ſecret kind of Atheiſm lurks in the world; that many men call God their *Father*, but prefer their low and ſordid cares before his Providence; as if he were a Father indeed, but ſuch a one as doth not provide for his children. The rich man thinks none miſerable but the poor; and the poor meets with his humor, and thinks none happy but the rich. Riches is become the God of this world, and hath ſo blinded mens eyes that they cannot look up unto *their Father which is in heaven.* I will give you a plain demonſtration, That for which any thing is eſteemed muſt needs be of an higher eſtimation it ſelf: Now experience will teach us, *Cœlum venale, Deúmque*, that men daily venture their ſouls, and God himſelf, for riches and plenty; that Virtue is not lookt upon in raggs, and that Vice is even adored in purple; that the one is placed *in a good place*, at the upper end of the table, when the other muſt ſtoop and *ſit down under the foot-ſtool.* I will not conclude with St. James, *Are you not partial in your ſelves?* but rather, That he who thus loveth riches may cry as loud as he will, but cannot call God his *Father.*

Ye have heard of the Goodneſs and Love of God, a Love infinite, as Himſelf. It is ἀϊδιος κύκλος, *a perpetual circle*, beginning, proceeding from and ending in himſelf. All which is wrapt up and comprehended in this one word *Father.* This is Gods peculiar title: and all other fathers in compariſon are not fathers. Hence Chriſt ſaith, *Call no man your father upon the earth: for one is your Father, which is in heaven.* Yet ſome there have been found who have made God not a Father, but a Tyrant, a mighty

mighty Nimrod, to deſtroy men for delight and pleaſure; *perinde atque injuriam facere id demum eſſet imperio uti*, as if to ſet-up his children for a mark, and to kill them with the ſame liberty a hunter doth a Deer; were to be a Father. What is become of Gods Goodneſs now? Or ſhall we call him *Father* whoſe hands do reek in the bloud of his own children? Or is it poſſible that his Goodneſs ſhould make them to deſtroy them? We ſhould call it cruelty in Man, whoſe Goodneſs is nothing, and can we imagine it in God, whoſe Goodneſs is infinite? *Doth a fountain ſend-forth at the ſame place ſweet water and bitter?* ſaith St. James. What can this argue but a diſſolution of that internal harmony which ſhould be in Nature? All men are made after Gods own image: Now to hate ſome, and love others, of his beſt creatures, would infer as great a diſtraction in the Indiviſible Divine Eſſence, as to have *a Fig-tree bear olive berries, or a Vine figs*, and imputes a main contradiction to his infinite Goodneſs. All things were made out of meer love: and to love the work of his hands is more eſſential to God, then for Fire to burn. And Gods Love being infinite extends to all; for even All are leſs then Infinite. God cannot hate any man till he hate him; nor indeed can any man hate God till he hate himſelf. God is a Fountain of Love; he cannot hate us: and he is a Sea of Goodneſs; we cannot hate him. *Tam Pater nemo, tam pius nemo*; No ſuch Father, none ſo loving, none ſo good. He that calls him *Father* hath anſwered all arguments that can call his Goodneſs into queſtion. But yet there is a deviſe found out, and we are taught to believe, that God is a Father though he damn us; that the reprobate muſt think he hath done them a kind of favor in condemning them; that they are greatly indebted to him, and bound very much to thank him; for appointing them to death, and for caſting them into hell-fire for ever with the Devil and his Angels. *Imò neque reprobi*, ſaith one, *habent cur de Deo conquerantur, ſed potiùs cur ei gratias agant*; The Reprobate have no cauſe to complain, but rather heartily to give God thanks. A bloudy poſition; and which theſe men would not run away with ſuch eaſe, but that they have made a ſhift to perſwade themſelves that they are none of the number of thoſe on whom God hath paſt ſuch a ſentence: For ſhould God reveal it to them that he had paſt ſuch a decree upon them to damn them to hell, and withal that he did it to manifeſt his power and glory, I much doubt whether they would for their own particular in judgment and reſolution be well-pleaſed, or be ſo grateful as to thank him, or ſo ſubmiſſive as to call him *Father*. *Melius eſt matulam eſſe quàm ſimplex lutum*; It is better to be a veſſel of diſhonor than bare clay; It is *better to be miſerable eternally than not to be*; are thoughts which they only can entertain who are too ſecure of their honorable eſtate here and of their eternal happineſs hereafter. Our Saviour, who knew better than theſe men, ſpake it of ſuch a one ἁπλούστως, *ſimply, and without ſuch qualification by diſtinction*, that *it had been good for that man that he had never been born*. I will not build a controverſie upon ſuch a word of Love as *FATHER*, but rather admire and adore Gods Love, which he hath pledged and pawned *bonis ſuis & malis ſuis*, not only doing us good, but ſuffering evil for us, buying us with his bloud, his labor, his death; not that we were of any worth, but that we might be ſo, even worthy of the Goſpel of Chriſt, worthy of immortality and eternal life. James 3. 11.

We proceed now from the contemplation of Gods Goodneſs and Providence to that which we propoſed in the next place, the Liberal diffuſion of it on all his children, by which we are enjoyned to call him *ours*. God is Chriſts Father *peculiariter*, ſaith St. Ambroſe, and there is no *Pater noſter* for him; but Ours *communiter*, by a full communion of himſelf unto all: and therefore we are taught to pray, *Our Father*. For by the ſame Goodneſs

Goodneſs by which he hath united us unto himſelf, by the ſame hath he linkt us together amongſt our ſelves δεσμοῖς πνευματικοῖς, ſaith Nazianzene, *with ſpiritual ligaments.* From the ſame fountain iſſue our Union with Chriſt and our Communion with one another. Therefore if we diligently obſerve Chriſts inſtitution, as we are bound, then as often as we pray ſo often muſt we exerciſe this act of Charity towards our brethren, and that *in gradu ſupremo*, in the higheſt and greateſt extent, as far as concerns their good. And we muſt do it often, becauſe every good man, every diſciple of Chriſt, muſt make it his delight, and practiſe to ſpeak to the Father in the language of his Son. Μέχει τίνος ὁ Ἐμὸς καὶ ὁ Σός; ſaith Nazianzene; *How long do we hear of Mine and Thine in the Church?* It is not, *Paul is mine*, and, *Goſpel is mine*, and, *Chriſt is mine*; but, *Paul is ours*, and, *The Goſpel is ours*, and, *Chriſt is ours*, *and Chriſt Gods.* Where there is Charity, there *MEUM* and *TUUM* are *verba frigida*, but icy words, which melt at
Rom. 12. 5. the very heat of that celeſtial fire. If the Church be a *Body*, then muſt every member ſupply. The Foot muſt walk for the Eye and for the Ear, and the Eye muſt ſee and the Ear hear for the Foot, ſaith Chryſoſtom. If a Houſe, then muſt every part, every beam and rafter, help to upho'd the building. If ſhe be the Spouſe of Chriſt, then is ſhe *the mother of us all.* The Philoſopher, building up his Commonwealth, tells us, *Civis non eſt ſuus, ſed civitatis.* Sure I am, *Chriſtianus non eſt ſuus, ſed eccleſiæ.* As a Citizen is not a Citizen for himſelf, but for the whole Commonwealth, ſo each action of a Chriſtian in reſpect of its diffuſive operation ſhould be as catholick as the Church. Without this friendly communication the Chriſtian world would be as Caligula ſpake of Seneca, *commiſſiones meræ, & arena ſine calce*, ſtones heapt together without morter, or as pieces of boards without any thing to tye and knit them together. But Chriſt there teacheth us to call God *our Father*; and by Gods Providence and fatherly Goodneſs we are incorporated as it were and kneaded together, that by ſoftneſs of diſpoſition, by friendly communication, by mutual praying, we may transfuſe our ſelves one into another, and receive from others into our ſelves. And in this we place the Communion of Saints. Secondly, in the participation of thoſe Priviledges and Charters which Chriſt hath granted and the Spirit ſealed, calling us to the ſame faith, baptizing us in the ſame laver, leading us by the ſame rule, filling us with the ſame grace, ſealing to us the ſame pardon, upholding us with the ſame hope. Laſtly, in thoſe Offices and Duties which Chriſt hath made common, which God requires of his Church. *Ubi communis metus, gaudium, labor*; Where my Fear watcheth not only for my ſelf, but ſtands centinel for others; my Sorrow drops not down for my own ſins alone, but for the ſins of my brethren; my Joy is full with others joy, and my Devotion is importunate and reſtleſs for the whole Church. I cry aloud for my brother, and his prayers are the echo of my cry. We are all joyned together in this word *NOSTER*, when we call God *Our Father.* Nazianzene recording the Martyrdome of Cyprian, not the Biſhop but Deacon of Antioch, crys out as in an ecſtaſie, Συνέπεμψε τῇ μαρτυρείᾳ, *I am with him in the martyrdome*; *I triumph in his bloud, which was ſhed for Chriſt*; *I am carried to heaven in the ſame fiery chariot.* Ἄλλων μὲν οἱ ἀθλοὶ, καὶ τὸ κρατεῖν, *Let others fight and overcome*, ἐμοὶ δὲ οἱ στέφανοι, *I am one of the ſame body, of the ſame family, of the ſame Church; and the victory and crown is mine.* This is it which Tertullian may perhaps mean when he ſaith, *Non præteritur eccleſia*, In our prayers we do not paſs-by the Church of Chriſt. Nay, every man; when he prays, when he ſays his *Pater noſter*, is, as it is ſaid of general Counſels, a kind of repreſentative Church: for he prays *in perſonâ eccleſiæ*, in the perſon of the whole Church: Nor can one pray for himſelf but he muſt pray for

for others alſo. Though the Church be ſcattered in its members throughout all the parts of the world, yet as our eyes meet every day in looking upon the ſame Sun; and every night upon the ſame Moon and Stars; ſo our hearts meet in the ſame God, even in *our Father*, and our prayers are ſent up for the Church, and the Church for every man. If I ſhut my brother out of my prayers, I do as bad as excommunicate him, nay worſe: For this private excommunication is more terrible then the Church hath any. For though ſhe ſhut-out the notorious ſinner from the Church, yet ſhe leaves him a room in her devotions, and poureth forth prayers for the moſt deſpicable member ſhe hath, even for that member which ſhe hath cut off. When the ſinner contemns admonition, ſhe ſtrikes him *virga paſtorali*, with her Paſtoral rod, rather to direct than deſtroy him: But to deny our prayers to our brother, is to ſtrike him *virgâ ferreâ*, with a rod of iron, and as much as in us lyes to break him to pieces. How were it to be wiſht that we rightly underſtood this one article of our Faith, *The Communion of Saints*, or but the very firſt words of our *Pater noſter!* But it fares with us in our devotion as it did with Euphrainor the Painter in his art, who when he had ſpent his beſt skill on Neptune, came ſhort and failed in the drawing of Jupiter. Our Love is ſo chain'd to our ſelves that ſhe cannot reach forth a hand to others. She is active and vocal at home, but hath the cramp and cannot breathe for the welfare of our brethren, *impetu cogitationis in nobis ipſis conſumpto*, having conſumed and ſpent her ſelf at home. To ſpeak truth; our Creed hath devoured our *Pater noſter*, and Faith hath ſhut Charity out of doors. As we believe for our ſelves, ſo we pray for our ſelves. It is my Chriſt, and My virtue, and My kingdom, My riches, and My eloquent man, and My preacher, and My Father too. *Our Father* is a word of compaſs and latitude, and cannot find room in our narrow breaſts. But we little remember that if it be not Ours, it cannot be Mine. For by appropriating the graces of God we loſe all right and title to them. *Wo be to him who is alone*, ſaith the Wiſe-man, *for when he falls, he cannot help himſelf*, and hath neither God nor Man to help him. Eccl. 4. 10. We may ſay perhaps, that we know well enough that God is *our Father*, and we would not meet in publick but to pray for the whole world. Indeed there is nothing ſooner ſaid: we may do it in a *Pater-noſter*-while. But tell me, Canſt thou pray for him whom thy Malice hath ſet up as a mark? Canſt thou include his name in thy prayers, which thou makeſt thy daily bread at thy table, and whoſe diſgrace thou feedeſt on more than thy meat? *Can prayers and curſes* and reviling *proceed out of the ſame mouth*; St. James asks the queſtion, and doth not anſwer it, only concludes, *My brethren, theſe things ought not to be. Ought not ſo to be?* Nay, cannot ſo be. For he that prays without Charity doth but intreat God to deny him, yea, doth force him to puniſh him. Our union to the Father is ſhewn by our communion with one another: And when I ſee this backwardneſs in communion, I muſt needs doubt of the union, which requires not only a ὁμόνοιαν, that we be of the ſame mind with Chriſt; but ἕνοιαν alſo, that we have the ſame will. They who are in charity imitate Chriſt, and bare one anothers burdens as feelingly as their own. A great priviledge it is to be τέκνον τῆς ἐκκλησίας, *a child of the Church*, as Juſtine Martyr ſpeaks; to have the Church for our Mother, and God for *our Father*; a great prerogative, if we were willing to conceive it, to be of the Communion of Saints. But I know not how on one ſide it is ſcarce thought upon, and on the other made advantage of for politick ends. Some ſhrink it up into too narrow a room: and others wire-draw it, to make it pliable to fit well to their Ambition and Pride. So that as the Orator ſpake of the word *Tyrannus*, and the like, *Malis moribus honeſta nomina perdidimus*, ſo may we of *the Church*, and *Catholick*, and James 3. 10.

and *communion of Saints*; *We have ſpoiled good words with our bad manners*, and rob them of their proper ſignification, to make them lackey it to our private humors. What the Church is, and what the Communion of Saints, is open to every eye, even of the dulleſt underſtanding. But inſtead of practiſing what we know, we love *ætatem in tyllubis ferere*, to ſpend our time in nothing but words, to caſt a miſt where there is light, and to make that obſcure which is plain and eaſie of it ſelf. That hath befallen Divinity which the Stoick complained of in Philoſophy, *Fuit aliquando ſimplicior inter minora peccantes*; Divinity was not ſo perplext and ſullen a thing till Ambition and Faction made her ſo. The very Hereticks and Schiſmaticks ſaith St. Auguſtine, *Catholicam nihil aliud quàm Catholicam vocant*; When they ſpeak with Pagans, they call *the Catholick Church* that Society of men which are divided from all the world beſides by the profeſſion of Chriſt. This very word *Our Father* is enough to expreſs it. But by contentious ſpirits it hath been made a matter of buſineſs, and the buſineſs of the Will. And in theſe times, if we will follow private humors in thoſe Meanders and Labyrinths which they make, we may ſooner go to heaven then find the Church; Which, like the Cameleon, is drawn and ſhaped out by every phanſie like unto it ſelf. Sometimes it is a Body, but *nec caput, nec pedes*, it muſt have neither head nor feet. Sometimes it is a Spirit rather than a Body, ſo inviſible we cannot ſee it. Sometimes it is viſible alone, and ſometimes inviſible. And ſo we may *eccleſiam in eccleſia quærere*, ſeek for the Church even in the Church it ſelf. Who knows not what the Church is? The ſubject is plain and eaſie. But where men walk ſeveral wayes, the diſcourſe muſt need be rugged and uneven. They who would bring in an Anarchy, and make all the members equal, are droven to this ſhift alſo, to keep the Church out of ſight: And they who would raiſe a Monarchy, are forced to ſet it upon a hill. So that in talking ſo much of that company of children which make the Church, we have almoſt loſt the Father, nay, the *Pater Noſter*, and can but hardly conſent that God ſhould be a Father to us both. For to ſay ſo is an error and miſtake of charity. No: how can God be *our Father*, when the Church is not our Mother? How can Schiſmaticks and Rebels againſt the Church have their fellowſhip and communion with the Saints? How can he be a Chriſtian who is not a Catholick?

Μήτηρ κώκλωπας ἔφη ὅτ' παιδὶ χαλιεῖν,

ſaith the Poet; *Mothers were wont to call up Hobgoblings and Cyclops to ſtill and ſilence their children.* And what is all this but powder without ſhot. What are theſe terms of *Church* and *Catholick*, and *Communion*, as the Church of Rome urgeth them, but words and noyſe? We can ſay *Our Father* for all this, and joyn with them in prayer too if they will pray as Chriſt taught. We communicate with them whether they will or no as far as they communicate in the truth. But if the Church of Rome tender us errors for truth, if ſhe obtrude upon us a multitude of things for fundamentals which are only the inventions of men and no way concern our Faith, here *non fugamur, ſed fugimus*; we did not ſtay till ſhe thruſt us out, but we were bound to ſeparate our ſelves from partaking of thoſe groſs impieties, which proceeded from the Father of lyes, and not from *our Father which is in heaven.* That ſhe ſent thunder after us, and drove us out by excommunication when we were gone, may argue want of charity in her, but makes no impreſſion of hurt upon us. For what prejudice can come unto us by her excommunicating us, whoſe duty it was to make haſte and leave her, unleſs you will ſay that that ſouldier did a doughty deed who cut off the legg of a man who

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was dead before. I am ſure we are the children of God by the ſurer ſide: for we lay claim by the Father, when they ſo much talk of their Mother the Church that they have forgotten their Father, who alone *begets us with the word of truth.* *Quot paleſtræ opinionum? quot propagines quæſtionum?* Hence what a wreſtling in opinions hath there been? what propagations and ſucceſſion of quæſtions? *Where our Church was when we ſeparated?* We need anſwer but this, *That it was there where it was:* For they who have God to their Father may be ſure they have the Church to their Mother: Nor can any who find the truth and embrace it, miſs of the Church. This is one deviſe ready at hand to fright and amaze thoſe who have not maturity of underſtanding to take heed of their deceit. The other is like unto it, and almoſt the ſame, the Communion of Saints, which is here implyed in theſe firſt words of our *Pater Noſter.* In both which *vacua cauſarum implent ineptiis*; When their cauſe is ſo hollow and empty that it ſounds and betrayes it ſelf at the very firſt touch, they fill it up with chaff. They make it fuel for Purgatory; They draw it to the Invocation of Saints; They make it as a Patent for their ſale of Pardons; They give it ſtrength to carry up our Prayers to the Saints, and to conveigh their Merits to us on earth; They temper it to that heat to draw up the bloud of Martyrs and the Works of Supererogating Chriſtians into the treaſury of the Church, and then ſhower them down in Pardons and Indulgences. So that he that reads them, and weighs their proofs, would wonder that men of great name for learning ſhould publiſh ſuch traſh, and make it ſaleable; and more, that any man ſhould be ſo ſimple as to buy at their market. *It is,* ſay they, *the general property of the Church that one member muſt be helped by another; Therefore one member may ſuffer puniſhment for another.* Again; *One man may bear anothers burden; Therefore he may bear his brothers ſin.* It were even as good an argument to ſay, *He is my Brother; Therefore he is my Mediatour.*

Nobis non licet eſſe tam diſertis.

We Schiſmaticks dare not pretend to ſuch ſubtilty and wit. We are taught to diſtinguiſh between the duties of Charity and the office of Mediation. The unction we have from the Head alone; but the Members may anoint one another with that oyl of Charity. Though I cannot ſuffer for my brother, yet I may bear for him, even bear his burden. Though I cannot merit for him, I may work for him. Though I cannot ſatisfie for him, I may pray for him. Though there be no profit in my duſt, yet there may be in my memory, in the memory of my converſation, my counſel, my example. In this duty high and low, rich and poor, learned and ignorant, all are equal. All have one Father, who hears the low as well as the high, the poor as well as the rich, and the ideot as well as the great clerk. *Nihil iniquius fide, ſi tantùm in eruditos caderet*; Faith and Religion were the unjuſteſt things in the world, if no place were a fit habitation for them but the breaſt of a Rabbi or a Potentate. No; God is *our Father*; and every man claims an equal title to him. *Licet parva rati portum ſubire*; In the ſmalleſt bark and weakeſt veſſel we may ſail to the haven where we would be: And we have winds from every point, the prayers of the whole Church, to drive us.

We have already ſhewed you what may raiſe our hope and confidence when we pray, even the name of *Father.* For what will not a father give to his children? But we muſt now preſent God in his Majeſty, to ſtrike us with fear: that ſo our Fear may temper our Hope, that it be not too ſaucy and familiar; and our Hope may warm and comfort our Fear, that it be not

too chil and cold, and end in Deſpair. I dare ſpeak to God, becauſe he is *our Father*; but I ſpeak in tremb ing, becauſe of his Majeſty, becauſe *he is in heaven.* And theſe two make a glorious mixture. There be many things which in themſelves may be hurtful; yet being tempered and mixt together are very cordial and wholeſome. Fear and Hope, which in their exceſs are as deleterial as poyſon, being compounded and ming ed may be an antidote. Fear bridles my Hope, that I do not preſume; and Hope upholds my Fear, that I do not deſpair. Fear qualifies my Hope, and Hope my Fear. Hope encourageth us to ſpeak, Fear compoſeth our language. Hope runs to God as a *Father*; Fear moderateth her pace, becauſe *he is in heaven.* We are too ready to call him *Father*, to frame unto our ſelves a facile and eaſie God, a God that will welcome us upon any terms: but we muſt remember alſo that *he is in heaven*, a God of ſtate and magnificence, *qui ſolet difficilem habere januam*, whoſe gates open not ſtreight at the ſound of *Pater noſter*, *Deum non eſſe perfunctoriè ſalutandum*, as Pythagoras ſpeaks, that God will not be ſpoken to in the by and paſſage, but requires that our addreſſes unto him be accurate with fear and reverence. Hope and Fear, Love and Reverence, Boldneſs and Amazement, Confuſion and Confidence, theſe are the wings on which our Devotion is carried and towres up a loft, till it reſt in the boſome of *our Father which is in heaven.*

And now let us *lift-up our eyes to the hills from whence cometh our ſalvation*, even to the throne of God and ſeat of his Majeſty; but not to make too curious a ſearch how God is in heaven, but with reverence rather to ſtand at diſtance, and put-on humility equal to our adminiſtration; not to come near and *touch this mount*, for fear we be *ſtruck through with a dart. Nunquam verecundiores eſſe debemus quam cùm de Diis agitur*, ſaith Ariſtotle in Seneca; *Modeſty never better becomes us then when we ſpeak of God.* We enter Temples with a compoſed countenance; *vultum ſubmittimus, togam adducimus*, we caſt down our looks, we gather our garments together, and every geſture is an argument of our reverence. Where the object is ſo glorious, our eyes muſt needs daz'e. Gods Eſſence and Perfection *is higher then heaven; what canſt thou do deeper than hell; what canſt thou know; The meaſure thereof is longer than the earth, and broader than the Sea:* What line wilt thou uſe? *De Deo vel verum dicere, periculum*; We dangerouſly miſtake our ſe'ves even when we ſpeak the truth of God. That God is, that he is infinite and incomprehenſible, καὶ ὄψις διάνοιαν, καὶ ἡ φυσικὴ νόμος, *even our Eye will teach us, and the very law of Nature manifeſt:* But how he is in heaven, he is on the earth, how every-where, no mortal Eye can diſcern, no Reaſon demonſtrate. If we could perchance utter it, yet *we could not underſtand it*, ſaith Nazianzene, *Crat.* 34. if we had been raviſht with St. Paul into the Third heaven, yet we could not utter it. Indeed it is moſt true what Tertullian urgeth againſt Hermogenes, *Alium Deum facit, quem aliter cognoſcit*; He maketh another God who conceives of him otherwiſe then as he is: But no river can riſe higher than its ſpring and fountain; nor can we raiſe our knowledge above that light which is afforded us. God is infinite; and the moſt certain kdowledge we have is, that he is infinite. The light which we have is but lightning, which is ſudden and not permanent; enough to draw us after him, becauſe we conceive ſomething of him; and enough to ſtrike us with admiration, becauſe we conceive ſo little. It fares with us in the purſuit of theſe profound myſteries as with thoſe who labor in rich mines: When we digg too deep, we meet with poyſonous damps and foggs inſtead of treaſure; when we labor above, we find leſs metal, but more ſafety. Dangerous it is for a weak brain to wade too far into the doings of the Moſt high: We are moſt ſafely

Job 11. 8, 9.

eloquent

eloquent concerning his ſecrets when we are ſilent. *How great God is, what is his meaſure and eſſence*, and *How it is in any place, or every place*, τὰ τοιαῦτα ὄπτικὸν θέαμα μόνῳ τῷ ἐφωτῶντι, ſaith Baſile; as it is not ſafe to ask, ſo it is impoſſible to anſwer: σιωπὴ δὲ ἀπεία τῶν τοιούτων ἐστίν. *My ſheep hear my voice*, ſaith Chriſt: Ἀκούει, εἶπεν· ὁ συζητεῖ, *THEY HEAR, ſaith he, not, DISPUTE.* Yet how have men attempted to fly without wings, and wade in thoſe depths which are unfordable! to diſpute of Gods Eſſenſe his Immenſity, his Ubiquity; of the Nature of Angels, of their Motion, of their Locality; nay, *de loquutione Angelorum*, of their Language, and how that they communicate their minds one to another. When we ask them how the Body of Chriſt is ſeated in the Euchariſt, they will tell us that it is there as the Spirits and glorified Bodies are in the place which they poſſeſs. *Tertius è cælo cecidit Cato.* Have theſe men lately deſcended, like a ſecond Paul, out of the third heaven, and from thence made this diſcovery? By what means could they attain to this knowledge. What light have they in Scripture to direct them to the knowledge of the manner of location and ſite which Spirits and glorified Bodies have? St Paul hath long ſince paſt his cenſure upon them; *They thruſt themſelves into things they have not ſeen*, and upon a falſe ſhew of knowledge abuſe eaſie hearers; and of things they know not adventure to ſpeak they care not what. The Philoſopher will tell us that men who neglect their private affairs, are commonly overbuſie in the examining of publick proceedings. They will teach Kings how to rule, and Judges how to determine, and are well skilled in every mans duty but their own. The ſame befalls us in our purſuit of divine knowledge: Did every man walk according to that meaſure of knowledge he hath, we ſhould not be ſo buſily to find out more light to walk by. Did we *adde to our faith virtue*, and *to our knowledge temperance*, we ſhould not multiply queſtions ſo faſt, which vaniſh into nothing, and when they make moſt noyſe do nothing but ſound, *quæ animum non faciunt, quia non habent*, which can give us no light and ſpirit, becauſe they have it not. Did we enter that *effectual door* which lyeth open unto us, our Curioſity would not venture ſo often at the needleſs eye. A ſtrange thing it is that men ſhould be ſo bold to attempt that which before they attempt they know impoſſible. We will ſtruggle no longer with theſe practiſes. The Stoick ſaid well, *Non debet excuſationes vitio philoſophia ſuggerere*; It is never worſe with Philoſophy then when ſhe is made to ſuggeſt excuſes for Sin. And it hath been alwayes the bane of Divinity to make Reverence and Reſpect a pretenſe for Blaſphemy. Thoſe Arians did leſs hurt, ſaith St. Ambroſe, who denyed the Divinity of the Son, becauſe they would not believe it, than thoſe who in civility denyed it, becauſe they would not make him ſubject to concupiſcence, as Man. For theſe men *colendo Deum violant*, violate the honor of God which they pretend they tender, and never wrong him more than with reverence and a complement. Impoſſible it is that God ſhould withdraw his preſence from any thing, becauſe the very ſubſtance of God is infinite. He *filleth heaven and earth*, and yet he takes up no room in either. His Subſtance is immaterial, pure, and ſo incomprehenſible in this world, that although no part of us be ever abſent from him, who is preſent to every particular thing, yet his preſence we diſcern no further than only that he is preſent: which partly by reaſon, but moſt perfectly by faith, we know to be moſt certain. He is παμφανὴς, *open to our ſight*, that we may ſee him, and yet πεπλευρῶται, *lyeth hid* in darkneſs as in a Pavilion, that we may believe more than we ſee. He doth not fill the world as Water, or Ayr, or the very Light; that he ſhould fill the leſſer part of the world with the leſſer part of himſelf, and the greater part with a greater proportion. *Novit ubique totus eſſe, & nullo contineri loco*: He is

every where, yet included in no place. *He comes to us, but not recedes from where he is; nor when he with-draws, doth he forſake the place to which he came*, ſaith St. Auguſtine. *Deus eſt intra omnia, non tamen incluſus; extrà omnia, ſed non excluſus; infra omnia, ſed non depreſſus; ſupra omnia, ſed non elevatus*: God is within all things, yet not ſhut-up; he is without all things, yet not excluded; he is above all things, yet not exalted; and he is below all things, yet not depreſſed. From the Infinity of his Subſtance, follows neceſſarily the Immenſity; *I fill heaven and earth*, ſaith God. St. Auguſtine in his Confeſſions conſidered the World as a Sponge which the infinite ſea of Gods Eſſence did compaſs and fill. Triſmegiſtus conceived that God was a Sphere or Circle *cujus centrum eſt ubique circumferentia nuſquam*, whoſe Center is every where, and Circumference no where: which doth moſt fitly expreſs it. For there is not the leaſt particle of this ſphærical world but it is ſupported by the unity of Gods Eſſence, as by an internal Center; and yet neither the circumference of this world, nor any circumference which we can conceive, can circumſcribe his eſſential Preſence, ſo as we may ſay, Thus far it reacheth, and no further. And this is it which the Schools do mean when they ſay, that as Gods Eſſence ſuſteins and upholds all things, ſo it doth alſo contein and compaſs all things which either are or may be, not corporally, but ſpiritually, as Eternity doth all times. There is no part of the Heaven, there is no part of the Earth, in which God is not according to his Eſſence, and out of which he is not according to his eſſence; *in qua non eſt totus, & extra quam non eſt totus*, as they ſpeak. *Cùm dicitur totus eſſe in mundo denotatur non aggregatio partium, ſed privatio diminutionis*, ſaith Pariſientis; When God is ſaid to be all in every place, we underſtand not any aggregation of parts, but privation of diminution; ſo that his Eſſence without any diminution or diviſion is in every place: The Angels are not circumſcribed, yet being finite treaſures, they are ſaid to be *in uno loco, quod non ſint in alio*, ſaith Aquinas; no otherwiſe in one place, but in that they are not in another, and cannot be every where. *Homo, cum alicubi eſt, tum alibi non erit*, ſaith Hilary, *lib.* 8. *De Trin.* When a man is in this place, he cannot be in that. *Infirma ad id natura ejus ut ubique ſit, qui inſiſtens alicubi ſit*; For his nature is uncapable of being every where who is conteined any where. *Deus autem immenſæ virtutis vivens poteſtas, quæ nuſquam non adſit, nec deſit uſquam*; But God, who is a living Power of immenſe virtue, is ſo preſent to every place that he is abſent from no place. Who inſinuates himſelf by thoſe things which he hath made, *ut ubi ſua inſint, ipſe eſſe intelligatur*, that where the works of his hands are he may be underſtood to be there alſo. Therefore as he hath ὑπερέκεινα ἀπειρίαν, *an Infinity exceeding all eſſence*, ſo he hath alſo ἀπαντα χῶ παρῶσαν χ ἰδιαμῶ, *an Eſſence preſent every where, and yet in no place.* As he is eternal, ſo he is omni-preſent. As Seneca ſaith excellently, *Nulla immortalitas cum exceptione eſt, nec quicquam noxium æterno*, Immortality is not with exception, nor can any thing deſtroy that which is eternal; ſo may we, *Nulla infinitas cum exceptione*, No Infinity admits of exception. For that which is infinite muſt needs be immenſe; nor is it ſo in one place that any other place is excepted: but it is ſo within all things that it conteins them; and ſo without, that it concludeth and compaſſeth them; ἐν τοῖς πᾶσι, χ ἔξω τῶν ὅλων, as Athanaſius ſpeaks, *within all things, yet not included in any thing.* God then *is in heaven*; but not ſo that his Majeſty is confined to that place. For *the heaven, even the heaven of heavens, cannot contain him.* The ſubject is of a high nature, and the way rough and rugged; but we have paced it over with what ſmoothneſs and plainneſs we could. You may perhaps beſpeak me, as Alexander did his Maſter Ariſtotle, *Doce nos facilia*, teach us thoſe things which are eaſie.

Jer. 23. 24

1 Kings 8. 27.

eaſie. *Multa inutilia & inefficacia ſola ſubtilitas facit*, The ſubtilty of the matter and the obſcurity of the delivery make many things want their efficacy: It is ſo in Divinity as well as Philoſophy. I confeſs it: But yet our diſcourſe cannot be plainer than the ſubject will permit. And I am ſure no auditory ſhould be unfit for ſuch a leſſon, becauſe I know this leſſon is not unfit for any auditory. Ariſtotle was wont to divide his lectures into Acroamatical and Exoterical; Some of them conteined choice matter, which he privately read to a ſelect auditory; others of them but ordinary ſtuff, and were promiſcuouſly expoſed to the hearing of all that would come. But it is not ſo in our Chriſtian Philoſophy: We read no Acroamatical lectures, but open all truths as far as it hath pleaſed the King of heaven to reveal them: Nor muſt any man take them as things out of his ſphere, and above his reach. Beſides, it is our duty to take from you all groſs and carnal conceits of God. And we have juſt cauſe to fear that ſome are little better perſwaded of God than the ancient Anthropomorphites, who thought that God hath hands and feet, and is in outward ſhape proportioned unto us. If you yet doubt of the uſe of this, the Prophet David ſhall moſt pathetically apply it for me; *Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence? If I aſcend up into heaven: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the utmoſt parts of the ſea, even there ſhall thy hand lead me, and thy right hand ſhall hold me.* Pſal. 139. 7. Now nothing can be of greater force to reſtrain us from ſin then a ſtrong perſwaſion and aſſurance that whatſoever we do or think lyeth open to the view and ſurvey of ſome Eye that is over us. Secrecy is much deſired amongſt men: and there is no ſuch fomenter of evil actions as it is: For what no man knows is accounted as not done. But *magna neceſſitas indicta probitatis*, ſaith Boetius; There is a kind of neceſſity of doing well laid upon us when we know that God is a witneſs and obſerver of our actions. What rocks canſt thou call to cover thee? what hills to hide thee from his eyes? What night can veil thee? *Propè eſt à te Deus, tecum eſt, intus eſt*, ſaith Seneca; God is near thee, is with thee, is within thee: *Cui obſcura lucent, muta reſpondent, ſilentium confitetur*, ſaith Leo; To him Darkneſs is as light as the Day, the Dumb ſpeak, and Silence ſhriveth it ſelf. Think not becauſe God *is in heaven*, he cannot ſee thee at ſuch a diſtance: For *he fills both the heaven and the earth*: πανθ' ὁρᾷ, καὶ πανθ' ἁπτεται, *He beholds all things, and heareth all things*, ὑψιλὸς διακὸς, as Baſil calls him. *From heaven he beholds the children of men, and conſidereth all their wayes.* Pſal. 33. 13, 14, 15. To him thy Complement is a lye, thy Diſſimulation open, thy Hypocriſie unmaskt, thy Thoughts as vocal as thy Words, thy Whiſper as loud as Thunder, and thy Secreſie as open as the Day. *All things are written* ἐν βίβλῳ Διὸς μεγάλῳ. *in Gods Book.* Nay, he keeps a Book in the very cloſet of thy ſoul, *the only Book of all thy Library*, ſaith Bernard, *which goes along with thee into the world to come.* He ſees the Title of the Book, *SINS*; and the Dedication of it, *To the Prince of Sin*; The ſeveral Chapters, ſo many ſeveral Sins; and every Letter, a character of Sin. *Quid prodeſt incluſam habere conſcientiam? patemus Deo*, ſaith Lactantius; Why do we ſhut-up this Book? God can read it when it is ſhut-up. Why do we bribe our Conſcience to be quiet? God underſtands her language when ſhe faulters. Why do we lay theſe pillows to reſt on? We are awake to God when we are faſt aſleep. The very ſtrumpets of Rome, who were wont to dance naked upon the ſtage to make the people ſport, yet would not do it whilſt Cato was preſent. Behold, not Cato, but God himſelf is in preſence, *qui omnia novit, omnia notat*, who knows all things, and marks and obſerves all things; Which are the two acts of his Providence. We have ſtill over us ἐπισκοπῆν ὀφθαλμὸν, as Baſil ſpeaks, *a ſuper-intending Eye*,

Eye, which *tryeth the ſons of men*, and *pondereth all their thoughts*. Therefore the Father ſaid well, *Ubi eſt Dei memoria, ibi peccatorum oblivium & malorum interitus*; the very memory of God is an antidote againſt ſin: For the moſt ſecret Sin we commit is as open to him as that which is committed before the Sun and the People. We read in Velleius Paterculus of Livius Druſus a great Gentleman of Rome, who being about to build him an houſe, his work-man told him that he could ſo cunningly contrive the windows, the lights, the doors of it, that no man ſhould be able to look in and ſee what he was a doing. But Druſus anſwered him, *If you deſire to give me content, then ſo contrive the lights of my houſe that all may look in and ſee what I do.* St. Hilary doth make the application for me; *In omnibus vitæ noſtræ operibus circumſpecti & ad Deum patentes eſſe debemus:* This is the right fabrick of a Chriſtian mans ſoul, which, being innocent, ſtill opens and unfolds it ſelf unto God, and is ſo much the better contrived by how much the more liberally it admits of light, *ut liberis & per innocentiam patulis cordibus Deus dignetur lumen ſuum infundere*, that innocencie having broken down all the ſtrong holds and fenſes of Sin, and laid open the *gates* of the Heart, *the King of glory* may *enter in*, and fill it with the light of his countenance. Oh what a preſervative againſt Sin is it to think that all that we do we do *in Divinitatis ſinu*, as the Father ſpeaks, in the boſome of the Divinity! When I faſt, and when I ſurfet; when I bleſs, and when I curſe; when I praiſe God, and when I blaſpheme him, I am ſtill even in his very boſome. When we behave our ſelves as in the boſome of our Father, God handles us then as a Father, as if we were in his boſome; He gives us an *EUGE*, *Well done, good children:* But when our behaviour is as if we were in a Wilderneſs, or Grot, or Cave, or Theater, rather then in the boſome of God, *majori contumeliâ ejus intra quem hæc agimus peccamus*, we are moſt contumelious to him in whoſe boſome we are.

We have ſeen now ſome light in this cloud, and have gained this obſervation, That Gods all-ſeeing Eye will find us out when our curtains are drawn; That what we dare not let others behold, he looks upon; That what we dare not behold our ſelves, he ſees *ad nudum*, as the Schools ſpeak, naked as it is. You will ask now, Is not God in every place? and if he be in the earth, in hell, beyond the ſeas, why then are we bound to ſay, *Our Father which art in heaven?* Not becauſe heaven doth contein him, but becauſe his Majeſty and Glory is there moſt apparent. God calls heaven his *ſeat*, his *holy habitation*, and he is every where in Scripture ſtiled ἐπουράνιος, *heavenly*. We will not here ſpin out any curious diſcourſe concerning Heaven, as thoſe did in St. Auguſtine, who did ſo intently diſpute of the cæleſtial Globe, *ut in cœlo habitare ſe crederent de quo diſputabant*, that to themſelves they ſeemed to dwell there, and to have made Heaven their Kingdome as well as their argument. It is plain we muſt not underſtand here Moſes's *Heaven*, the Ayr for the Firmament, but St. Paul's *third Heaven*. This is *the City of the great King, the City of the living God, the heavenly Jeruſalem, a City which hath foundations, whoſe builder and maker is God.* Here our Father *dwelleth in light inacceſſible*, unconceivable: Here he keepeth his glorious reſidence, and here *he hath prepared his throne*; Here *thouſand thouſands, miniſter unto him, and ten thouſand times ten thouſand ſtand before him:* Here he ſtill ſheweth the brightneſs of his countenance, and to all eternity communicateth himſelf to all his bleſſed Angels and Saints. Beloved, the conſideration of this ſtately Palace of the King of Kings ſhould fill our hearts with humility and devotion, and make us put up our petitions at the throne of Grace with all reverence and adoration. Is *our Father in heaven, clothed with honor and majeſty?* Then let us *who are but duſt and aſhes*,

Pſal. 66. 1. Deut. 26.15.

Pſal. 48 2. Hebr. 12.22. Hebr 1 10. 1 Tim. 6 16. Pſal. 103.19. Dan. 7.9.

Pſal. 104. 1. Gen. 18.27.

aſhes, vile earth, and miſerable ſinners, when we make our approaches to this *great and dreadful God*, not be rude, and raſh, and inconſiderate, vainly mul- Dan. 9 4.
tiplying words before him without knowledge, and uſing empty and heart-
leſs repetitions; but let us firſt recollect our thoughts, compoſe our affe-
ctions, bring our minds into a heavenly frame, *take to our ſelves words* fit to Hoſ. 14.2.
expreſs the deſires of our ſouls, and then let us *worſhip, and bow down, and* Pſal. 95.6.
kneel before the Lord our Maker, and let us pour forth our prayers into the
boſome of *our heavenly Father*, our Tongue all the while ſpeaking nothing
but what the Heart enditeth. This counſel the Preacher giveth us; *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before* Eccl. 5. 2.
God: For God is in heaven, and thou upon earth: therefore let thy words be few. Again, is *our Father in heaven?* Then *our heart may be glad, and our* Pſal. 16. 9, 10.
glory rejoyce, and our fleſh alſo reſt in hope. God *will not leave us in the grave, nor ſuffer us* to live for ever under *corruption*; but in due time we ſhall be
brought out of that bonaage into a glorious liberty, and be admitted into thoſe Rom. 8. 21.
happy *manſions in* our *Fathers houſe.* He will have his child en like unto John 14. 2, 3.
himſelf: Therefore we may be aſſured that as now *he guideth us with his coun-* Pſal. 73. 25.
ſel, ſo he will *afterwards receive us into glory.* Our elder Brother, who is
gone before, and hath by his aſcenſion opened the gate of Heaven, and *pre-*
pared a place for us, will come again at the end of the world, and *awake* us John 14. 3.
out of our beds of duſt, and *receive us unto himſelf*, that we may *enter into* Pſal. 17. 15.
the joy of our Lord, for ever *behold his face, ſee him as he is, be ſatisfied with* Mat. 25. 21, 23.
his likeneſs, and, *as we have born the image of the earthy, ſo bear the image of* 1 John 3. 2.
the heavenly And now, Beloved, *having this hope in us*, let us *purifie our* 1 Cor. 15. 49.
ſelves, even as our Father which is in heaven is pure. While we remain here 1 John 3. 3.
below, and *paſs through* this *valley of Tears*, let us ever and anon *lift up our* Pſal. 84. 6.
eyes unto the hills, even to that *high and holy place wherein dwelleth that high* Pſal. 121. 1.
and lofty One who inhabiteth eternity; yet not boldly to gaze and buſily to Iſa. 57. 15.
pry within the veil: For Heaven is too high and bright an object for our Eye
to diſcern and diſcover, for our Tongue to diſcourſe and diſpute of. But
SURSUM CORDA; Let us look up to heaven that we may learn not to
mind earthly things, but to *ſet our affections on thoſe things which are above*, to Col. 3. 2.
have our converſation in heaven, and *our heart there where our* everlaſting Phil. 3. 20.
treaſure is. Let us ſtill wiſh and long and breathe and pant to mount that Matth. 6. 21.
holy hill, and often *with the Spirit and the Bride ſay, Come*; *Come Lord* Rev. 22. 17, 20
Jeſus, come quickly, and ſigh devoutly with the Pſalmiſt, *When ſhall we come* Pſal. 42. 2.
and appear before God? And in the mean time let us ſweeten and lighten thoſe
many tribulations we muſt paſs *through* with the ſober and holy contemplati- Acts 14. 22.
on of that *far more exceeding and eternal weight of glory*, of the *fulneſs of joy* 2 Cor. 4. 17.
that *is in Gods preſence*, and of thoſe *pleaſures for evermore* that *are at the* Pſal. 16. 11.
right hand of OUR FATHER WHICH IS IN HEAVEN. To whom
with the Son and the Holy Ghoſt be all honor and glory now and ever.
Amen.

THE

The Two and Thirtieth

SERMON.

PART IV.

MATTH. VI. 9.

Hallowed be thy Name:

WE have paſt the Preface or Frontis-piece, and muſt now take a view of the Building, the Petitions themſelves. We find a needleſs difference raiſed concerning the number of them. Some have made ſeven Petitions; and have compared them to the ſeven Stars in heaven; to the ſeven golden Candleſticks; to the ſeven Planets; to the river Nilus, which, as Seneca tells us, *per ſeptena oſtia in mare effunditur, ex his quodcunque elegeris mare eſt,* is divided into ſeven ſtreams, and every ſtream is an Ocean. Others have fitted them to the ſeven Gifts of the Spirit. Thoſe we will not call, with A. Gellius, *nugalia,* or with Seneca, *ineptias,* toyes and trifles: but we may truly ſay, *Aliquid habent ingenii, nihil cordis;* Some ſhew of wit we may perhaps deſcry in them, but not any great ſavor or reliſh of ſenſe and judgment. What perfection there can be in one number more than in another; or what myſtery in the number of ſeven, I leave it to their inquiry who have time and leaſure *perſcrutari & interrogare latebras numerorum,* as the Father ſpeaks, to ſearch and dive into the ſecrets of Numbers; who by their art and skill can digg the ayr, and find precious metal there, where we of duller apprehenſion can find no ſuch treaſure. I confeſs men of great wits have thus delighted themſelves *numeros ad unquem excutere,* to ſift and winnow Numbers: but all the memorial of their labor was but chaff. The number of Fourty (for Chriſt after his Reſurrection ſtaid ſo long upon earth) they have divided into four Denaries, and thoſe four they have paralleld with the four parts of the World, into which the ſound of the Goſpel ſhould go. The number of Ten they have conſecrated in the Law, and the number of Seven in the holy Ghoſt: *Perfecta lex in Denario numero; commendatur Septenarius numerus propter Spiritum Sanctum,* ſaith St. Auguſtine. I could preſent you with ſome which, I fear, would move you to laughter; as it ſeems it did ſome of St. Auguſtines auditory who heard them. For the Father ſuddenly breaks forth into thoſe words in one of his Sermons upon St. John; *Gratulor vobis hanc ſpiritualem hilaritatem,* I am very glad to ſee you ſo ſpiritually pleaſant.

Nobis

Nobis non licet eſſe tam diſertis.

It is not for us to be ſo witty; nor can we commend wit there, *ubi nihil eſt præter ingenium*, where there is nothing but wit. We will give them leave *oblectare ingenia*, thus to pleaſe their phanſie: but we muſt not think as Tully ſpake in another caſe, *ſiquid Socrates aut Ariſtippus contra morem civilem loquuti ſint, idem nobis licere*; that if Socrates or Ariſtippus, if Auguſtine, or other of the Worthies of the Church, have taken this liberty, that it is lawful for us thus to give our Phanſie line, and let her looſe at ſhadows, and to commend our ſelves by their example. For this were truly *Theologiam oblectamentum facere, non remedium*, to make Divinity a ſport, which is a remedy. We will therefore, with Calvine and ſome others, make but ſix Petitions. And in theſe ſix all other prayer is contained. *Magnæ ac beatæ interpretationis ſubſtantiâ fulta eſt hæc oratio; & quantum ſubſtringitur verbis, tantum diffunditur ſenſibus*, as Tertullian ſpeaks; The words are but few, but the ſenſe is large. For when we have reckoned up all particulars which our phanſies can ſuggeſt; when all our wants preſent themſelves naked to us to be offered up to that hand of Majeſty which can ſupply them; theſe ſix will comprehend them all. All that Reaſon leads us to is ſomething that may profit us: All it withdraws us from, is ſomething that may hurt us. The four firſt Petitions contein all the firſt; and in the two laſt we pray that neither Sin nor the Devil nor Tentations nor any Evil may hurt us. We cannot ask more than all. If *Gods name be ſanctified*, we are holy: If *his Kingdome come*, we reign as Kings: If *his Will be done*, we are ſaved; for his Will is our ſalvation. If *he give us our daily bread*, our ſouls do live to praiſe him: If *he forgive us our ſins*, no evil paſt; if *he lead us not into temptation*, *but deliver us from evil*, no evil to come can hurt us. So that thoſe ſix Petitions are like thoſe τόποι, or *Common places*, in Logick, *which are*, ſaith the Philoſopher, κοινοὶ πρὸς ἅπασαν τέχνην καὶ ἐπιστήμην, *common to every Art and Science*, which the Geometrician and Arithmetician and Philoſopher may uſe in their ſeveral Arts, as heads and principles to draw concluſions from. There is no prayer which may not be reduced to theſe. Do we deſire τίμια ἀγαθὰ *good things*, *which bring honor* to our ſelves or God? We may run and read them in the three firſt Petitions. For Gods Honor is ours; his *Sanctification*, our holineſs; his *Kingdome*, our happineſs; the *fulfilling of his Will*, the rectitude of our own. Do we affect ἐπαινέτα ἀγαθὰ, *good things which commend themſelves* by profit, or ſome greater good, which they bring? What more commendable, what more profitable, then *to hallow Gods Name*, *to advance his Kingdom*, *to do his Will?* Do wee ſeek after thoſe which are ἀδιάφορα, which in themſelves are *neither good nor evil*, but are made ſo by their uſe, as Riches, and Food, and Raiment? He that *gives us Bread*, gives us all theſe. Do we run from the face of evil, when it is either φοβερὸν, *terrible*, or ἐνοχλητικὸν, *troubleſome?* What more terrible than Sin, which we are here taught to ask *Forgiveneſs of?* What more troubleſome than *Tentations* and *the Devil?* We pray, *not to be lead into* the one, and *to be delivered from* the other. *Quæ cupimus, quæ fugimus*, whatſoever we do deſire, whatſoever we fly from, is here compriſed. *Univerſa quæ à Domino licitè deſiderari poſſunt, his petitionibus continentur*, ſaith Biel. Run through all the Prayers of the Prophets, of the Apoſtles, of the Martyrs, of Chriſt himſelf; upon theſe they are built. All thoſe ſilver ſtreams, which *make glad the city of God*, are from this fountain. Husbandmen obſerve that in the growth of corn there is great difference; Some in the ſpringing up is very full and luxuriant, other is more ſpare, and in ſhew poorer; yet many times the fruit of that which ſeems

thinner is as much or more than that which was ſo full and abundant in the graſs. So it is in our Prayers: They who are long and copious and abundant in devotion, do but *fæliciter luxuriari*, preſent us a kind of ſpiritual luxury, fair and goodly to the eye, but the fruit and effect of it is no more than of that which is not ſo full and ſo luxuriant in word and phraſe. If our whole life were Prayer; as in ſome ſenſe it ſhould be: if we did pro-
Acts 20. 7. long our prayer, not till midnight, as St. Paul did his Sermon, but till our laſt night, death it ſelf: Yet he that ſhall ſay his *Pater Noſter*, maketh his requeſt as large as ours. Did we multiply millions of prayers, theſe ſix Petitions are as many as they. All our Petitions are but the echo of theſe, or rather theſe in other words: So that Tertullian well calls them *a Foundation of all requeſts whatſoever*. And all petitions which will not lye upon theſe, nor head-well nor bed-well, as they ſay, upon this foundation, are but extravagancies and rubbage. We will ſay no more of the number of theſe Petitions; although perhaps we might find as great a myſtery in the number of Six as others have in that of Seven. But this would be *exercere ingenium inter inita, & nihil profuturis otium terere*, to catch at atomes, and ſpend our time to no purpoſe. I am ſure the Petitions borrow no virtue from the number; nor do I ſee how the Number ſhould borrow any myſtery from the Petitions. Be they ſix or ſeven, it is not much material: but, *when we pray*, we muſt *pray after this manner*.

But before we come to the handling of theſe Petitions in particular, we muſt ſpeak ſomething of the Order and Method which Chriſt obſerves in this form. For that God who doth in all his wayes and proceedings ὁδῷ βαδίζειν, as the Stoicks ſpeak, *obſerve a certain and regular courſe*, hath alſo taught us a method of Prayer. There is a Σπεῦσον πρῶτον, ſomething which we muſt pray for in the firſt place: and there be other which are but as corollaries. Our Saviour here teacheth us to pray for *our daily bread*; yet *v.* 3. he bids us *take no thought for it*; but he interprets himſelf *v.* 33. by ſhewing us a method; *But ſeek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.* We may divide this Prayer as Moſes divided the Law, into two Tables: In the firſt were written *officia pietatis*, duty of Piety towards God; In the ſecond, *officia charitatis*, duties which Love requires we perform to our ſelves and others. We ſee the three firſt Petitions breathe forth the glory of God; the laſt three draw their breath as it were inwards, and reflect upon our ſelves. In the three firſt we ſtrive to enlarge the glory and honor and majeſty of God: In the firſt we *ſanctifie his Name*, in the ſecond we call him, in the third we make him a *King*. But in the laſt three we begg our Bread, our Salvation, our Security: We deſire him to give us a Staff to uphold us, to remove a Thorn that pricks us, and to ſpread his Providence like a rich canopy over our tabernacle to protect us: But yet ſo as that God is πάντα ἐν πᾶσι, *all in all*; not only Holy in his *Name*, and mighty in his *Kingdom*, and Powerful in his *Will*; but alſo glorious in *giving us Bread*, glorious in *forgiving our ſins*, and glorious in our victory over *Satan*. And as God hath a ſhare in the three laſt, ſo are we not excluded the three firſt. For when we pray that *his Name may be hallowed*, we do not put up a bare wiſh and deſire that it may be ſo, *ſed ut ſanctum habeatur à nobis*, ſaith Auguſtine, that we may ſanctifie it. For whether we pray or no, Gods *Name is holy*, his *Kingdom is everlaſting*, and *he doth whatſoever he will in heaven and in earth*. Nor do we pray that he will do all this without us, but that he will ſupply us with thoſe means and helps by which we may do it our ſelves. So that when we pray that *his Name may be hallowed*, our deſire is, that we may hallow it.

I will therefore draw and confine my Diſcourſe within the bounds of theſe

theſe three propoſitions: I. That in all our petitions we muſt propoſe the Glory of God as our chiefeſt end. II. That we muſt prefer Spiritual things before Temporal. III. That it is not enough to pray for bleſſings, and againſt evils, unleſs we be careful and induſtrious to procure the one, and to avoid the other. For if we pray that *Gods Name may be hallowed*, and do not ſeriouſly ſtrive to ſanctifie it our ſelves, we put up rather a faint wiſh than a devout prayer, and rather mock God than worſhip him. Of theſe plainly and briefly.

What the Philoſpher requires of his Moral man is moſt neceſſary in the works of Piety and Religion, ἀ σκοπὸν ἔχειν. We muſt propoſe a right End. *Non agitur officium niſi intendatur finis.* I ſtir not in my Duty, if this move me not; and I faint and ſink under my Duty, if this confirm not the motion. *Gemina virtus in Chriſtiano, intentio & actio*, ſaith St. Ambroſe: There is a double virtue in a very Chriſtian, to intend a right end, and to do what he intends. The Eye cannot ſay to the Hand I have no need of thee; nor the Hand to the Eye, I have no need of thee: but the Eye directs the Hand, and the Hand followeth the Eye. Intention regulates the whole work of my Devotion. Moſt certain it is, Every man when he prays, propoſes ſome end; for his end is that he may obtain. We deſire that *Gods Name may be ſanctified*, that we may be holy: We deſire Holineſs, that we may ſee God: We deſire to ſee God, that we may be happy. Sanctity it ſelf is an end, and the Reward is an end. Nor do we exclude theſe ends as unfit to be lookt upon. It is lawful for us to make the Reward as a Napkin to wipe off the ſweat of our brows, and to comfort our Devotion with Hope. But the *finis architectonicus*, the principal end muſt be the glory of God. All other ends are wrapt within this, as a wheel within a wheel, and a ſphere within a ſphere, but the Glory of God is the firſt compaſſing wheel, *prima ſphera*, ſtill on the top, and ſetteth all on moving. And here our Devotion is in its regular motion, when it moves about, not by the ſight of ſome good on our ſelves, or the expectation of reward, but *propter Deum ex charitate, & propter ſe amatum*, as the Schools ſpeak, by the contemplation of God, whom we love for himſelf; and when it proceeds from a Love like to the Love of God; Whoſe actions are right in themſelves, although he propoſe no other end but the Actions; Whoſe very Glory is the good of his creature. We read in our books of a woman who went about the City Pro'amais with a veſſel of water in one hand, and fire in the other, ſometimes looking up to heaven, and anon caſting her eyes upon the ground. And being askt by a Dominican what ſhe did with thoſe two ſo contrary elements in her hands, ſhe replyed ſtreight, *Cuperem hoc foco Paradiſum incendere, & hac undâ reſtinguere flammas gehennæ; I would*, ſaith ſhe, *if I could, with this fire burn down the celeſtial Paradiſe, and with this water quench the fire of Hell, that neither might be.* I cannot but rank this action of hers, if it be true, amongſt thoſe which phrenſie produces. But the reaſon which ſhe gave is a meaſured and poſitive truth in Divinity, That we muſt cheerfully endeavor to *hallow Gods Name*, and advance his *Kingdom*, and fulfill his *Will*, if there were neither heaven nor hell, neither reward to allure us to holineſs, nor puniſhment to fright us from impiety. All we do ſhould be the iſſue of our Love to God, who loved us ſo that for no hope of reward or addition of glory he was even turned into love, and gave us himſelf. He that loves God perfectly, cannot but neglect himſelf, and periſh and be Loſt to himſelf; but he riſeth again, and is found, firſt in God, whilſt he thinks nothing but of him; and then, whilſt he thinks that he is loved of him, and lives in him whilſt he is thus loſt. Could we raiſe our Devotion to this pitch, it were indeed in its proper Zenith. But our Prayers for the moſt part are blemiſht with ſome partialities and by-

reſpects, and our ſelves are more reſpected in them than God. If they be petitory, we requeſt ſome good for our ſelves; if euchariſtical, we give thanks for ſome good we have received; if deprecatory, we requeſt to be preſerved from ſome evil. Still our ſelves have the chiefeſt part; and our Prayers are like the Parthean horſemen, which ride one way, but look another; They ſeem to go towards God, but indeed reflect upon our ſelves. And how many of us would fall down before God if we did not ſtand in need of him? And this may be the reaſon why many times our Prayers are ſent forth like the Raven out of Noahs Ark, and never return. But when we make the Glory of God the chief end of our Devotion, they go forth like the Dove, and return to us again with an Olive-branch. It is a nice obſervation of Quadrigarius in Gellius, that darts and arrows which are ſhot upward do fly more level, and more ſurely hit the mark, then thoſe which are ſhot downwards. But it is moſt true in our Prayers, which are called *Ejaculations*, becauſe they are darted from us as ſhafts out of a bow; Thoſe that fly upward to God, and aim at his glory, do more fix upon and take him than thoſe other which fly downward upon our ſelves. For God and Man are in reſpect of one another as the *ſpecies* of Quantity, *Continua*, and *Diſcreta*; as a Body, and Number. Number admits of infinite additions; *Nullus eſt poſt quem non ſit alter*; You can give no number to which you may not add another. And a Corporeal ſubſtance may be diminiſhed *in unitate*. You cannot ſo divide a piece of wood but you may divide it again: The more you diminiſh and cut from the wood, the more you increaſe the number of parts. So is it between God and our ſelves. The more we take from our ſelves, the more we add to God; the more vile we think our ſelves, the more glorious he appears. The knowledge of Gods infinite Majeſty may receive infinite additions; and ſo may the knowledge of our own unworthineſs. When we are buſie in the contemplation of our own vileneſs, then do we moſt cleerly ſee the Glory of God, for which we were made. The tree that ſends his root downwards, ſends his boughs upwards; and the deeper his root, the higher his boughs: ſo the more we are depreſt and caſt-down in our ſelves, the nearer are we raiſed to the throne of God. The Glory of God was that for which we were created: Now the Philoſophers will tell us, *Unumquodque eſt propter ſuam operationem*; Every thing is and hath its being for the work it hath to do. I do not warm my ſelf with a Plainer, nor ſmooth a table with Fire. This were not only vain, but would deſtroy any work. All things, even Arts and Sciences, beyond or beſides their end are unuſeful. Seneca tells his friend that the Arts were then liberal *cùm homines liberos facerent*, when they made men free and ingenuous. And cenſuring the vices of the time, he ſaith that Arithmetick and Geometry were of no uſe if they taught only *metiri latifundia, & digitos accommodare avaritiæ*, to meaſure Lordſhips, and tell money. And certainly Man is the moſt unprofitable creature in the world, if he dedicate not himſelf and his devotions to the glory of that God who made him for that end. For the Love of God is an undefiled love, and if it be perfect, will admit of no mixture. For to love God for any other reſpect than God himſelf, whether it be for Health or Wealth or Honors, be it for fear of hell, or be it for hope of heaven it ſelf, is at the leaſt an imperfection in us. Now the reaſon of this is plain; That for which any thing is loved is of it ſelf more beloved. When David dealt kindly with Mephiboſheth for Jonathan his fathers ſake, it is a certain argument that he loved Jonathan better than Mephiboſheth. He that loves a man for mony or meat, loves mony and meat more than the man, becauſe theſe are the cauſes and ends why he loves the man. It will follow then, that he that loves God for himſelf, or for any other end than God, loves that more then God.

But

But God is principally and ſolely to be loved; all other things, even our own ſalvation, are to be loved for him, but he for himſelf. Should we now take the dimenſions of our Devotion by this rule, I fear it will not reach home. Would we down on our knees, but for a bleſſing? Would we be ſo earneſt to *hallow Gods Name*, but that *in his name we ſhall caſt out devils*, ſome evil that may hurt us? Would we advance *his Kingdom*, but to crown our ſelves? Would we be deſirous *his Will ſhould be done*, if his will were to damn us? Is there an Anſelme now alive, that, if Hell and Sin were propoſed to his choice, would be damned to torments for ever rather than once by ſin diſhonor God? No: Our *PATER NOSTER* for the moſt part begins at *PANEM NOSTRUM*, *Give us this day our daily bread.* And our Prayers are much like Jacobs Vow, *If God will give us bread to eat, and raiment to put on, then the Lord ſhall be our God.* Indeed it ſhould not be thus. If our Love were perfect, our Devotion would be ſo alſo, and kindle at no other fire than the Love of Gods Glory. For *perfect Love doth* not only *caſt-out all fear*, but all other reſpects whatſoever. And God would be loved by us as David loved Jonathan; but the Creature, as Mephiboſheth, but in a ſecond place, for Jonathans ſake, but we are Men, not Angels: and God, who is πολύφωνος καὶ πολύτροπος εἰς σωτηρίαν ἀνθρώπων, as Clemens ſpeaks, who ſtudies wayes to ſave us, and is even witty in inventing of means to bring us unto him, doth ſo far condeſcend as to be content we have an eye to our own Good, ſo we prefer his Glory; to propoſe other ends, ſo we make that the firſt; and to pray for our ſelves, ſo we begin with him: Although we cannot begin with him but we pray for our ſelves. *Tolle luctatori præmium, & lentus jacebit in ſtadio*; Take away the garland, and the Souldier will not ſtrike a ſtroke. Our Devotion would be froſt-bound, nor would we fill heaven with our prayers, but that we hope they will bring down ſome bleſſing from thence. Therefore God deals with us as a skilfull Artiſt doth that works upon an evil matter; If he cannot make what he would, yet makes that which the matter gives him leave: And like the Husbandman in the Goſpel, he doth not pluck up the Tares, theſe imperfections of ours, for fear that the Wheat, even the whole harveſt of our Devotion, ſhould come up with them. Hence it is that he propoſes μισθὸν καὶ τιμωρίαν, *reward and puniſhment*, and εὐεργεσίαν, *his manifold benefits*, to incite us to call upon him. And he that is, ἀθλοθέτας καὶ μισθαποδότης, *the worker both of our Fight and Reward*, hath made it as a Law, and promulged it to all his followers, *HE THAT ASKETH, SHALL RECEIVE.* And this is the reaſon why in the primitive times they anointed Chriſtians at their initiation and reception into the Church, to remember them that they were brought into the banners, and to encourage them with hope of reward if they overcame. If we pray that *Gods Name be hallowed*, we may pray alſo that he write our names in the book of life: If we advance *his Kingdom*, he will crown us: Only his Glory in all things muſt have the præeminence.

Gen. 28. 20.

But you will ſay that it is a hard thing to keep this intention alive when we pray, and that theſe two, the Glory of God and our Good, *non ſunt unius animi*, cannot harbor in the ſame heart at once. Nor doth God require of them an actual and perpetual intention of his Glory, but, as the Schools ſpeak, an habitual. Thou mayeſt pray to his glory when thy thoughts are buſie and reflect upon thy own want. We ſee an arrow flyes to the mark by the force of that hand out of which it was ſent: and he that travels on the way may go forward in his journey though he divert his thoughts ſometimes upon ſome occurences in the way, and do not alwayes fix them on the place to which he is going: So when thy Will and Affections are quickned and enlivened with the love of Gods Glory, every action and prayer will carry

carry with it a ſavor, and reliſh of that fountain from whence they ſpring. An Artificer doth not alwayes think of the end why he builds a houſe, but his intention on his work ſometimes comes in between, and makes him forget his end. And *though he make a thouſand pieces, yet he ſtill retains his Art*, ſaith Baſil. So though thou canſt not make this main Intention of Gods Glory keep time with thy Devotion, nor ſend up every thought thus incenſt and perfumed, yet the ſmell of thy ſacrifice ſhall come before God, becauſe it is breathed forth of that heart which is *Gloriæ ara*, an Altar dedicated wholly to the glory of God. Thy ear muſt be to keep it, as *thy Heart, with all diligence*; to nouriſh and ſtrengthen it, that, if it ſeem to ſleep, yet it may not dy in thee; to barricado thy heart againſt all contrary and heterogeneous imaginations, all wandring cogitations, which, as Jacob, may take his firſt-born by the heel, and afterwards ſupplant and robb it of its birth-right. For theſe thoughts will borrow no life from thy firſt intention of Gods Glory, but the intention of Gods Glory will be loſt and dye in theſe thoughts.

We paſs forward to that which we propoſed in the ſecond place, That ſpiritual bleſſings muſt have the firſt place in our prayers. Holineſs and Obedience muſt go before *our daily bread*; the ſpiritual Manna, which nouriſheth us up unto eternal life, before τὰ βιωτικὰ, *the things of this preſent life*, or that bread which upholds us but for a ſpan of time. A doctrine as moſt plain, ſo moſt neceſſary for theſe times, in which mens hearts are ſo ſet on gain and temporal reſpects that heaven finds but little room in their thoughts, and ſo care for the Body as if they knew not whether they had any Soul or no: Of his mind in Plautus, who profeſſed, if he were to ſacrifice to Jupiter, yet, *ſi quid lucri eſſet*, if gain and filthy lucre preſented it ſelf before him; he would *rem divinam deſerere*, inſtantly run from the Altar and leave his ſacrifice. Epictetus the Stoick obſerved that there were daily ſacrifices brought to the Temples of the Gods for wealth, for honors, for victory, but none ever offered up for a good mind. And Seneca tells us, *Turpiſſima vota diis inſuſurrant*, that men were wont to whiſper diſhoneſt deſires into the ears of the Gods; *ſi quis autem admoverit aurem, conticeſcunt*, but if any ſtood near them to hearken, they were preſently ſilent. Were the hearts of many men anatomized and opened, we ſhould find Riches and Content deeply rooted in the very center, but Holineſs and Obedience and Honeſty of converſation written in faint and fading characters *in ſuperficie*, in the very ſurface and outſide of the heart. *Villam malumus quàm cœlum*, We had rather have a Farm, a Cottage, than Paradiſe, and three lives in that than eternity in heaven. We had rather be rich than good, mighty than juſt. And talk what you will of *ſanctifying Gods Name*, we had rather make our ſelves one; of *advancing his Kingdom*, we had rather reign as Kings; of *fulfilling Gods Will*, we will do our own; of the Bread of life, *Give us this day our daily Bread*. But thus to pray is not *to pray* οὕτως, *after that manner* which Chriſt here taught, but a ſtrange ἀμεθοδία, *want of method*, in our Devotion. Our Love is ſeen in our language. For thoſe things which moſt affect us, we love to talk of, we uſe to dream of, and our thoughts are reſtleſs in the purſuit of them. It was obſerved in Alexander as a kind of propheſie and preſage of his many conqueſts, *quòd nihil humile aut puerile ſciſcitaretur*, that he ſpeaking with the Perſian Ambaſſadors askt no childiſh or vain queſtion, *ſed aut viarum longitudinem, aut itinerum modos*, but of the length of the wayes, and the diſtance of places, of the Perſian King, and of his Court. *A man*, ſaith the Wiſe-man, *is known by his ſpeech*, and a Chriſtian by his prayers.

I could be copious in this argument, but purpoſely forbear, becauſe it is ſo common a place. Only to ſet your Devotion on fire, and raiſe it to things above, may you pleaſe to conſider Temporal goods 1. not ſatisfactory;

ſtory; 2. as an hindrance to the improvement of Spiritual. Do but conſult your own Reaſon, and that will tell you, that the Mind of man is unſatiable in this life. Who ever yet brought all his ends and purpoſes about, and reſted there? *Poſſideas quantum rapuit Hero*; Let a man poſſeſs what Craft and unlawful Policy can entitle him to; Let him be Lord of all that lyes in the boſome of the earth, and in the boſome of the Sea; Let him, as Solomon did, even ſtudy how to give himſelf all delight imaginable; yet with all this coſt, with all this pains and travel, he is as far from what he lookt for as when he firſt ſet out. Now as God having made the Underſtanding an eye, hath made the whole Univerſe for its object, ſo having placed a βέλημα, *an infinite deſire* in the ſoul, hath proportioned ſomething to allay it. Which ſince theſe temporal things cannot do, it is evident that heaven and ſpiritual bleſſings are thoſe things which alone can ſatisfie this infinite appetite. Put them both in the Scales, and there is no compariſon. You may as well meaſure Time by Æternity, and weigh a little ſand on the ſhore with the whole Ocean.

Again, as they do not ſatisfie, ſo are they an hinderance to our improvement in ſpiritual wealth. *Alter de lucro cogitat, alter de honore, & putat quòd eum Deus poſſit audire?* One thinks of Gain when he prays for Godlineſs. another of Honor when he talks of Heaven. We may call this Prayer, if we will; but moſt certain it is that God never hears it, nor any prayer which is not made μετὰ σπουδῆς, as Iſidore ſpeaks, *with diligence.* Which leads us to that which we propoſed in the third place, That when we pray, *Hallowed be thy Name*, we do not ſimply pray that God will do it without us, but that he will ſupply us with thoſe means and helps by which we may do it our ſelves; That it is not enough to pray for bleſſings, or againſt evils, unleſs we be careful and induſtrious to procure the one, and avoid the other.

HALLOWED BE THY NAME, is ſoon ſaid. But every man that ſays it, doth not *hallow Gods Name.* Elſe what a ſanctified world ſhould we have! We ſhould hear no blaſphemy, ſee no uncleanneſs, meet with no profaneneſs: but every man would *be holy as our heavenly Father is holy*; and the earth, which is over-run with weeds, would become a Paradiſe of perfection. The reaſon of this may be, that, when we pray for theſe graces, we imagine that ſo ſoon as we kneel God will come down from heaven and ſow this ſeed of holineſs in our hearts whilſt we are aſleep; that though we every day corrupt our ſelves, he will purge and refine them; though we breathe out blaſphemies againſt him, he will take us at a time when he will ſtrike us to the ground, as he did St. Paul, and make us holy on the ſudden. And this is an epidemical error, which hath long poſſeſt the hearts of men, *mentis gratiſſimus error*, an error with which we are much taken and delighted. Our beloved boſome error, which whoſo ſtrives to remove ſhall have no better reward than St. Paul had of the Athenians when he preacht of the Reſurrection of the dead; He ſhall be accounted *a ſetter-forth of ſtrange Doctrines.* But the weak conceit of our hearers muſt not make us leave off to call upon them, and put them in mind of the danger they are in, and remember them in the words of the Father, *Deum orare ut nobis preſtet quod nos facere recuſamus, ridiculum eſt, imò ludibrioſum in Deum*; To pray to God that he will do that for us which we refuſe to do our ſelves, is a great folly in reſpect of our ſelves, and contumelious to God. We miſtake our ſelves, if we think Holineſs and Obedience are ſuch tares as will grow up in our hearts whilſt we ſleep. They are indeed the gifts of God; but they are δῶρα δυσμάχητα, as Clemens ſpeaks, *not ſo eaſily atchieved* as we ſuppoſe. For howſoever the things of this world are then beſt purchaſt when they coſt leaſt, yet theſe gifts of God are taken up upon the beſt terms when we do pay moſt for them.

Laſtly

Lætiùs eſt magno quoties ſibi conſtat honeſtum:

They are cheapeſt when they are deareſt. For in this our labor we never fail, God alwayes working with us, and bleſſing the work of our hands. Indeed to think our Prayers are but matter of complement or to deny the aſſiſtance of God in every good work, were not only to be Pelagians, but worſe then the Heathen. *Nulla bona mens ſinè Deo*, ſaith Seneca: No man is good but with the help of God. *Ille dat conſilia magnifica & recta*; All good counſels and heroick thoughts are from him. When Pliny had the day againſt Regulus, he profeſſeth openly, *Sentio mihi Deos affuiſſe*; I perceive the Gods were preſent to help me. And it was a common Proverb amongſt them, *VIRTUTE DEORUM ET NOSTRA*; *What they did they did by the help of the Gods.* The Greek Fathers, who did ſo highly extoll the Martyrs and other Saints, and it may be elevated the power of Nature beyond the ſphere of its activity, yet referred all theſe δυνάμεις, *theſe powers*, unto God as the firſt fountain, and did acknowledge every where τὴν ἐνδοῦσαν αὐτοῖς χάριν, that *the grace* of God did all; and whatſoever the beſt of men did Θεοῦ δῶρον εἶναι, *to be the gift of God*, that no man might boaſt. All this is true: and it is impoſſible we ſhould attribute too much to God. Our fault is, that we ſhrink and contract his Grace, and ſhorten his hand where he hath ſtretched it forth. We pray for Grace, and can we think that God, who is ἀγαθότης, *Goodneſs it ſelf*, who is *emiſſivus*, as the Schools ſpeak, liberal and free of himſelf, and doth naturally ſend forth ὅλης ἀγαθότητος ἀκτῖνας, *the beams of his goodneſs every where*; will deny us that which he commands us to ask, nay, which he gives us that we may ask? We are dead; and Grace is the breath by which we live: We are blind; and Grace is the eye by which we ſee: We are lame, and Grace is the ſtaff by which we walk. God knows that without his grace our hearts are but ſtyes of ſin and pollution; It is likely then he will take his Grace from Man, and ſo make himſelf, if not the author, yet the occaſioner, of ſin? Is it juſtice with God to put out our eyes, and then puniſh us for ſtumbling. Or is God delighted to try concluſions, to ſee what Men will do if Grace be not with them? God doth not take our ſouls, as Chirurgeons do dead bodies, to practiſe on. No: when we pray, he hears us: nay, he hears us before we pray. And if we do not *hallow his Name*, it is not for want of grace, but of Will. You will ſay perhaps that God is an omnipotent Agent, can unty our tongues to ſpeak his praiſe, and lead us on in the wayes of holineſs, though our feet be ſhackled, though we have no feet to go. But the Proverb will anſwer you.

Θεοῦ θέλοντος, κἂν ἐπὶ ῥιπὸς πλεύσεις,

If God will, you may ſail over the Sea in a ſive. But we muſt remember that God, as he is a powerful Agent, ſo is a free Agent, and works and diſpenſeth all things *according to the pleaſure of his will.* He will not lead thee, if thou wilt not go. He will not whiſper Holineſs into thee whilſt thou ſleepeſt, nor enlighten thee when thou ſhutteſt thine eyes. *Propoſuit pulcherrimo cuique operi difficultatem*: He that placed ſome rubs and difficulties in that way between us and Holineſs, that we ſhould digg out our way with the ſweat of our brows to find this rich treaſure. Frequent and hearty Prayers, daily Exerciſe of virtuous actions, a kind of Violence offered to our ſelves; theſe are a ſign that Grace worketh kindly, and hath its natural operation in us. Holineſs is a treaſure: but we do not find it as we may find ſome kind of treaſure. It may be we read the examples of

ſome

ſome who have not paid ſo dear for it, but without any great labor have attained to thoſe virtues which they afterwards conſtantly improved to their own end. Pontius the Deacon tells us of St. Cyprian, *Præproperâ velocitate pietatis penè antè cæpit perfectus eſſe quàm diſceret*; At his firſt ſetting-out for piety and Chriſtianity he uſed ſuch incredible ſpeed that he was almoſt perfect before he began. *Tam maturâ cæpit fide quàm pauci perfecerunt*, Few men ended in that perfection in which he began. Be it ſo: But this is no good argument for me to put my hands into my boſome, and ſit ſtill, and expect the good hower. Chriſtian virtues are gifts but are not uſually obtained *ſine pulvere & ſole*, without labor and difficulty. There is nothing in the world that hath any eſteem amongſt men, but will coſt ſome pains to attain, to atchieve, διὰ πόνων τοῦ διακόλου, ſaith the Father. All things, both good and bad, in this are alike, that they are procured with difficulty. Errors, and the things of the Devil, are difficult, that we may be frighted from deſiring them: Holineſs, and the things of God, are more difficult, to try our Obedience. If it were no more than, as the Pſalmiſt ſpeaks, to *ſpeak well of his Name*, it were not ſo eaſie. For they that talk moſt of Grace, we ſee, have not learn't this leſſon yet, To ſpeak well of their brother. But it is, to purge the Heart, which is a cuſtom-houſe for all wares; to tye up the tongue, an unruly member; to check every inclination of our minds and motion of our bodies: Which though it be the work of Grace, yet is not done in a moment, nor without care and watchfulneſs. Difficulty by the Providence of God is annexed to all things of worth, not to deter or extinguiſh but to kindle mens induſtry, and to put a difference between one and another. When men ſale in a calm Sea, there is no difference between a ſkilfull Pilot and an ignorant: *ſed cùm ſtridunt funes, & gemunt gubernacula*, when the tempeſt rages, and the Sea works, then there is a difference diſcovered. *Dulciùs munera gratiæ proveniunt quoties non ſine magnis ſudoribus acquiruntur*, ſaith Leo; the gifts of Grace then bring forth moſt ſweet fruits when they are watered with the ſweat of our brows. When we lye on the dunghill, when the waves of affliction beat upon us, *when he kills us*, then *to ſanctifie his Name*, this is the task of a Chriſtian. Yet all this we will do if Gods Grace be ſufficiently vouchſafed us. Why ſo; is it not vouchſafed to his whole Church? *Officioſiſſima res gratia, & veluti in hominum jurata ſalutem*, Grace is the moſt officious thing in the world. Nor have I attained to that proficiency in knowledge as to underſtand how it can ſtand with the Juſtice of God unprovoked to withdraw his grace from any Man. But thus we muſt needs charge him, and lay all our numerous, or rather innumerable defects upon him, if we think the only cauſe why we commit them is becauſe God doth not give us grace. *Multos inveni æquos adverſus homines, adverſus Deos neminem*, ſaith Seneca; *I have obſerved many juſt in their cenſure of other men, but none that have held that equity towards the Gods.* And it is the common fault of Chriſtians to lay all upon God. Why elſe do we talk ſo oft of *our natural Infirmities*, of *a Neceſſity of ſinning*, as if we would have it ſo? *De carnis infirmitate cauſantur, de Spiritus autem firmitate diſſimulant*, ſaith Tertullian; *The fleſh is weak*; we are ready at that: but, *the Spirit is quick and ready*, we never obſerve it. Infirmity is made, not a witneſs to plead againſt us, but a friend to comfort us. A dangerous errour it is, and ſinks many a ſoul to Hell. The defect cannot be in the conduct and conveyance, but in the veſſel that ſhould receive: Nor do we ſin ſo much for want as for neglect of Grace. When we pray, *Hallowed be thy Name*, do we think God withdraws his Grace, that we may not hallow it? Is he willing to be blaſphemed? Or can we imagine that he expoſeth his Name to our profaneneſs, that he may

glorifie it upon us in our deſtruction? We may ſay of this as Tertullian ſpake of Idolatry, *Principale crimen humani generis, ſummus ſæculi reatus, tota cauſa judicii*; This is not only the ſupream and greateſt, but the ſole crime of all mankind, to do more than ever the Pope could do, to grant an indulgence unto our ſelves. We make it either impoſſible to go to heaven, or elſe very eaſie. To ſay, *SANCTIFICETUR NOMEN TUUM, Hallowed be thy Name,* is to purchaſe Holineſs. So that it ſhould ſeem there is, as Baſil ſpeaks, ἐν συλλαβαῖς δυνάμις ἁγιαστική, a ſpell in the words, and *a ſanctifying power in the very ſyllables.* If this will not prevail, and break open heaven gates, it is in vain to knock any longer. Certainly, Beloved, it is a groſs error for us thus to think, that God will be held upon ſuch eaſie and cheap terms, or elſe be loſt without poſſibility of recovery. For if it be ſo eaſie to hold-in with God, then were the greateſt Saints of God *of all men moſt miſerable*, who made no end of *cleanſing their hearts*, and *waſhing their hands in innocency.* St. Paul, the greateſt and worthieſt ſervant of Chriſt that ever was on earth, found it a
1 Cor. 15. 10. thing not ſo eaſie. It is true, he ſaith, *By the grace of God I am that I am*: but that it might *not be in vain, he laboured more abundantly than they all.* Why did he give himſelf to watching, to faſting, to prayers, to that exact diſcipline of taming his body, if he knew Obedience and Sanctity might ſtand him at a cheaper rate? We conclude then; It is not enough to breathe theſe words into the ayr, *Hallowed be thy Name*, but we muſt *re & actu velle quod affectu & voto volumus*, really and in act will that ſanctity which we deſire in our prayers. We muſt put in practice what we pray for, and with all our might and ſtrength, with our beſt endeavours ſtrive to do that which we earneſtly begg we may be able to perform. Otherwiſe, to pray, and ſit ſtill; to pray, and ſleep; to pray for holyneſs, and run on in the wayes of profaneneſs; to pray that *Gods Name may be hallowed*, and not ſtrive to ſanctifie it, is rather a faint wiſh than a devout prayer, and makes us guilty of a kind of blaſphemy, even when we pray, *HALLOWED BE THY NAME.*

Though all perſons, without exception of quality, age, time, or ſex, ſay this Petition, though every man with Angels and Arch-angels cry aloud, *Holy, Holy, Holy Lord God of Sabbaoth*, yet few there be who truly *ſanctifie Gods Name.* We may be bold to fear that they ſpeak it beſt who can ſcarcely ſpeak it; that their Devotion is greateſt whoſe underſtanding is leaſt; that to our heavenly Father it is a more pleaſing thing to hear *parvulorum adhuc linguas balbutientes Chriſto Hallelujah reſonare*, as St. Hierome ſpeaks, *little children in their imperfect language to ſing their Saviours praiſe*, than all the buſie noiſe and babble of a Hypocrite; that their broken prattle is more pleaſant in the ears of the Almighty, who ſpeak and do it as they can, than their full language who can both ſpeak and do it, yet expreſs it only with their tongue. There is more in this Petition than a weak eye at firſt can pierce into. That we may take a full view of it, and behold it in its proper ſhape, we muſt firſt diſtinguiſh and ſever it from the two next Petitions, which bear that nearneſs and affinity to it that for ought I can perceive, moſt men in their diſcourſes have made them the very ſame. The *Sanctifying of Gods Name* is annexed to *his Kingdom*; and the faireſt part of *his Kingdom* is *the fulfilling of his Will.* He that *halloweth Gods Name* doth *advance his Kingdom*; and he that *advanceth his Kingdom, doth his Will*: And this laſt includeth and comprehends both the former: ſo that Bradwartine will tell us that a Chriſtian man needs no other prayer but this, *FIAT VOLUNTAS TUA, Thy will be done*, which in force and virtue conteins all other prayers

prayers whatſoever. And this is true *in ſenſu quem faciunt*, in that ſenſe which every one of them will bear; but *in ſenſu quo fiunt*, in that ſenſe in which our Saviour ſpake and taught them, it is moſt probable they have their proper bounds and limits. And for our more plain and orderly proceeding we will confine this firſt Petition to our Words and outward Geſture, by which we do expreſly honour God, and *hallow* him as it were before the Sun and the People: the ſecond to our Hearts, which are, οἰκητήριον τοῦ Θεοῦ, *the houſe of God*, in which he delights to dwell; his very throne, wherein he ſits: It is our Saviours ſpeech, *The Kingdom of God is within you*, the laſt to our Actions and Works of Piety, which are the proper language of the Heart. *Hæc tria ſunt omnia*; Theſe three are all, the whole body of our Devotion, To hallow God with our tongue and outward deportment, To yield him the ſubjection and true allegiance of our hearts, and To be ready and active to execute his will. Theſe take up all that we have, all that we are, the inward and the outward, and the outward man. We are taught *to ſanctifie the Lord God*: which at the firſt we may eaſily be perſwaded to be the very ſame with this Petition: But the addition, *in your hearts*, pointeth out ſome difference. It is not there in terms, that *we ſhould ſanctifie and honor God with our deeds and words and writing*, and the like, but with that which is proper to the Heart: Which indeed doth neceſſarily ſhew it ſelf in outward action. For preſently the Apoſtle adds, as an effect of this *ſanctifying of God, being ready alwayes to give an anſwer to every man that asketh you a reaſon of the hope which is in you.* So that this place of Peter may ſeem rather to belong to the next Petition, *Thy Kingdom come.* But to cloſe in a little nearer with theſe words; we will firſt ask, What is meant here by *the Name of God*; and then, What it is *to ſanctifie it.* For the firſt, We are informed by thoſe who have skill in that language, that by the propriety of the Hebrew *the Name of God* is God himſelf. So *to call upon his Name* is to call upon him, *to ſpeak good of his Name* is to ſpeak good of him, *to magnifie his Name* is to magnifie him. And it is moſt uſual to take *the Name* for the perſon: ἐπὶ οἶκον ἐξαύξεις ὀνόματα, ſaith Chryſoſtome in his Preface to the Romans. *The Apoſtles had the whole world committed to their charge; I am not ſufficient for twenty names*, that is, for twenty men. Indeed God is πάγκρυπτος, *hidden*, ſaith Juſtine Martyr; we cannot ſee him: ἀπερίληπτος, ſaith Damaſcene, *incomprehenſible*; we cannot lay hold on him. *Nec nomen Dei quæras. DEUS nomen eſt illi*, ſaith Minutius; *Do not ask what is Gods Name. His Name is GOD.* There is need of words and names where diverſity of things are to be diſtinguiſhed by ſeveral appellations: *Deo, qui ſolus eſt, DEUS vocabulum totum eſt.* God is moſt One, nay, Unity it ſelf; μονώτατος, *moſt alone*, nay Aloneneſs it ſelf: All that you can ſay of him is, *That he is GOD.* The heathen Gods, ſaith Theodoret, had many names: πολλὴ γὰρ εὐπορία παρ' ὑμῖν ὀνομάτων, οὐχ ὑπονοούμενον πραγμάτων. Indeed they were nothing elſe but names. But the true God, who is of infinite eſſence, can have no name at all. *Dei nomen ſemper fuit apud ſemetipſum, & in ſemetipſo*, ſaith Tertullian againſt Hermogenes; *Gods Name was alwayes with himſelf, and in himſelf. DEUS, nomen Divinitatis; DOMINUS, Poteſtatis*; *GOD* ſignifies his Divinity; and *LORD*, his Power. But yet as the Creature doth but faintly repreſent God, ſo there are names which do but weakly and imperfectly expreſs him. For as Names import compoſition of ſubſtance and quality, ſo they cannot ſute with the Simplicity of Gods Eſſence, but as they ſignifie *notitiam*, ſomething by which he is notified.

Luke 17. 21.

1 Pet. 3. 15.

So we ſay, *God is juſt, wiſe, true, eternal*, and the like. Now to acknowledge theſe is *to hallow his Name.* We *hallow him* as Wiſe, when we count Honeſty the beſt policy; as Juſt, when the put the Sword into his hand, and leave all Vengeance to him; as Omniſcient, when we are as much afraid of the twilight as of the noon-day; as True, when in all our miſeries we diſtruſt him not; as Æternal, when we ſeek for *an abiding City, whoſe builder is God.* But we will confine our ſelves, and take *the Name of God* for God himſelf, and in the next place enquire What it is *to ſanctifie him.* Now *SANCTUM, quod ſeparatum*; that is Holy which is ſeparated from common uſe. Τὸ ἅγιον, τὸ ἀνακείμενον, καὶ τὸ ἀφωρισμένον.

THE

The Three and Thirtieth

SERMON.

MATTH. VI. 10.

Thy Kingdome come:

IN this Petition we have three words, and all very obſervable; a Noun, *Kingdome*; a Pronoun, *Thy*; and a Verb, *Come*. The Kingdome which here we are commanded to pray for is not that which the Chiliaſts or Millenaries fondly dream of, the enjoyment of pomp and pleaſure and all temporal happineſs upon earth for a thouſand years together after the reſurrection. This phanſie they fetch from *Revel.* 20. and other places. And this error, as groſs as it is, ſpread ſo far in the very infancie and beſt times of the Church as to find entertainment with many, with Papias St. Johns Scholar, as Hierome tells us in his Book *De viris illuſtribus*; with Iræneus, Apollinarius; Tertullian, as ſome think; Victorius Pectavienſis; Lactantius, as appears in his ſeventh Book of Inſtitutions. Nay, it was of ſo great account, that St. Auguſtine himſelf did once embrace it, as himſelf confeſſes in his twentieth Book *De Civit. Dei.* and St. Hierome dared not to condemn it, as he records it himſelf in his Commentaries upon Jeremie. A wonder this is; when St. John there plainly mentions *the firſt Reſurrection*, which is of the Soul alone. But men eaſily perſwade themſelves they ſee the image of their own conceits in thoſe parts of Scripture where they walk, as Antipheron in Ariſtotle thought he ſaw his own ſhape and picture whereſoever he went. Men take the Kingdome of Chriſt to be like unto the Kingdome of the World. *Avaritia noſtra nobis non ſufficit, niſi avarum quoque Chriſtum facimus*, ſaith Petrarch in another caſe: It is not enough for us to ſet our hearts upon riches, unleſs we make Chriſt himſelf Covetous alſo. It is not enough for us to purſue honors and dignities, unleſs we make Chriſt ambitious, and ſo ſet up a temporal Monarchy in the Church. We crown Chriſt, but it is not with the crown wherewith his Father crowned him in the day of his eſpouſals, when he made him the Head of the Church. In the world we are born, in the world we are bread; and hence it comes to paſs, that when we divert our induſtry unto Chriſtian ſtudy, to the knowledge of Chriſt and his Kingdome, we ſtill phanſie ſomething like unto the World, Riches, and Honor, and a univerſal Monarchy. But ſuppoſe that Chriſt had the politick government of the world given him as man, yet he never exerciſed his Regal power in this kind: He built no caſtles, raiſed no armies, trod not upon the necks of Emperors. Suppoſe he had exerciſed his Regal power, yet all this would hardly faſten the triple Crown on the high Prieſts head.

head. But we ſee himſelf renounce all ſuch claim. He complains he hath
Luke 9.56. not what the Foxes have, a hole to hide his head. Being deſired *to divide*
Luke 12.14. *the inheritance* between two brothers, he anſwers ſharply, *Man, who made me a judge or a divider over you?* When Pilate asketh him, *Art thou the King of the Jews?* Chriſt anſwereth; *Sayeſt thou this of thy ſelf? or did others tell it thee of me?* Doſt thou object this crime? or is it feigned to thy
John 18. hands by others? And at laſt he makes this plain confeſſion before Pontius Pilate, *My kingdome is not of this world.* Which words, like the Parthian horſeman, ride one way, but look another; are ſpoken to an Infidel, to Pilate, but are a leſſon directed to the ſubjects of his ſpiritual Kingdome; a Leſſon teaching us not to dream of any honor in his kingdome but ſalvation, nor any crown but the crown of life. And therefore as Ariſtotle tells us of his moral Happineſs, that it is *the chiefeſt good*; but not that which the Voluptuary phanſieth, the Epicures Good; nor that which the Ambitious adoreth, the Politicians Good; nor that which the Contemplative man abſtracteth, a Univerſal notion and Idea of Good: ſo may we ſay of this Kingdome, that in reſpect of it all the Kingdoms of the earth are not worth a thought; but it is not ſuch a Kingdome as the Jews expect, or the Chiliaſts phanſie, or the Church of Rome dreams of. And though commonly Negatives make nothing known, yet we ſhall find that the nature of Chriſts Kingdome could not have been more lively and effectually expreſt than by this plain negation, *My Kingdome is not of this world.* To come yet a little nearer to the light by which we may diſcover this Kingdome; The School-men have raiſed up divers Kingdoms, and built them all upon the ſame foundation, the Word of God; Firſt, his abſolute Dominion over the creature; in reſpect of which Chriſt is called *King of Kings*, and *Lord of Lords*. To this they have added *Regnum Scripturæ*, and *Regnum Eccleſiæ*; They call the Scripture and the Church *Kingdoms*. Then they make *Regnum Gratiæ*, a Kingdom of Grace; and *Regnum Gloriæ*, a Kingdome of Glory. And by a figure they make the King, Chriſt himſelf, a Kingdome. All theſe may be true, and theſe appellations may have ſome warrant from Scripture it ſelf, and may have an *ADVENIAT* ſet to them. When we reſt upon that law of Providence by which, in a wonderful manner God governeth the world, we ſay, *ADVENIAT, Let his abſolute Kingdome come*; Let him diſpoſe and order the actions of men and the events of things as he pleaſeth. When we make our ſelves Saints, and ſtrive to bring others into that fellowſhip and communion, there is an *ADVENIAT*; for we pray for the increaſe of the Church, and the enlarging of her territories. When we hunger and thirſt after the water of life, when we deſire that wholſome doctrine may drop as the rain, and ſaving truth diſtil as the dew, there is an *ADVENIAT*, a prayer which will open the windows of heaven. Some are of opinion that by *Kingdom come* here Chriſt did mean the Goſpel. And this carries ſome probability in it. For the Diſciples and Apoſtles of Chriſt, whoſe buſineſs it was to propagate the Goſpel, had this petition, *Thy Kingdom come*, ſo often in their mouths, that they were accuſed *affectati regni*, as Enemies to the State, who did ſecretly undermine one Empire to ſet up another. We cannot deny but that not only the manifeſtation of Gods will, but the confirmation of it, either by preaching, or by miracle, or by thoſe gifts and effects which can proceed from no other cauſe but the power and efficacy of the Spirit, are truly called *the kingdome of Chriſt*, becauſe they are *inſtrumenta regni*, inſtruments and helps to advance his throne or Kingdome in our very hearts; that as true Subjects we may obey his commands, as true Souldiers fight under his banner, that ſo we may ſuffer with him here and reign with him hereafter. And in this ſenſe we may call the Scripture *a Kingdome*; and the Preaching of the Word, the Adminiſtration of the Sacraments,

craments, and the outward Government of the Church, whether Politick by the Magiſtrate, or Eccleſiaſtick by the Biſhops and Prieſts, *a Kingdome*; becauſe both Powers, both Eccleſiaſtical and Civil, are βοηθήματα, great *helps and furtherances*, to advance Gods Kingdome. But Aquinas ſhall give you a full reſolution, 1ª. 2ª. *Qu.* 104. *Regnum Dei in interioribus conſiſtit principaliter: ſed ex conſequenti ad regnum Dei pertinent omnia illa ſine quibus interiores actus eſſe non poſſunt*; The Kingdome of God is within us, and principally conſiſts in the ſubduing of the inward man, in taking the citadel of the Heart: but by a plain and eaſie conſequence all thoſe things without which theſe inward acts are not ordinarily performed, may be taken in within its verge and compaſs: And when we pray for the ſupply and continuance of theſe helps, we truly ſay, *Thy Kingdome come*. For Chriſt is not truly and properly ſaid *to reign*, till we have ſurrendered up unto him our very ſouls and hearts, and laid them at his feet. For, as Caſſian ſaith of Faſting and Watching and Nakedneſs, that *they are not perfection it ſelf, but the inſtruments to work it*; So may we ſay of theſe outward helps, the Preaching of the Word, the Adminiſtration of the Sacraments, and the Watchfulneſs of Kings and Prelates, and the like, They are not the Kingdome of God, but helps and inſtruments to ſet us up. And his reaſon will hold here alſo, *In ipſis enim non conſiſtit diſciplinæ finis, ſed per illa pervenitur ad finem*; For theſe are not the end, but by theſe we are brought to the end, to the Kingdome of Grace, which will bring us to the Kingdome of Glory. *In fine non eſt modus*, ſaith the Philoſopher in his Politicks; When we look on the end, our deſires are vehement, our thoughts reſtleſs; no *ADVENIAT* is loud enough till we have attained it. And for this alone we are as eager for the means, becauſe they conduce and help forward to the end. What wrong then is done to the Framer and Faſhioner of the Heart, when we make that, which ſhould be the palace of the great King, a den of thieves and rebels and traytors! How do we *deſpite the ſpirit of grace*, and, as much as in us lyes, unking him, and thruſt him out of his Dominions! When his word goeth out very ſwiftly, and flyeth from one end of the world to the other; when he ſendeth Ambaſſadours of peace to all the world; when he deſtroys his enemies, and worketh wonders; when he hath drawn out a form of government, promulged his laws, and backt them with promiſes and threatnings; when he hath mightily ſhewed himſelf to be our King by great ſigns and miracles; he doth not yet account himſelf to reign: But when thou openeſt thy heart, and giveſt him poſſeſſion of every corner of thy ſoul, then he ſits as King in his holy place. For as the Philoſopher tells us that the confirmation of Laws conſiſteth not only ἐν τῷ ἐυ κεῖσθαι, *in the wiſe and diſcreet framing of them*; but ἐν τῷ πείθεσθαι, *in the right and due obſervance of them*: So though Chriſt be King from all eternity, and cannot be deveſted of his Kingly office, yet then only he calls his Kingdome compleat when we are ſubject and obedient to him; when he hath gotten poſſeſſion of the Heart, where he may walk, not as he did in Paradiſe, terrible to Adam, who had forfeited his allegiance, but as in a garden of pleaſures, to delight himſelf with the ſons of men. For here, in the Heart of man, ſitteth Reaſon as chief: here is the counſel-table, here is polity, here are decrees, here are good purpoſes and reſolutions; hither reſort thoſe *nuntii*, thoſe meſſengers, which convey thoſe auxiliary forces which either our Senſes, or the bleſſed Angels, or the Spirit of God provide and ſend unto it. So many Virtues and Vices as there are, ſo many caſtles and towers are ſet up, where ſo many battles are fought, ſo many conqueſts made. Here Holineſs is beſieged, Religion ſhaken, here it is either betrayed or defended. Here if the Fear of this great King ſtand not as ſentinel, the ſtrong tower of our conſtancies falls to the ground, the

Scepter

Scepter and Crown is broken, and Reaſon is thruſt out of the throne, whilſt the enemy rageth. Our Affections, as in a popular ſedition, ruſh in with violence, and Chriſt ſtandeth as ſecluded, and only as looker on. Reign he may ὡς παντοκράτωρ, *as Lord of all the world, omnipotent*, as Nazianzene ſaith, *and will rule over all, whether they will or no; but not* ὡς ἐνεργῶν τῷ ὑποτάγῃ, *as one who hath brought us under his command to obey his laws and ordinances.* Both Chriſts Kingdoms we pray for here, for that of Grace, for that of Glory, the one being the end of our prayers and of our hopes, the other a moſt neceſſary means to attain it. No reigning as Kings in the one unleſs we ſerve as Subjects in the other; no crown there without allegiance here; no glory without grace. But becauſe it is impoſſible for the moſt piercing eye to diſcover the rules and laws and order of the Kingdome of Glory, we will ſtay our meditations upon the way which leadeth to it, and ſhew wherein the Kingdome of Grace conſiſts. We told you the ſeat and place of this Kingdome is the Heart of men. For who can meddle with ordering mens hearts but Chriſt alone? Princes Laws may ſound in the Ears, may bind the Tongues, may manacle the Hands, may command our Goods; farther they cannot go. *Illâ ſe jactet in aulâ Æolus.* But to ſet up an imperial throne and reign in the Heart, this none but Chriſt can do. Now by the Heart we do not mean that fleſhy part which, as the Father ſpeaks, is as the center in the body; which, ſaith St. Baſil, was firſt created, firſt received life, and then conveys and derives it to every part. Nor do we mean, with ſome, the Will; nor, with others, the Affections. But by the Heart we underſtand all the powers and faculties of the ſoul, the Underſtanding, Will, and Affections, which when they move in an obedient courſe, by the rules and laws of any Kingdome, yield us the ſureſt ſign and token τὸ θεοειδὲς ζωῆς, *of a divine converſation*, conformable to Chriſt himſelf. *The Kingdome of Chriſt*, ſaith Nazianzene, *conſiſts in the obteining of that which is moſt perfect.* Τελεώτατον ἢ τῶν ὄντων, γνῶσις Θεοῦ, *But the moſt perfect thing in the world is the knowledge of God.* By which he doth not mean a bare knowledge of the King and of his Laws, but a ſubmiſſion of our Will, and a captivating of our Affections, that we may walk in obedience and newneſs of life, according to theſe laws. Ariſtotle tells us, Πρὸς τὰς πολιτείας τὰς ὑμεῖς δὴ πάντες, *He that will erect a Commonwealth muſt alſo frame laws, and fit them to that form of commonwealth which he intends.* We cannot make the ſame laws fit a Popular eſtate and a Monarchy. The different complexions of States and Republicks you may ſee in their Laws, as the faces of Princes in their coyns. Now as Chriſt is *the wonderful Counſellor*, ſo He came out of the loins of *Judah*, and is *a Lawgiver* too, and hath drawn out Laws like unto his Kingdome. As *his Scepter is a Scepter of righteouſneſs*, ſo are his Laws juſt: No man, no devil can queſtion them. Socrates and Plato and the wiſeſt of the Philoſophers, though ſtrangers to him and aliants from his Kingdome, yet would no doubt have ſubſcribed to his Laws. As his Kingdome is heavenly, ſo are his Laws from heaven, heavenly, written by the finger of Wiſdome it ſelf. As he is *an everlaſting Prince*, ſo are his Laws eternal. But I will not now ſtand to ſhew the difference between theſe Laws and the Laws by which the Kingdome of the world be governed. For what will fall in more fitly with the *TUUM*, the Pronoun poſſeſſive, which points out a Kingdom by it ſelf, and with which other Kingdoms cannot be compared. *The Kingdome of God is* then *within us*, when the Underſtanding maketh haſte to the object thereof, the Truth of God, to apprehend it; and the Will is ready to meet the object thereof, our ſoveraign Good, to embrace it; and the Affections wait and give attention upon the will, to further our poſſeſſion of it; when we have ſuch wiſdom, ſuch holineſs, ſuch courage and deſires as are fit

Iſa. 9. 6. Gen. 49. 10. Pſal. 60. 7. & 108. 8.

Luke 17. 21.

fit for a ſubject of Chriſt to bring him unto and keep him in true fidelity and obedience for ever. For Chriſts Laws do not paſs only to reſtrain the Will, but to bound the Underſtanding alſo, to regulate our Affections, to ſet limits to our very Thoughts, which flow from the heart; to keep us from Error as well as from Sin. For as the Will muſt turn it ſelf from all evil, *ut non conſentiat*; that it no way incline to conſent unto it, ſo is there a tye upon the Underſtanding to avoid error, *ut non aſſentiat*, that it yield not aſſent to it. As the Will is bound to perform its act, ſo is the Underſtanding alſo. The Will is bound to will that which is good; the Underſtanding, to know and believe thoſe things which are the objects of our Faith and Knowledge: ſo that it is as well a ſin to believe a lye in matters of Faith as to break a commandment. If there were no law to the Underſtanding, then were it lawful for every man to believe and think as he pleaſe: and that opinion would paſs for current, That every man may be ſaved in that Religion and Sect which he believes to be good and true: And then how hath the Church of Chriſt been miſtaken in paſſing ſuch heavy cenſures upon Hereticks and Infidels? We have a ſaying indeed in St. Bernard, *Nihil ardet in inferno præter propriam voluntatem*, That nothing of us makes fuel for the fire of hell but our Will, and that men are puniſht only for the ſtubbornneſs and diſobedience of their Will: and if we examine it, we ſhall find it true enough, though at the firſt appearance it beareth ſome ſhew of oppoſition to the truth. For the Will receives the firſt wound and maim. And it is moſt certain, we could never erre dangerouſly, if we were not willing to be deceived. The complaint is put-up in Scripture, *They will not underſtand.* Not that the acts of the Underſtanding depend on the Will, which are rather natural than arbitrary (for it is not in our power not to apprehend things in thoſe ſhapes in which they preſent themſelves) but becauſe we wilfully refuſe the means to clear doubts, we will not ſee that which is moſt naked and viſible, we ſeek no guide, we follow no direction, nay, perhaps againſt our own conſciences we diſſent from that which inwardly, will we, nill we, we do acknowledge. And as the errors of the Underſtanding, ſo all the extravagancies of the Affections are originally from the Will. It was the Stoicks error to diſgrace the Affections as evil. Chriſtianity hath made the weapons of righteouſneſs to fight the battels of this great King. My Anger may be a ſword, my Love a banner, my Hope a ſtaff, my Fear a buckler. All the weakneſſes of our Soul, the errors of our Underſtanding, and the rebellions of our Affections, are from the Will. *From hence are wars and fightings.* Is the Underſtanding dark? The cloud is from the Will. That my Anger rageth, my Love burneth, my Fear deſpaireth, my Grief is impatient, my Joy mad, is from the Will. From this treaſury blows the wind which makes *the wicked like the troubled ſea which cannot reſt, whoſe waters caſt up mire and dirt.* Iſa. 57. 20. And now you ſee that the Kingdom of Chriſt conſiſts principally in ſubduing of the will. When that yields, the Underſtanding is ſtraight as wax to receive the impreſſions of Truth, and the Affections as ſo many gentle gales to carry us to the haven where we would be. This is τὸ ἡγεμονικὸν τῆς καρδίας, as Chryſoſtom calls it, *principale animæ*, as St. Ambroſe, *the commanding, leading, and principal part of the Heart.* If Chriſt hath taken poſſeſſion of this, he hath taken the whole heart, and is Lord of all. *Fight*, ſaith the King of Syria, *neither with ſmall nor great, ſave only with the King of Iſrael.* 1 King. 22. 31 If he fall in battel, the whole army is overthrown. Will you have it plainly thus? There be theſe three parts as it were in the Heart or Soul of man, Reaſon, Will, and Appetite. Reaſon neceſſarily inclines to things reaſonable; and the Senſitive appetite follows the conduct of Senſe. For it is an axiome in the Schools, *Unaquæque virtus expeditior eſt ad proprium*

actum, Every power of the ſoul tends naturally to its proper act and operation. Our Reaſon is quick to diſcourſe, and our Senſe carries us to ſenſual objects: And theſe two are at a kind of war and variance in man, and ſtrive which ſhall have the ſupremacy: They are as two extreams, and the Will in the midſt, as it were, to decide the controverſie. When Senſe hath overwhelmed Reaſon, then Sin begins to reign, and the Devil to triumph: But when through Chriſt, that ſtrenghtheneth us, our Will takes Reaſon's part, and treads the Appetite under her feet; then the adverſe faction is ſwallowed up in victory, Chriſt is all in all, and *VENIT REGNUM DEI, the Kingdome of God is within us.*

I now proceed further, to unfold the nature of the Kingdome of God. It is *REGNUM TUUM, thy Kingdome.* Which puts a difference betwixt this and other Kingdoms. Chriſt rules and reigneth as a King in his Church: But as *his Kingdome is not of this world*, ſo is it of a divers form and complexion from the Kingdoms of the world. We pray, *Let thy Kingdome come:* Which points out a peculiar Kingdome, a Kingdome by it ſelf. And if we put it in the Scales with the Kingdoms of the earth, and weigh them together, they will be all found too light; whether we reſpect the Laws by which this Kingdome is governed, or the Virtue and Power it hath, or its large Compaſs, or the Riches it abounds with, or its Duration; the Laws unqueſtionable, indiſpenſable: the Power univerſal; the Circuit as large as the world; the Riches everlaſting; and its Continuance for ever. To ſpeak ſomething of theſe in their order.

Firſt, in the Kingdome of Chriſt and his Laws neither People, nor Senate, nor Wiſe-men, nor Judges, has any hand. They were made *in Senatu & Soliloquio*, as Rupertus ſpeaks, in that Senate and Solitarineſs where there are divers, yet but one; Three Perſons, and but one God. Secondly, there is a difference in the Laws themſelves. Theſe are pure and undefiled, exact and perfect, and ſuch as tend to perfection; and ſo were none that ever the heathen Legiſlatours enacted. What ſpeak we of the Laws of heathen men and ſtrangers from the Commonwealth of Iſrael? The Law of Moſes, though it had nothing unlawful or diſhoneſt, yet conteined many precepts concerning things which in themſelves were neither good nor evil; as Sacrificing of beaſts, Circumciſion, exact Reſt on their Sabboath, forbidding of divers meats. But the Laws of the Goſpel and of the Kingdome of Chriſt command thoſe duties which, had they not been tendred in that high commanding form, yet in their own nature were moſt juſt and fit to be done; Not to circumciſe the fleſh, but the heart; Not to ceaſe from labor, but from that which is unlawful; Not to ſacrifice the bloud and fat of beaſts, but our ſelves; Not to abſtein from certain meats, but to beat down our body, and wage war with our appetite. We may ſay of the Law of Moſes as St. Paul ſpeaks of the yearly ſacrifices, *It did not make the commers thereunto perfect*, but left behind it ſtill συνείδησιν ἁμαρτιῶν, *a conſcience of ſins*; not only *ex parte reatûs*, a conſcience which did teſtifie that they had ſinned, and affright them with the guilt, but *ex parte vindictæ*, a conſcience which not only queſtioned their ſins, but there attonement alſo. Therefore Chryſoſtome on that place will tell us, *In that the Jews did offer ſacrifice, it ſeemeth they had a conſcience that accuſed them of ſin; but that they did it continually, argued they had a conſcience which accuſed their ſacrifice of Imperfection.* The Law of Faith, which is the fundamental Law of the Goſpel; is *expunctor legis & totius retro vetuſtatis*, blots out theſe Laws, and whatever Antiquity did write down as a Law in her tables. *Quicquid retrò fuit, aut demutatum eſt, ut circumciſio; aut ſuppletum, ut lex reliqua; aut impletum, ut prophetia; aut perfectum, ut fides ipſa*; Whatſoever was in times paſt was either changed, as Circumciſion; or ſupplyed, as the reſt of the Law;

Hebr. 10. 8.

or

or fulfilled, as Propheſies; or made perfect, as Faith it ſelf. I ſhould detein you too long in this argument, ſhould I draw a compariſon between each particular conſtitution. By the very nature and quality of the Laws you may eaſily deſcry a main difference between theſe Kingdoms. The Laws of Chriſt are unchangeable and eternal, but all humane conſtitutions are temporary and mutable. Thoſe which are written in the Body of the Law by the Civilians are called *LEGES PERPETUÆ, Laws unchangeable:* but after Ages have ſeen the countenance of ſome altered, and others quite raſed out. *Legum medelæ pro temporum moribus & pro rerumpubl. generibus & pro utilitatum preſentium rationibus mutari ſolent & flecti, nec uno ſtatu conſiſtere, ſed, ut cœli facies & maris, ita rerum & fortunæ tempeſtatibus variari*; But the Laws of the heavenly Kingdome are eternal, written in our ſouls by the King of Souls from the beginning.

The ſecond head wherein the difference of this Kingdome from others is ſeen, is the Power of it, which is extended not to the body alone but to the ſoul alſo. Other Kings may lay the whip on the back, but this rips-up the very bowels: other Kings may *kill the body*, but this *can caſt both body and ſoul into hell.* Many times it is wiſdom in Kings not to puniſh, becauſe of the multitude or power of offenders. *Neſcio*, ſaith an heathen man in the Hiſtorian, *an ſuaſurus fuerim omittere potiùs prævalida & adulta vitia, quam hoc aſſequi ut palam fiat quibus vitiis impares ſimus.* Sins many times do reign amongſt men, and ſpread themſelves ſo far and wide, that no ſtrength of the Magiſtrate is able to ſuppreſs them: and therefore many times it is our beſt wiſdom to let ſuch ſins alone, leſt by going about to amend them, we betray our weakneſs, and ſhew that the Law it ſelf may have a bridle put into her mouth, that offenders may ride her as they pleaſe. It is not ſo in this Kingdom. God can never be out-braved by any ſin, be it never ſo univerſal. Be the offenders never ſuch Giants, never ſo many, he is able to chain and fetter them even with a word. He that ſits on the throne and he that grinds at the mill to him are all one. And as *a thouſand years with him are but as one day*, ſo a thouſand, a million, a whole world of men with him are but as one man. And when he ſhall ſit to do judgment upon ſinners, all the world ſhall have before him but one neck, and he can ſtrike it off at a blow. When I mentioned the power and virtue of this Kingdome, you might expect perhaps that I ſhould have ſaid ſomething of the power and efficacy of Grace, becauſe this Kingdome is called *the Kingdome of Grace.* And indeed herein is a difference between this Kingdome and others. Magiſtrates promulge laws, threaten, bind the tongue and hand; but have no influence nor operation on the hearts and wills of men: But in this our ſpiritual Kingdome the King doth not only command, but gives us his helping hand that we may perform his command. *Et quomodo fulgur nubes diſrumpit*, as Cyprian ſpeaketh, as lightning ſuddenly breaketh through the cloud, and at once enlightens and amazes the world; ſo the coruſcation and ſplendor of Gods Grace doth at once illuminate and dull the eye of our underſtanding. *Neſcio quomodo tangimur, & tangi nos ſentimus*; we are toucht with this ſudden flaſh we know not how, and we feel that we are toucht; but it is not eaſie to diſcern how. *Non deprehendes quemadmodum aut quando tibi proſit, profuiſſe deprehendes.* That the power of Gods Grace hath wrought you ſhall find; but the ſecret and retired paſſages by which it wrought are impoſſible to be reduced to demonſtration. We muſt confeſs that by nature we are blind, and Grace is the eye by which we ſee; we are lame, and Grace is the ſtaff by which we walk; we are dead, and Grace is the breath by which we live. As man upon earth is compoſed of Body and Soul, ſo in reſpect of this Kingdome he admits of a new compoſition, of Man and the Spirit of Grace: But we muſt remem-

ber it is a Kingdome we ſpeak of; and Chriſt is a King, not a Tyrant. Now the Philoſopher will tell us, *Rex imperat volentibus; tyrannus, nolentibus*; That in this a King and a Tyrant differ, that the one ruleth his ſubjects with that wiſdom and temper that they are willing to obey, the other makes them obey whether they will or no. Beloved, Chriſt is a King in this reſpect: He will not rule us againſt our will. *Nemo ſe ab invito coli vult.* No man will take a gift from an unwilling hand. And doſt thou look that the King of heaven and earth ſhould force thee to allegiance? Some have made it an obſervation, That before Chriſts reſurrection he was obeyed by thoſe that ſerved him againſt their will, and ſo was ſerved but to halves; but under the Goſpel he gathers unto him *populum ſpontaneum*, a willing people, that ſtill be ready to do his will. All this is from Grace, thou wilt ſay. It is true; But not of Grace ſo working as to force the Will. For as God is powerful, and can do all things; ſo is he wiſe too, and ſweetly diſpoſes all things, accompliſhing his will by thoſe means he in his eternal wiſdom knoweth to be beſt; uſing his power as a King, but not violence as a Tyrant. Wilt thou then ſit ſtill, and not ſet thy hand to work, upon a phanſie that God doth not ſend thee grace? Wilt thou not hearken to the voice of thy King ſpeaking within God, unleſs he knock, as Fortune is ſaid to have done at Galba's gates, till he be weary? Wilt thou not move unleſs with the hand of violence he drive thee before him? Wilt thou ſtill be evil, and pretend he will not make thee good? What a diſhonor is this to thy King, to entitle him to thy diſobedience, and make him guilty of that treaſon which is committed againſt himſelf? Beloved, this is to be ignorant of the nature of this Kingdome, and injurious to the King himſelf, and the higheſt pitch of rebellion, to make him, if not the author, yet the occaſioner of it. No; he helps us, he doth not force us. He leads, not drives us. He works in us, but not without us. For theſe two, Grace and Free-will are not co-ordinate, but ſubordinate. *Non partim gratia, partim liberum arbitrium*, ſaith St. Bernard; Grace and Free-will do not ſhare our obedience between them: *ſed totum ſingula peragunt*, but each of them doth perform the whole work: Grace doth it wholly, and Free-will doth it wholly: *ſed ut totum in illo, ſic totum ex illa*; as it is wholly wrought by the Free-will of man, ſo is the Free-will of man wholly enabled thereunto by the Grace of God, which helps to determine the Will. Attribute what you will to Gods Grace, every good work, and word, and thought: You cannot attribute too much, you cannot attribute enough: But when you have ſet God at this height, in that proper Zenith where his natural Goodneſs hath placed him, oh then draw him not down again to the mire where you ly wallowing, to be partaker with your filth. Do not weaken him by giving him an attribute of Power. Say not when he doth not reign in your hearts, that it is becauſe he will not. *The voice of his thunder is in the heaven*; The Vulgar renders it, *VOX TONITRUI IN ROTA, The voice of his thunder is in the wheel.* It is heard of men who are willing to walk in the wheel and circle of Diſcipline and Virtue, which have their thoughts collected and raiſed from the ſenſual vanities of this word. And then by the power of this voice, by the Power of Gods Grace, like a wheel, they are rowled about, and are lifted up, and do touch the earth but *in puncto*, as it were but in a point, having not the leaſt reliſh of the world. And this is the power and virtue of the Kingdome of Grace.

Pſal. 77. 18.

We paſs now to the third head of difference, which conſiſts in the Compaſs and Circuit of this Kingdome, which is as large as all the world. In this reſpect all Kingdomes come ſhort of it, every one having its bounds which it cannot paſs without violence. A fooliſh title it is which ſome

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give the Emperor of Rome, as if he had power over the moſt remote and unknown people of the world. Bartolus counts him no leſs than an hereticke who denies it. But his arguments are no better than the Emperors Title, which is but nominal. They tell us that he calls himſelf *MUNDI DOMINUM*, *The Lord of all the world*, and that Rome hath the appellation *ſui orbis*, of *the whole world*, given it by Writers of latter times. So the Poet,

Orbem jam totum victor Romanus habebat.

But theſe are but hyperboles, ſpoken by way of exceſs and excellency. So Jewry is alſo called in Scripture: For Jeruſalem is ſaid *to be placed in the midſt of the earth*, that is, in the midſt of Judæa: as the City Delphi is called *orbis umbilicus*, the Navel of the world, becauſe it is ſcituate in the midſt of Greece. But without hyperbole Chriſt is the Catholick and univerſal Monarch of the whole world. He ſeeth and ruleth all places. All places are to him alike. We need not vow a pilgrimage to Rome or to Jeruſalem: we need not take our ſcrip and ſtaff to go thither. *De Britannia & de Hieroſolymis æqualiter patet aura cæleſtis*; The way to this Kingdome is as near out of Britanny as out of Hieruſalem, ſaith St. Hierome to Paulinus. *Totius mundi vox una, CHRISTUS*; Chriſt is become the language of the whole world. The Prophets are plain, the Pſalms full of teſtimonies. *In thy ſeed ſhall all nations of the earth be bleſſed*, ſaith God to Abraham. *Aſk of me, and I will give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion*, ſaith God to Chriſt. *The Goſpel muſt be preached to all nations*, ſaith our Saviour. But as the Sun hath its race through all the world, but yet doth not ſhine in every part at once, but beginneth in the Eaſt, and paſſeth to the South, and ſo to the Weſt; and as it paſſeth forward, it bringeth light to one place, and withdraweth it from another: ſo is it with the Sun of righteouſneſs; he ſpreads his beams on thoſe who were in darkneſs and the ſhadow of death, and makes it night to them who had the cleareſt noon. Not that his race is confined, as is the Suns, but becauſe of the interpoſition of mens ſins, who exclude themſelves from his beams. Pſal. 2. 8.

And now to proceed to our fourth head of difference; As this is the largeſt of all Kingdomes, ſo it is the moſt laſting. Other Kingdomes laſt not; *Quibus evertendis una dies, hora, momentum ſufficit.* Though they have been many years a raiſing to their height, yet a day, an hour, a moment is enough to blow them down, and lay them level with the ground. And while they laſt, they continue not uniform, but have their climacterical years and fatal periods. Though they *grow up like the tree, and be ſtrong, and their height reach unto heaven*; yet there may *come an Angel*, ſome meſſenger, *from heaven*, and *hew down the tree, and cut off his branches, and ſcatter his fruit*, and not *leave* ſo much as *the ſtump of its root in the earth.* Juſtine hath calculated the three firſt Monarchies, and Sleidan all four: and we have ſeen their beginning, and their end. But *the God of heaven hath ſet up a Kingdome which ſhall never be deſtroyed: and it ſhall break to pieces, and conſume all thoſe Kingdoms, but it ſelf ſhall ſtand faſt for ever.* Dan. 4. Dan. 2. 44.

We will conclude with the Riches of this Kingdome. If Money were virtue, and earthly Honor ſalvation; if the Jaſper were holineſs, and the Sapphire obedience; if thoſe Pearls in the Revelation were virtues, then that of our Saviour would be true in this ſenſe alſo, *The Kingdome of heaven* would *be taken by violence*: The Covetous, the Ambitious, the Publicanes and Sinners, would all be *candidati angelorum*, joynt-ſuiters and competitors

petitors for an angels place. Behold then in this Kingdome are Riches which never fail, not Money, but Virtue; not Honor, but Salvation; not the Jaſper and the Sapphire, but that Pearl which is better than all our eſtate. For God and the Saints when they ſpeak of Profit and Gain, take it not in that ſenſe which men uſe to take it: As the Poet tells us when he ſpeaks of Rivers and Mountains, that men called them thus or thus, but the Gods had other names for them. The Gold of this Kingdome is the Religiouſneſs and Obedience of the Saints; the precious Stones are Truth and Sanctity. *In mundo tantò quiſque melior, quantò pecunioſior*; In the world every man is eſteemed ſo good as he is rich; Like a fruitleſs tree, *tanti eſt in pretio, quantum lignum ejus in trunco*; he is valued only by his bulk and trunk. But in this Kingdome the only Riches is Obedience. Men may have the riches of the world, and yet be poor: But this Kingdome makes Poverty it ſelf riches; Diſgrace, honor; Death, life. Here we *are kept by the power of God through faith unto ſalvation*; here we *are begotten to an inheritance incorruptible and undefiled, that fadeth not away, but is reſerved in the heavens for us*, till that time that we ſhall *receive the end of our faith, the ſalvation of our ſouls.*

Having now made the compariſon, the choice is eaſie. And a great folly it were to prefer the World to the Church. In the world the Laws are mutable, here everlaſting; In the world they have tongues many times to ſpeak, but not hands to ſtrike; here they both thunder and lighten: there Power beats the ear, here it pierceth the very heart. The Kingdoms of the world are bounded by place and time; this is unconfinable: More ſcope in the Church than in the world. The Riches of the one are fading and tranſitory, of the other everlaſting. And of this juſt and mighty and large and rich and everlaſting *Kingdome* we cannot but ſay *ADVENIAT, Let it come.*

I need make no further diſcovery of this Kingdome. For who knows not what that Kingdome is where the King is θεάνθρωπος, *both God and Man?* Where the Subjects are of the earth, earthy, and yet born to an Angelical eſtate, and *having their converſation in heaven, perigrini deorſum, cives ſurſum*, ſtrangers where they live, and *fellow-citizens with the Saints?* Where the King ſpeaks to the eye by his wonders, and to the ear by his word, and yet leads and guides his people like ſheep by a powerful but inviſible hand? A *Kingdome* which is *not of this world*, but yet in this world; raiſed up and built upon fleſh and bloud, upon frail and mortal men; begun here, but to be made perfect and conſummate in the world to come? In a word, where the King *ſhall deliver up his kingdome*, and yet remain ſtill a King? Take the Mapp of the whole world, and if you find no ſuch Kingdome, no ſuch parts, no ſuch ſubjects, no ſuch government, then *look up and lift up your heads*: let not your contemplations grovel on the earth; *for the Kingdome of heaven is at hand.* This is the ſum of that we formerly delivered concerning the Object of this Petition. We paſs now to the Petition it ſelf, to the Verb *ADVENIAT, Let it come.* Which breaths it ſelf forth in an earneſt deſire to draw this Kingdome nearer. Whether you take it for the Goſpel, which is the manifeſtation of Gods will; or for the receiving of the Goſpel, which is the performing of his will: Whether you take it for the Kingdome of Grace here, or for the Kingdome of Glory hereafter; *ADVENIAT, Let it come.* That is the language of every true Chriſtian. Where it is not yet come, *let it come*; it cannot come ſoon enough. And when it is come, *let it come* nearer. When it is within us, let it be eſtabliſht there; and when it is eſtabliſht, let it be eternized there. Remove all obſtacles, ſupply all helps, *ut adveniat*, that it may come; that thy Kingdome of Grace may entitle us to thy Kingdome

Phil. 3. 10.

John 18. 36.

1 Cor. 15. 24.

of

of Glory. A Petition fitted indeed to the times wherein it was firſt preſcribed, but moſt neceſſary for all Chriſtians to the worlds end when time ſhall be no more. Though the Angels had ſounded forth their *GLORIA IN EXCELSIS*, *Glory to God in the higheſt, good will towards men*, though Chriſt were come in the fleſh, yet this Kingdome of the Goſpel was not yet come, but was rather *in voto* than *in miniſterio*, rather deſired than known by its ſeveral offices and miniſteries. *The Law and the Prophets*, ſaith our Saviour, *were until John; ſince that time the Kingdome of God is preached, and every man preſſeth unto it.* By this *preaching* cannot be meant the kingdome preſent: firſt, becauſe when Chriſt ſends his Diſciples forth, he commands them to preach, *The kingdome of heaven is at hand.* Secondly, he tells us that, *From the time of John the Baptiſt the kingdome of heaven ſuffereth violence*; not that the Kingdome of heaven was then invaded and taken, but becauſe from that time men did burn with ardent affection and deſires to have it come, not able to bear the burthen of expectation; beholding it at hand, yet thinking it not near enough. As in thoſe good things we deſire, *omnia ſolemus facilius perpeti quàm moram*, we can endure any thing better than delay. And that this is the true meaning of thoſe words may appear by our Saviours elogie of John the Baptiſt, That *among them that are born of women there hath not riſen a greater than John the Baptiſt, notwithſtanding he that is leaſt in the kingdome of heaven is greater than he*: *MINOR*, *the leaſt*, not *Angel in heaven*, as St. Auguſtine; nor *LEAST*, *that is, of fewer years*, to wit, *Chriſt himſelf*, as Rupertus; nor *LEAST*, *that is, he that is moſt humble*, as others will have it; but *the leaſt in the Church of Chriſt*, the leaſt and meaneſt ſubject in the Kingdome of the Goſpel, *is greater than John.* Where Chriſt puts a manifeſt *Antitheſis* and oppoſition between the Law and the Goſpel, and between thoſe perſons which are under the Law and thoſe which obey the Goſpel; which had it been then in force, our Saviour had made John Baptiſt greater than himſelf. Moſt plain it is, the Law was yet in force, the Ceremonies not diſannulled; Chriſt himſelf obſerved them. The *old Tabernacle was yet ſtanding*, becauſe *our high Prieſt* was not yet *entered into the true Sanctuary.* And therefore *in crepuſculo Evangelii*, in this dawning of the Goſpel, when the Sun of righteouſneſs had not yet climb'd up to the proper Horizon of the Church, in this *interſtitium*, this interpoſition of Jeſus preaching, who was ὁ παλαιᾶς καὶ νέας μεσίτης, as Nazianzene calls him, *placed in the middle between the Law and the Goſpel*, this Petition was moſt fit and opportune, fitting the time, and opportune for the perſons who would be diſciples of this Kingdome, *ADVENIAT REGNUM TUUM*, *Thy Kingdome is at hand, and let it come.* And as it fits the time, ſo is it neceſſary in reſpect of the Goſpel it ſelf; which though it be *commentum Divinitatis*, as Tertullian calls it, *the very work and invention of the Deity*, though it breathe nothing but peace and joy, though it have not only authority but reaſon to plead for it, yet the ſound of it was no ſooner heard, but the world was in a tumult: *The heathen did rage, and the people imagine a vain thing: The Kings of the earth did ſet themſelves againſt the Lord and againſt his Anointed.* Do the Angels proclaim it? Men oppoſe it. Doth Chriſt preach it and confirm it by wonders? *Let him be crucified*, ſay the Jews: *Ecquis Chriſtus cum ſua fabula?* ſay the Gentiles after; *Away with Chriſt and his Legend.* Whilſt it was yet in its ſwathing-bands, it was brought to the barr; the profeſſors of it are puniſhed and tortured, *non ut dicant quæ faciunt, ſed ut negent quod ſunt*, not to reveal what they do, but to deny what they are. For this the moſt chaſt wife is devorced from her husband, the moſt obedient ſon diſinherited by his father, the moſt truſty and faithful ſervant ſhut out of doors by his maſter; even for the

Luke 16. 16.

Matth. 10.

Matth. 11.

Matth. 11. 11.

Pſalm 2.

Religion

Religion of the Gospel, which made the Wife chast, the Son obedient, and Servant faithful. *Ex æmulatione Judæi, ex natura domestici nostri*; The Jew is spurred on by his envy; nay, she finds enemies in her own house, the Church of God; and even Christians oppose her because of the truth it self, whose nature it is to offend. It is a just complaint, that our Saviour *came into the world, and the world received him not*, would not receive him as a King, but groaned under him as a cruel Tyrant. His edicts, his commands, his proclamations, his precepts were *hard and harsh sayings, none could bear them.* So it stands with Christian Religion: *Cum odio sui cæpit*, It was hated as soon as it was. Nor indeed can it be otherwise. For it offends the whole world. It stands between the Wanton and his lust, the Ambitious and his pomp, the Covetous and his mammon. Christ is truth, and his Kingdome is a Kingdome of righteousness and truth; nor is there any thing in the world more scandalous and offensive than the Truth. Old Simeon tells Mary of Christ, *This child is set for the falling and rising again of many in Israel.* Not that Christ, saith St. Paul, *is contrary to himself, a Saviour and a Destroyer, a Friend and an Enemy.* ἀλλὰ διὰ τῶν τρόπων ἐναντιοῦται γνώμων, *but for the divers opinions and affections of men, which abusing his love make him an enemy, and the Saviour of the world a Destroyer:* I might name here many hinderances of the growth of the Gospel; as Heresie, which is a most poysonous viper biting not the heel but the very heart of it; Infidelity, which robs Christ of his subjects, contracts his Kingdome into a narrow room and into a small number; Disorder, which rents it, which works confusion there. All these are *impedimenta*, lets and hinderances, to the propagation of the Gospel; not like those *impedimenta militiæ*, the luggage and carriage of an army, without which it cannot subsist, but *obicem ponentia*, fences and bulwarks and barricadoes against the King of Heaven, if it were possible, to stay him in his victorious march, and to damm up that light which must shine from one end of the earth unto the other. But this perhaps might fill up our discourse, and make it swell beyond its bounds. The greatest hinderance which we must pray against is an evil thought which flyes about the world, That there is no Hinderance but these; no opposition to the truth but Heresie, no sin but Infidelity, no breaking of order but in a Schism. This, it is to be feared, not only hinders the propagation of the Gospel *in credendis*, in respect of outward profession, but blasts and shrinks it up *in agendis*, in respect of outward practice and of that obedience without which we are meer aliens and strangers from this Kingdome. This doth *veritatem defendendo concutere*, this shakes that truth which should make us fruitful to every good work by being so loud in the defense of it. It is a truth, I think, confest by all, That the errors of our Understanding for the most part are not of so great alloy as those of the Will, That it is not so dangerous to be ignorant of some truth as it is to be guilty of any evil: yet all the heat of contention is spent here; all our quarrels and digladiations are about these; nay, all our Religion is this, ἀγωνίζεσθαι, *earnestly to contend*, not who shall be the truest subjects in Christs Kingdome, but who shall be most loud to cry down Heresie and Schism. And this phansie I take to be as great a viper as Heresie, as poysonous as Infidelity, and the first ground and original of all Schisms in the world. Whose zeal is so hot against an Oath as against an Error! Who says *Anathema* to the Wanton? What curse upon the Oppressor but of the Orphan and the Widow? And *from whence come wars, from whence come fightings* amongst us, but from this corrupt imagination, That we do better service in the Church of Christ, which is the Kingdome of God, by the loud defence than by the serious practice of the truth. And all this while we mistake this Kingdome and the

Luke 2. 34.

the Religion which we profeſs, which is *abſoluta & ſimplex*, a Religion of great perfection and ſimplicity, *non quærens ſtrophas verborum*, and needs not the help of wit and ſophiſtry. God leads us not unto his Kingdome by knotty and intricate Diſputes. *In abſoluto nobis & facili æternitas*, ſaith Hilary; Our journey to it is moſt eaſie. It will come unto us *ſine pompa & apparatu*, without pomp or obſervation. It was Eraſmus his complaint in the dayes of our Fore-fathers, *Eccleſiam ſuſtineri ſyllogiſmis*, That this Kingdome was upheld, not by piety and obedience, but by ſyllogiſtical diſputes, as the ſureſt props. I could be infinite in this argument; but I am unwilling to looſe my way whilſt I purſue a thief. The ſum of all is, That this *ADVENIAT* is not only an invitation to draw this Kingdome nearer, but an antidote againſt Hereſie, Infidelity and Schiſm, and alſo againſt this corrupt conceit, That Religion doth *in labris natare*, is moſt powerful when it floats upon the tongue. And we muſt raiſe it up as an engine, to bruiſe the head of theſe vipers, to *caſt down imaginations and every thing that exalteth it ſelf againſt the Kingdome of Chriſt.*

Again, as this *ADVENIAT* fits all ages of the Church, and was the language which Chriſt taught his Diſciples when the Church was yet an *Embrio*, *in ſemine & principiis*, not yet brought forth in perfect ſhape; ſo is it a moſt proper and ſignificant word, *verbum rei accommodatum*, a word fitted to the matter in hand, *the Kingdome* here mentioned, which muſt *come* to us before we can come to it. Nothing more free and voluntary, more ſpontaneous, than the diſpenſation of the Goſpel. It *came* to us when we were ſhackled with ſin that we could not ſtir a foot; when we were a ſleep, and did not ſo much as dream of it; nay, when we were dead in ſin to quicken us that we might come. For though our life be a warfare, and we make our way to this Kingdome with our ſword, and with danger of our lives; though our life be a walk, and we pace it along with weary ſteps; though it be a peregrination and travel, and we are abſent from our home till we meet it; yet this *Kingdome* doth *come* unto us, *not by works*, ſaith St. Paul, which are as ſo many motions or approaches, *but according to Gods infinite mercy*, which brings it home, and lays it at our doors. And in this reſpect that is moſt true, *Gratia nullo modo eſt gratia ſi non omnimodo ſit gratuita*, Grace, if it be not every way free and coming, as we ſay, is not Grace at all. Other benefits God puts out to ſale; and, if we will have them, we muſt give *æs & libram*, we muſt pay down ready money for them. He holds them in his hand; nor will they move towards us. *Oportet figere ſcopum*, We muſt ſet them up as our end, and then move towards them. Arts and Sciences lie lapped up and hidden in things themſelves. The Ægyptians found out Aſtronomy; the Caldæans, Southſaying; the Phænicians, Letters; Lycurgus and Solon, Laws; but not as things framed to their hands and laid in their way, but by much ſwet and labor, with much thoughtfu'neſs and care. But the Goſpel, which brings *eternal life*, is *the gift of God*, ſent down to us by the miniſtery of Angels, *preacht unto us out of heaven by way of letter and epiſtle*, ſaith St. Auguſtine, conveyed unto us by thoſe ἐγκυκλητοὶ τῆ ἀληθείας, as Epiphanius calls them, by the Apoſtles, which did ἐγκυκλεῖν, *brought it out upon the open ſtage*, and preſented it to all the world. And therefore *ADVENIAT*, *Let it come*, to lift us up, who are preſſed down with the weight of ſin; to make us active, who are cripples; to heal us, who are wounded; and to *make our feet like Hinds feet*, that we *may run the way of Gods commandments.* But are not we commanded to *come?* Doth not *the Bride ſay*, *Come?* and *the Spirit ſay*, *Come?* And may not *whoſoever will come* unto this *Kingdome?* Yes: but this *Kingdome* Rom. 6. 23.

muſt firſt *come*, and then we may. *The Goſpel* muſt firſt *be publiſht*, *the Grace of God appear*, and then we muſt *draw near with a true heart in full aſſurance of Faith.* And then the *comming* of this *Kingdome* to us and of us to it are but as one motion, ſo that we can hardly diſtinguiſh them. When we are on the way, that is *comming*; and when that is *comming*, we are ready to meet it: and it is hard to ſay whether it *comes* when we meet it, or we meet it when it *comes*. The bleſſedneſs which it brings along with it could not be *finis naturalis*, an end or mark which the eye of nature could deſcry, but *finis ſupernaturalis*, a ſupernatural end, which the hand of Mercy hath ſet up and preſented to all mankind. And our *comming* to it is nothing elſe, ſaith St. Bernard, but *cogitare de hoc regno, & de rebus omnibus habito reſpectu ad hoc regnum*, to think of it now it is offered, and of all other things in the world in no other relation then unto it; to think of Poverty, as of that which may purchaſe a Kingdome; of Wealth, by diſtributing of which I may be rich in works; of Sickneſs, which by patience may be better than health; of Health, which may make me active in the religious duties of my calling; of Life, as it is a walk; and of Death, as it is a paſſage to bliſs: that ſo as the *Kingdome* is prepared for me, I may be prepared for it, and it may come to me in my high eſtate and in my low condition, in my ſickneſs and in my health, and *Chriſt* may be to me both in life and *in death advantage.*

Further, this *ADVENIAT* reacheth to the ſecond advent of Chriſt, even to the end of all things. For of his Kingdome of Glory we ſay, *Let it come.* And it is a word of Deſire, not of Impatience. For though we cry out, *How long, Lord! how long!* yet we are willing to ſtay his leaſure. For it is alſo a word expreſſing our hope. And Hope as it doth ſtir and quicken our deſire, ſo doth it alſo temper it, that it be not irregular. *Spes ſupra deſiderium addit conatum quendam & elevationem animi*, ſaith Aquinas; *Hope adds no more to Deſire but a kind of activity and elevation of the mind.* For where our Deſire would flagg and fall to the ground, there Hope feathers it, and ſets it on the wing, that it may fly to the mark. But it puts no malignity in it. *For if we*
Rom. 8.25. *hope*, ſaith St. Paul, *for that which is not ſeen, then do we with patience*
Col. 1.5. *wait for it.* And this Hope is ἀποκειμένη, *laid up for us in heaven*, where *hope* is taken for the thing hoped for. *SEPOSITA*, *laid up*, not put into our hands, that our deſires might be eager; and *SEPOSITA NOBIS*, *laid up for us*, that we might not faint, but preſs on to the mark; and *SEPOSITA IN COELO*, *laid up in heaven*, the ſureſt treaſurie in the world. *Spes res ſpiſſas facit*, ſaith he in Plautus: Indeed Hope commonly makes every thing which we deſire appear ſlow in its approach. But when that which we hope for is ſure in heaven, though we would fain run and meet the Object, yet we are content to ſtay the time: *Nec ullæ longæ moræ ejus quod certò eveniet*; Nor can the deferring of that be long which will ſurely come.

Secondly, *ADVENIAT* is a word expreſſing our Faith. Though Hope takes a long day, yet Faith lays hold on the promiſes as if they
Hebr. 11. were preſent, being *the ſubſtance*, *the evidence*, the preſence, *of things to come.* Faith is the life of Hope, without which it cannot have exiſtence. Hope doth ſuppoſe Faith; but Faith may be where there is no hope at all. How many be there who believe that there is a Kingdome of Glory, that *verily there is a reward for the righteous*, and yet have their chariot-wheels ſtruck off that they drive but heavily towards it, have their Hope faſtned to earth by their many ſins, that it cannot look up? The ſecond Comming of Chriſt is an article

of

of our Creed; and we may do well to make it the object of our Hope alſo. That he will come with troops of Angels and Arch-angels is moſt certain; but the time is not known but to the Father alone, that by the doubtful expectation of the very hour God might make a tryal of the watchfulneſs of their faith *quos in magnis æternæ beatitudinis conſtituet exemplis*, whom he means to place amongſt the few but great examples of eternal happineſs. *Semper diem obſervant, cum ſemper ignorant: quotidie timeant quod quotidie ſperant*, ſaith Tertullian in that excellent Book of his *De Anima*. For whilſt men are alwayes ignorant they are alſo alwayes obſervant, and fear that may come this minute which they hope and are aſſured will come at laſt.

Laſtly, this *ADVENIAT*, as it is the language of our Hope and Faith, ſo is it the dialect alſo of our Charity and Love both to God and our Brethren. *Thy Kingdome come.* Why certainly it will come. *Certus eſto, veniet. Nec ſolum veniet, ſed, etſi nolis, veniet*, ſaith St. Auguſtine. *You may be ſure it will come: nay, it will come, whether we will or no* Our prayers perchance may haſten it, but no power in heaven or in earth or in hell can keep it back: But this *ADVENIAT*, this prayer of ours that *it may come*, is a kind of ſubſcription to the eternal decree of God that it ſhould come. By this we teſtifie our conſent, ſhew our agreement, and make it appear that we are truly his ſubjects; ſince we would have that which our King would have, and are of the ſame mind with him. We uſually ſay that they who are true friends have *idem Velle & idem Nolle*, will and nill the ſelf-ſame things. It is ſaid of Abraham that he was *the friend of God.* And not only Abraham, but every true ſon of Abraham, that feareth the Lord, doth alſo inherit Abrahams title, and is *the friend of God.* If therefore we will be counted Abrahams Children and the Friends of God, we muſt will and nill the ſame things with God, or elſe we ſhall not continue long friends. *Non pareo Deo, ſed aſſentior; & ex animo illum, non quia neceſſe eſt, ſequor*, ſaith the heathen Seneca: We do not ſo much obey God, becauſe he hath authority to command, as becauſe we acknowledge that what he will have is juſt and good; and we aſſent to him *not of neceſſity, but of a willing mind.* We intreat him to do his will, and begg it at his hand as a great favour. We cry unto him, *ADVENIAT, Thy Kingdome come*, though we know that he is already reſolved that it ſhall come. And ſo in this one word *ADVENIAT* we may ſee the motion of our Faith, the activity of our Hope, and the humble pliability of our Love. And thus we may *totâ fidei ſubſtantiâ incidere*, as Tertullian ſpeaketh, we may with theſe three go forth to meet the King as *with the whole* armour and *ſubſtance of our faith.* Now our Deſire muſt needs be carried on in a ſwift and eager courſe where theſe three do fill the ſails, where Faith awakes it, Hope ſpurs it on, and Love upholds and countenances it. It muſt needs be more than an ordinary heat of affection which is kindled by all theſe. Theſe three will ſet *ADVENIAT* to the higheſt pinn, to the higheſt elevation of our thoughts. *Let thy Kingdome come*; yet not till the appointed time, yet *let it come*: Though many thouſands of years are to paſs over before it come, yet *let it come*; not now, but when thou wilt; and when thou wilt, yet now. It cannot come ſoon enough, if thou wilt; and if thou wilt not now, it cannot come too late. It was a famous ſaying of Martyn Luther, *Homo perfectè credens ſe eſſe hæredem & filium Dei non diu ſuperſtes maneret*; Did a man perfectly believe that he were a child of God & heir of this Kingdome of Glory, he would be tranſported beyond himſelf, and dye of immoderate joy. We read *EXSPECTATIO MEA APUD TE*, *My hope is even in thee*; but the Vulgar renders it, *SUBSTANTIA MEA APUD TE*, *My ſubſtance, my being, is in thee*; as if David were compoſed and made up and elemented of his Hope; as if all that he had,

2 Chron. 20. 7. Iſa. 41. 8. James 2. 23.

Pſal. 39. 7.

all that he was, were only in expectation. And indeed they who affect a future life, and look forward towards eternity, are truly said *nè tunc quidem cùm vivunt vivere*, not to be where they are, not to live when they are alive.

To conclude; No wonder to hear an *ADVENIAT* for a Christians mouth, who lives so as if he thought of nothing else but the *Comming* of this *Kingdome*. For this *ADVENIAT* is as a spark from that fire, as a beam of that Glory which shall be hereafter. Nor can he ever with a perfect desire sound an *ADVENIAT* who hath not some imperfect knowledge of the melody of the Angels and the musick of the Cherubims. He cannot say, *Thy Kingdome come*, who hath not a glimpse of that glory which is to come. The Philosophers tell us that there is nothing which can be nourishing to our bodies, but we have a kind of fore-taste and assay of it in our very tempers and constitutions. The Child, when he is hungry, desires milk, because he hath a kind of prægustation of milk in his very nature. *Nihil penitus incongruum appetitur*; Nothing is desired by us which disagrees with our κρᾶσις and disposition.

The wickedst Christian living may say his *PATER NOSTER*; but he cannot pronounce *the ADVENIAT* with that accent and emphasis and heartiness that he should. *Thy Kingdome come!* Nay, rather *let mountains fall on me, and hills cover me.* And all this, because the Glory of Gods Kingdome is against his very nature. What taste can he have of the Water of life who *is in the gall of bitterness?* What relish can he have of the Bread of life who surfets on the world? Or can he have any prægustation of Heaven whose very soul by covetousness is become as earthy as his body? Can he desire eternal Glory *whose glory is in his shame?* No: *Vita Christiani sanctum desiderium*; The life of a true Christian is nothing else but a holy desire, and an expectation of *the comming of this Kingdome* of Christ: Which he hath a taste and relish of even in his very temper and constitution; which he received at his regeneration. For so St. Paul calleth our regeneration and amendment of life *a taste of the heavenly gift of the good word of God, and of the powers of the world to come.* For as God commanded Moses, before he dyed, to ascend up into the mountain, that he might see afar off and discover that good land which he had promised: So it is his pleasure that through holy conversation and newness of life we should raise our selves above the rest of the world, and even in this life time, ὡσπερ ἐξ ἀπόπτου τινὸς καὶ ὑψηλοτάτης σκοπιᾶς, as Nazianzene speaks, *as from an exceeding high mountain*, discover and have some sight of that good Land, of that *Crown of glory*, which is laid up for all those who watch and wait for *the Comming of this Kingdome.*

Hebr. 6. 4, 5.

THE

The Four and Thirtieth

SERMON.

PART I.

MATTH. VI. 10.

Thy will be done in earth as it is in heaven.

THIS is the laſt Petition of thoſe three which look up directly unto heaven, upon the very face of God, without any reflexion upon the earth or the temporary bleſſings of this preſent life: Which as they are terminated in the glory of God and our ſpiritual good, ſo they carry with them that nearneſs and affinity to each other that it is not eaſie to diſtinguiſh them: And moſt men in their diſcourſes, although they tell us that they are three, as they are indeed, yet in their illuſtrations and amplifications, before they wind up their diſcourſe, in effect do make them but one and the very ſame. Ἔνια γὰρ ἐστὶν οὐκ ἔυκοπον διαιρεῖν, ſaith Ariſtotle; *Some things there are of that nature*, and which bear ſuch reſemblance one to the other, *that it is not eaſie to diſtinguiſh them*, eſpecially Moral and Theological Duties, as they are level'd to one end, ſo are they linkt as it were in one and the ſame chain, that you cannot touch upon one, but you muſt alſo glance upon the reſt, and move them all. *The Sanctification of Gods Name* is annexed to *his Kingdome*: and the faireſt part of *his Kingdome* (as it is ſaid to *come* to us) is *the fulfilling of his Will*. He that *hallows Gods Name* doth advance *his Kingdome*: and he that advanceth *his Kingdome* doth *fulfill his Will*: and this laſt ſeems to conclude and comprehend both the other. And this we heretofore told you was true *in ſenſu quem faciunt*, in that ſenſe which every one of theſe Petitions will bear; but *in ſenſu quem fiunt*, in that ſenſe in which our Saviour ſpake and taught them, they muſt neceſſarily have their proper bounds and limits. And thus you may remember we did confine the firſt Petition, *Hallowed be thy Name*, to our words and writings and outward geſtures and deportment, by which we do moſt expreſly and viſibly honor God, and *hallow his Name*, as it were before the Sun and the People; The ſecond, *Thy Kingdome come*, to the preaching and promulgation of the Goſpel, of which when himſelf ſpeaks he tells us, *The kingdome of heaven is at hand*; as alſo to the Heart of man, which is to receive it when it is promulged, which is οἰκητήριον τοῦ Θεοῦ, *the Houſe of God*,

God, in which he delights to dwell, and his Throne, in which he ſits. And
Luke 17.21. take this interpretation from Chriſts own bleſſed lips, *The Kingdome of God is within you*: The laſt, of which we are now to ſpeak, not only to our outward Obedience, to our actions and works of Piety, by which we do *facere voluntatem Dei*, do what God would have us, but alſo to a general Submiſſion and conformity of our wills to his in all things, by doing what he commands, and by ſuffering with all humility what he doth. Whither his countenance ſhine, or he clothe himſelf with judgment; whether he ſpeaks peace, or thunder from heaven; whether he lift us up, or caſt us down, the language of every Chriſtian muſt be, *Thy will be done in earth as it is in heaven.* This Petition points out to us, *Rem & Modum*; firſt, the Thing it ſelf we muſt pray for; and that is, *That Gods will may be fulfilled by us in all things*: and ſecondly, the Manner how this muſt be accompliſht, *in earth as it is in heaven*: We begin with the Petition: In the unfolding of which we ſhall paſs by theſe lines: Firſt, we will conſider the Petition in a generality, and therein the weight and energy of the words: Secondly, we will lay open the ſenſe of the words, by ſhewing what is meant by *the Will of God:* Laſtly, we will draw forth ſome few concluſions which naturally iſſue from the conſideration of *the Will of God* as from a rich fountain, and may lead us at once to the full underſtanding of the Petition, and be uſeful for our inſtruction. Of theſe in their order.

And firſt of all this Petition follows the other in a right order and method. For he that deſires that the *Kingdome of heaven ſhould come* muſt make it his petition alſo that he may lay hold on the means which muſt draw it near unto him. *Qui vult finem, vult media ad finem*, ſaith the Philoſopher. Naturally our deſires are thus carried: Firſt we behold the mark, *the Kingdome of heaven*; and then we preſs forward and reach forth unto it by *doing the Will of God.* Αἱ ἀρχαὶ τῶν πρακτῶν τὸ οὗ ἕνεκα τὰ πρακτά, ſaith Ariſtotle; The end in this reſpect is the beginning, and as the firſt wheel, which ſets all the reſt a going. As we can never ſet our hands to work and do Gods will, unleſs we have ſome ſight of *a Kingdome* that is *comming*; ſo this *Kingdome* will never *come* unleſs we *do his Will.* I will not ſtand to determine on which our affections ſhould be carried with moſt eager violence, whether on the Means or on the End, whether on *the Kingdome* or *fulfilling of Gods will.* For I take it to be a queſtion not ſo neceſſary, becauſe we know not how to divide the Deſire where it muſt be ὑπ' ἄκρον, *wound up to the higheſt pinn.* And God, out of the love he hath unto our good, is willing to apply himſelf to our infirmity, and, ſo that we *do his will*, accepts of our conformity, though it be wrought out of us by a greater love we have unto the End, which is full of beauty and glory to allure, then to the Means, which carry with them pain and difficulty, to dull and ſlugg the affection. Only we muſt be careful to avoid that ſtrange ἀμεθοδία, that *want of method and order*, which is common in the world, to be raviſht with the beauty of *Gods Kingdome*, and never buſie our thoughts, with *the performance of his will*; that we do not *dimidiare Chriſtum*, receive Chriſt by halves, receive him with a reward, but not with precepts; cry out, *Thy Kingdome come*, with a loud voice and a fervent affection, *clarè, & ut audiat hoſpes*, that all the world may hear us, but, *Thy will be done*, ὑπ' ὀδόντων, *between the teeth*, burying it in ſuch a lazy ſilence that none can take notice of us that we look with any great affection towards it. We may deſire Glory, but not without Grace; and *Gods Kingdome*, but not *without a FIAT*, not unleſs we *do his will.* Simplicius in his Comments upon Ariſtotle moves a queſtion, Whether youth in reading of Ariſtotles Books ſhould begin with his Logick where

where he teacheth to diſpute and reaſon, or with his Morals, where he teacheth to live honeſtly. If they begin with Logick without Morals, they will prove but wrangling Sophiſters; and if they begin with Morals without Logick, they will prove but confuſed. The queſtion may be ſoon reſolved in that particular. But in the ſtudy of Chriſtianity there can no ſuch doubt be raiſed. Our method is plain and eaſie, drawn out before our eyes by the hand of Chriſt himſelf. *Thy Kingdome come*, is the very language and dialect of a Chriſtian: But if his *FIAT* be not as loud and vocal as his *ADVENIAT*; if we are as high as Gods cloſet when we ſhould be buſie at his foot-ſtool; if we have Predeſtination at heart, but will not learn that conformity to *Gods Will* which ſhould write our names in the book of life, we are not perfect methodiſts in Chriſts School, and leave the beſt part of our *Pater Noſter* unlearnt. And though we cry aloud, he will not hear us in the one, who are unwilling to be heard in the other. An *ADVENIAT* with a *FIAT* is the greateſt ſoloeciſme in Chriſtianity.

And herein conſiſts the excellency of this Form: It points out unto us the beſt and the hardeſt part of Chriſtianity. We may well call it *Summam ſummarum*, the very Sum and Abridgment of all Divinity. *Magnæ & beatæ interpretationis eſt*, ſaith Tertullian, *& quantum ſubſtringitur verbis, tantum diffunditur ſenſibus*; When we have made our prayers as long as that of Solomon at the dedication of the Temple, when we have reckoned up all particulars which our phanſies can ſuggeſt; the ſum of all is or muſt be this, *Lord, grant us theſe things, if it be thy will; if not, thy will be done.* Again, when we have ſpent our age in controverſie; when we have tyred our ſelves *in ſpinetis ſcholaſticorum*, in the intricate diſcourſes of the Schools, when we have ſearcht the Counſels, turned over the Fathers; after *much ſtudy* and *wearineſs of the fleſh*, *the concluſion of the whole matter*, ſaith Solomon, *is this, To fear God, and keep his commandments*: which in brief is but this, *To do his will.*

I call it *the hardeſt part of Chriſtianity*, but do not make the Difficulty an argument of its Excellency as Bellarmine doth of the neceſſity of Confeſſion: but rather in reſpect of that other part, the Knowledge of his Will. It paſſeth as a common proverb, Τὰ καλὰ, χαλεπά, *That thoſe things which are excellent in their uſe are hard in the atchievement*: but it holds in Evil things alſo. Covetouſneſs is not therefore a virtue becauſe it ſorts not with the humor of the Prodigal; nor is Prodigality to be commended becauſe the Miſer hates it. Οὐδὲ τὰ τῦ διαβόλυ ἀκαμαῖ γίνεσθαι, ſaith Baſil. All things, both good and bad, in this do pariate, that they are not bought but with difficulty and danger. And therefore though Confeſſion be of ſingular uſe in the Church of Chriſt, yet this argument doth not make it good that it is ſo. Nor will I here make it mine. Φοβέμενος λέγω, as St. Baſil ſpake in the point of Repentance: *I ſpeak with ſome fear*, when I call this *the hardeſt part of Chriſtianity*, although it is moſt manifeſt that it is ſo. For this name of *Difficulty* in the duties of our life is a very monſter, a Meduſa, that turns us into ſtones, leaves us without life or action. But though I do not make the Difficulty of the duty an argument of the Excellency of the prayer, yet I do account it a ſtrong incitement to us, not to ſpend all our dayes in that part which is ſo eaſie, the Knowledge of Gods will, and reſerve no other time for the *doing of his will* (which is far more difficult) but that in which we can do nothing. *Non per difficiles nos Deus ad beatam vitam quæſtiones vocat*; God doth not lead us to this Kingdome by knotty diſputations, or by queſtions which are hard to be reſolved, but by the doing of his will. *He hath ſhewed thee, O man, what is good: and what doth the Lord require of thee, but to do juſtly, and to love mercy,*

Mic. 6. 8. *mercy, and to walk humbly with thy God? He hath ſhewed it*; and who is there that cannot run and read it? How eaſie is it to believe? The world we ſee, talks of nothing elſe but Faith. Who knows not the commandments? The very heathen Orator will tell us, *Brevis eſt inſtitutio vitæ honeſtæ beatæque*, That we may quickly learn theſe precepts which will lead us to that integrity which will make us happy. And this conſideration ſtruck him with amazement, *Mirum eſt malos eſſe tam multos*, that there were ſo many evil men in the world. *Nam ut aqua piſcibus, circumfuſus nobis ſpiritus volucribus convenit*, ſaith he; *For Goodneſs is as natural to Man, as the Water to Fiſhes, and the Ayr to Birds.* And more eaſily it is certainly for Man *ſecundam naturam quàm contrà eam vivere*, to live according to the dictates of Nature than againſt them. You will think perhaps you hear Pelagius ſpeak: but it is Quintilian, an Heathen; and ſo the ſpeech concerns not us, who are Chriſtians. Τὸ κατὰ φύσιν βιοῦν ἀνθρώπων πεπιστευκότων ἐστὶν, ſaith Juſtin Martyr; *To live according to the direction of Nature belongs to them who do not yet believe in Chriſt.* Our task is greater, though for the moſt part we fall ſhort of this. And the reaſon is given by the Stoick, *Scholæ, non vitæ diſcimus*: Our ambition is to know rather than to do. We have turned the *FIAT* into *COGNOSCATUR*, as if our duty were rather to conform our ſelves to Gods Omniſcience than to his Will. Now one queſtion is on foot, anon another is ſtartled, and we fight it out with great heat of contention. *Par pari refertur, & invicem nobis videmur inſanire*; We are froward with the froward, and anſwer reproach with reproach. And ask both their opinions of one another, and both are mad. I do not ſpeak this as if it were an offenſe to defend the truth. No; I rather count it a part of our conformity to Gods Will. But I am jealous of the *FIAT*. And we may juſtly fear that when men ſpend ſo many hours in the diſcuſſion of that which is not abſolutely neceſſary, they ſteal ſome few from the practice of that truth which is eſſential. Whilſt they ſtay ſo long upon the *COGNOSCATUR*, they faint and weary in the *FIAT*; As the Painter who having ſpent his beſt skill on Neptune, failed in ſetting forth the majeſty of Jupiter. I am willing to attribute what I can to Knowledge, but methinks I ſee an Emphaſis in the *FIAT*. We may pray that we may *know*, but above all that we may *do Gods Will*.

Epheſ. 4. 6. Rom. 11. 36. Jer. 23. 24.

And now, in the ſecond place, we may conceive the weight of this Petition, in that it ſuits beſt with the Majeſty and Greatneſs of God. We have indeed many words and forms of ſpeech by which we expreſs his Majeſty, as when we ſay *he is above all, and through all, and in us all*; that *of him, and through him, and to him are all things*; that *he filleth heaven and earth*, and the like; But there is none that doth more effectually open it then when we attribute moſt unto his Will. For as it is in the ſoul of man, though there be many admirable parts, Underſtanding, Senſe, Life, and the like, yet the commanding power of our ſoul, which gives laws as it were to all the other faculties, and which makes us Lords of our actions, is the Will; So it is alſo with God. We ſee ſome parts of his glory by the light of Nature, but we have a fairer radiation by the light of Scripture. *Ut res in literis, ſic literas in rebus*: We read him in the Book of his Word, and in the Book of his Works: But we never ſo fully expreſs him as when we give him a Will which makes him Lord paramount and commander of all things. *Dei poſſe eſt velle*, ſaith Tertullian againſt Draxeas; His Will is his Power, and his Power is his Will. For whatſoever he can do, yet he doth no more than he willeth. *Quis poteſt eloqui potentias Domini?* Who can ſpeak of the Power and Omnipotency of God? Yet his Omnipotency ſeems to vail to his Will, and in a manner to be commanded by it. For he is therefore ſaid to be omnipotent becauſe he can do all things that he will.

will. He is πέλαγος τῆς οὐσίας, *an infinite ſea of Eſſence*, and πέλαγος τῆς ἐξουσίας, *an infinite ocean of Power*: And did not his Will bound his Omnipotencie, all things would have been as infinite as he himſelf is. Wherefore did he create us? wherefore did he redeem us? He himſelf gives the anſwer, *QUIA VOLUIT, Becauſe he would.* Whence comes it to paſs that the world is contained within theſe limits? whence is it that it is no greater, nor leſs than it is? Whence have living things their limits of growth, their meaſure of power, their date of time and durance? The beſt reaſon we can give is Gods Will, which bounds that infinite Ocean of his Power, which otherwiſe muſt needs have had a larger flow. In the former Petition we give God a *Kingdome*, but we give him more when we give him an abſolute and uncontroulable *Will*. For what is a Kingdome but a meer name if it have any other Law than the Will of the King? Some Kings there are which are ſo *nomine*, not *re*, rather by title than indeed, as we find in Livy and Plutarch the Kings of the Lacedemonians were. Others are more abſolute: Of which we read in the Hiſtorian, *Liberi ſunt, ſuique ac legum potentes, ut et quod volunt faciant, et quod nolunt non faciant*; They are free and powerful in themſelves and their laws, to do what they would, and not to do what they would not; *unà regentes cuncta arbitrio*, governing all by their will. And this giving them an illimited Will is an ἀναπλάττειν θεούς, as Nazianzene ſpeaks, *to make them Gods indeed.* Howſoever then in that Petition, *Thy Kingdome come*, we ſtile him; in this, *Thy Will be done*, we make God *a King*. Behold theſe who call themſelves *Gods* and *Lords* here on earth: They then think themſelves *tantum nomen implere*, beſt to anſwer the name they bear, when they can plead exemption from all Law but their own Will. Antonine, one of the Roman Emperors, ſpeaks it plainly, *Legibus ſoluti, legibus vivimus*; Kings, howſoever they are pleaſed to condeſcend and ſubmit themſelves to Law, yet in their own nature are free from the Law, and have no other Law to bound them beſides their Will. Yet this is but a weak reſemblance. For take the higheſt pitch of Regality that our imagination can reach, yet it falls ſhort of His to whom all earthly Majeſty muſt vail, and at whoſe feet Princes lay down their crowns and ſcepters. Therefore Dionyſius Longinus, in his Book περὶ ὕψους λόγου, *Of the ſublimity of ſpeech*, makes that expreſſion of Moſes εἶπεν ὁ Θεός, φησὶ, τί; Γενέσθω φῶς, καὶ ἐγένετο· Γενέσθω γῆ καὶ ἐγένετο, *God ſpake, Let there be light, & immediately there was light. Let there be earth*; *and there was earth*, the higheſt and moſt ſublime that could be given, and doth much commend his art that he ſo ſpake of God as well befitted the perſon of whom he ſpake: Ταύτῃ τοῦ τοῦ Θεοῦ δυνάμεως χάριν τοῦ ἀξίαν ἐγνώσεται, *Thus the Power of God is beſt expreſt*; No ſooner to ſpeak, but it is done. To conclude this; If Moſes's art, ſpeaking of Gods Power, did ſeem ſo wonderful to this heathen Orator, what art then may a Chriſtian obſerve in theſe words of our Saviour, *Thy Will be done!* which to ſpeak to any thus but unto God were utterly unlawful.

We will give you one taſte more of the excellency of this Prayer. As it beſt ſuits with Gods Majeſty, ſo it is the faireſt expreſſion of our humility. For greater Humility than this hath no man than abſolutely to reſign all diſpoſition of our ſelves, and wholly to caſt our ſelves upon Gods Will whatſoever it be. We are told by ſome that Pride was the firſt ſin; that it threw Lucifer down from heaven, and drove Adam out of Paradiſe. And Baſil on *Iſa.* 13. tells us, Ὅλα τὰ εἴδη τῆς κακίας, *that the whole nature and ſpecies of all ſin, is derived from this, from an unwillingneſs to ſubmit our ſelves to the will of God. Deum inter damna ſua avarus accuſat*, ſaith Hilary; The covetous perſon, when he hath loſt his money, accuſes God himſelf. He that is tryed by perſecutions thinketh God unjuſt. *Rachel weepeth for her children, and will not be comforted, becauſe they are not.* All

our repinings and murmurings and diſcontents are from this, that we cannot ſay, *Thy will be done.* But he that reſigns his will into the hands of God, I do not ſee how it is poſſible for him to offend him; but he ſtands like Scæva in the Poet, ſtrong before an army:

Párque novum fortuna videt concurrere, bellum
Atque virum.——

There are but theſe two in this glorious contention, thou, O Man, and all the evils and calamities in the world, and all the devils in hell. Doth the world frown? Doth perſecution rage? Doth Sickneſs ſeize upon? Let God touch, let him kill, all that you hear from Humility is, *Let his will be done.* In this form you may behold the full and perfect ſhape of Humility drawn to the life. Other forms may ſeem to ſet us above our ſphere. When we call God Father it is too high and honorable a term for ſuch miſcreants as we are. For though it do imply Subjection, yet it doth imply the ſubjection of a Child rather than of a Servant. And therefore we muſt joyn this *FIAT* to *PATER*, ſubmit our ſelves as children, but ſubmit our ſelves as ſervants too. And there is great reaſon for it. For many ſo rely upon the name of *Father* that they forget the *FIAT* quite. Therefore in this Petition we may learn to preſerve our ſelves from extreams; neither ſo to preſume upon Gods Love as to forget his Power, nor ſo to think upon his Power, as to deſpair of his Love. A *Father* he is; but if he give us blows, we muſt remember the *FIAT*, and fall down before him, ſaying, *Thy will be done.* God will have us to wait upon him at diſtance. When he teacheth us to call him *FATHER*, he ſeems to call us too near to him, that we go not too far: but when he commands us to ſay, *Thy will be done*, he teacheth us, like Servants, to know our place, that we come not too near, nor be too familiar with him.

I will yet add one reaſon more, and that from Chriſt himſelf, who was now come into the world, *not to do his own will, but the will of him that ſent him.* This will he now declares to all the world. Which was but darkly ſeen before, wrapt up in types, hid in viſions, vailed in the ceremonies of the Law; but now it is made manifeſt to all the world. So that we may find a kind of triumph, in this Form, the acclamations of Love and Joy, *FIAT, Thy will be done.* For, as Job ſaid, *Shall we receive good things at the hands of God, and not evil?* ſo, on the contrary, ſhall we ſet a *FIAT*, ſet our ſeal, to the evils which God ſends, and not to the good news? to the voice of his thunder, when he ſcatters his enemies, and not to the voice of his Angel which proclaims peace? The Redemption of mankind by the comming of Chriſt was *præcipua pars providentiæ*, the faireſt piece in which the Providence of God ſhewed it ſelf, decreed ἀπὸ καταβολῆς τοῦ κόσμου, *before the foundations of the world were laid.* This *FIAT* then, *Thy will be done*, is the voice of Faith and Obedience and Gratitude. The Grammarians tell us there be ſome words which will not fit a Tragedy; and Donatus had a conceit, *Si ferrum nominetur in comædia, tranſit in tragœdiam*, That but to name a Sword in a Comedy were enough to fright it into a Tragedy. But theſe words will ſerve and fit both, fit us on our good dayes, and fit us on our bad; fit us in our ſorrow, and in our joy; in the houſe of mourning, and at a triumph; as fit for us the firſt comming of Chriſt as for the ſecond.

But this is not all: For this flows but from a decree of God; what he would do on the earth and what he would do for us. And this might awake the moſt ſullen Ingratitude. We are all willing to ſet a *FIAT* to thoſe decrees which are made for our good. Will God ſend his Son?

His

His will be done. Here a *FIAT* hath not enough of the wing; and therefore the gloſs which our Heart gives is, *Oh Lord, make no long tarrying.* But beſides this, as Chriſt came to do his Fathers will, ſo he came to teach us his will alſo. Certainly to think otherwiſe is a moſt dangerous error. For what is it but to make the Goſpel of Chriſt to be the Goſpel of ſinful man, nay the Goſpel of the Devil? What is it but to poyſon the many wholſome precepts we find there? This ſhuts up the *FIAT* within the compaſs of the abſolute Decree; and our Petition is no more then this, That God would be as good as his word, and fulfill thoſe promiſes on us which he made before the foundations of the world were laid. Gods Promiſes are, like his Threats, conditional: *If thou believe, I will give unto thee eternal life; If thou overcome, thou ſhalt be crowned.* Is it not good news to the *heavy-laden* that by *comming to Chriſt* he *may be eaſed?* to the rich, that he may *make* ſuch *friends of Mammon* as may at laſt *receive him into everlaſting habitations*; to the captive, that he may ſhake his ſhackles off? and to every Chriſtian, that, if he will but fight he ſhall purchaſe a Kingdome? The Goſpel is not the leſs Goſpel becauſe it conteins precepts and laws. *Evangelical Laws*, is no contradiction at all. Will you hear our Saviour ſpeak like a Law-giver? *This is my commandment.* And, *You ſhall be my Diſciples if you do what I command you.* Will you ſee him in his robes as a Judge? Behold him *in flaming fire, taking vengeance on them that know not God.* And who are they? Even thoſe *that obey not the Goſpel of Chriſt?* And how ſhall they be judged? *According to my Goſpel*, ſaith St. Paul. We need not ſtand longer on this point. But if they will not grant us this, we will yet increaſe further upon them, and ſhew this Petition to be moſt proper to the Goſpel: For it is not only, *This is my commandment*, but, *A new commandment give I unto you.* For though *at ſundry times and in divers manners God* had revealed his Will *to our Fathers by the Prophets*, yet *in theſe laſt dayes he hath ſpoken by his Son*, more plainly and more fully expreſſing his will then ever heretofore; and after which he will never ſpeak again. For *the Grace of God is made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſht death, and brought life and immortality to light through the Goſpel.* And as it is his laſt Will, ſo it removes thoſe indulgences and diſpenſations which were granted under the Law, and which ſtood as a thick cloud before the eyes of the Jews, that they could not fully and clearly diſcern the full purport of his Will. *Hac ratione munit nos Chriſtus adverſus Diaboli latitudines*, ſaith Tertullian; The opening of Gods Will by Chriſt is as a fenſe to keep us from thoſe latitudes and exſpatiations and extravagancies, and ſhews us yet a more excellent way, diſcovering unto us the danger of thoſe ſins which heretofore, under the Law, went under that name. The Jews were Gods peculiar people, and to them he gave his ſtatutes and his teſtimonies; but yet he did not expect that perfection from a Jew which he doth from a Chriſtian. Our Saviour doth not only clear the Law from thoſe corrupt gloſſes with which the Jewiſh Doctors had infected it, but alſo *ampliavit & expanxit legem & totam retro vetuſtatem*, as Tertullian ſpeaketh. *Who hath believed our report? and to whom is the arm of the Lord revealed?* ſaith the Prophet. Some *report* the Prophets made, but not all; nor were they fully heard. It is the Will of God that we *deny our ſelves*, that we *take up our croſs*, that we *uſe this world as if we uſed it not*; living in the world, but out of the world; *non exercentes quod nati ſumus*, not being what indeed we are. Where find we theſe leſſons, this his Will, but in the Goſpel? A vain attempt it is to draw them into the Decalogue by force, by I know not what Analogie, by long and far-fetcht deductions. For by the ſame art I may contract all the ten Commandments

2 Theſſ. 1.8.

Rom. 2.16.

John 13.34.

2 Tim. 1.10.

Iſa. 53.1.

into one. No man commits a ſin but *ipſo facto*, in ſome proportioned ſenſe, he hath ſet up another God, which is only forbid in the firſt Commandment. We uſe not to commit thoſe ſecrets to every meſſenger which we do to our ſon; Nor did the Prophets, the Meſſengers of Chriſt, know all his will. This was an office for the Son, for Chriſt himſelf, fully to declare and publiſh his laſt Will, and to teach us to ſubſcribe to it with our bloud, with a *FIAT VOLUNTAS TUA.* If I muſt *deny my ſelf*, if I muſt be torn on the rack, if I muſt *through many afflictions enter into thy Kingdome*, FIAT, *Thy will be done.*

THE

The Five and Thirtieth

SERMON.

PART II.

MATTH. VI. 10.

Thy will be done in earth as it is in heaven.

IT may be perhaps expected that I ſhould frame ſome Apologie this day for my abſence the laſt. But indeed I was never over-much in love with Apologies in this kind; and therefore, firſt, I may ſay with Seneca, *Si noluero, quis coacturus eſt?* If I will not, who can compel me? Secondly, I have already rendred my reaſon, and it was accepted there where it was eſpecially due. From others, who love *ire in opus alienum*, to be over-buſie in other mens matters, and who are leaſt pleaſed with the greateſt diligence, I expect but thus much, that they will give me leave not to be troubled much with what they think or ſay, who give them full liberty to think and ſay what they pleaſe. *Abundat ſibi locuples teſtis conſcientia*, ſaith St. Ambroſe; It is not much material what foul weather is abroad, when all is quiet at home: and when the Conſcience hath received no wound, all the cenſures of the world are but noiſe, which can ſhake none but thoſe who are *viliſſima popularis auræ mancipia*, who walk along in the ſtrength of that applauſe which Ignorance breaths forth, and, when that wind ceaſeth, are on the ground! I will mis-ſpend therefore no more time in an unneceſſary Apologie for that fault of omiſſion which borrowed nothing from my will; but I proceed to ſhew what conformity we owe to Gods Will in its ſeveral kinds, either as Abſolute, or as Natural and Antecedent, or as Conſequent and Occaſioned, or as barely Permiſſive, or laſtly to that Will of his which we call *voluntatem præcepti*, his Law and Command; And ſo having ſaid ſomething of them in ſeveral, we will draw up all at laſt in this one concluſion, That every Chriſtian who will truly ſay this petition, *Thy will be done*, muſt bring with him an heart that will yield ready obedience to do whatſoever God commands, and a chearful patience to ſuffer what his hand ſhall lay upon him.

And firſt, for Gods Abſolute Will, by which he created the world, and doth what he pleaſeth both in heaven and earth, common Reaſon will teach us that this Will of his will be fulfilled whether we pray or no. For *who hath*

Job 11. 10. *hath reſiſted his will?* And *if he ſhut up, or cut off, or gather together, who can hinder him?* ſaith Zophar. Prayer and intreaty are then uſed when without prayer and intreaty we cannot prevail. But this Will of God ſhall take effect whether we ſet-to our *FIAT*, or no. *He giveth ſnow like wooll, and ſcattereth the hoar-froſt like aſhes: He caſteth forth his ice like*
Pſal. 46. *morſels. He cauſeth his wind to blow, and the waters flow.* And what he will do, he doth: Nor can all the prayers of the world draw him from action, or help him in his work. Yet notwithſtanding we may ſay *FIAT, Thy will be done,* to teſtifie our conſent and conformity to his Will. We muſt *idem velle, et idem nolle,* will and nill the ſelf-ſame things with God, that ſo we may be his friends, *Non pareo Deo, ſed aſſentior, & ex animo illum, non quia neceſſe eſt, ſequor,* ſaith Seneca. Obedience may be conſtrained: and therefore we muſt not only obey God becauſe Neceſſity forceth us; but we muſt with joy and readineſs intreat him to do his will, and even begg it at his hand as a favour. Now this our conformity to Gods Abſolute will, *quot ramos porrigit, quot venas diffundit!* it hath many branches and veins by which it ſpreads and conveighs and manifeſts it ſelf. It is ſeen in our Admiration of his infinite power, and of thoſe his works which no hand but that of Omnipotencie could produce. For though Auguſtine ſomewhere calls Admiration a vice, yet he retracts it, *lib. 1. Retract. c. 3.* And certainly it is a good argument of our aſſent unto Gods Will, when the contemplation of his works tranſports us beyond our ſelves, ſtrikes us into a kind of ſilence, and leaves that deep impreſſion in our ſouls, that no finite power could compaſs them; and forceth us to ſubſcribe after the ancient form, *Donum factum,* That whatſoever God doth is well done; and withal to confeſs that he is *ita magnus in magnis ut minor non ſit in minimis,* that as his hand is great in the greateſt works, ſo is it no leſs great and mighty in the leaſt; and that his Power, which hath made ſo many things unlike one to the other, yet in all theſe is ſtill like it ſelf, and perfect and abſolute in every one. To queſtion, with Hermogenes and the *Materiarii,* Whether the world were made of præexiſtent matter; with others, Whether it were coæternal with God; with the Gnoſticks, Whether it were made by God, or by his Angels; to quarrel with the Creation, with Alfonſus King of Arragon, who was perſwaded he could have made and ordered the world better than it is; to ask whether God might not have made more worlds, are bad ſymptomes and prognoſticks of a profane heart, evaporations of ſick and loathſome brains, doubts of men unwilling to ſubſcribe, and who have not wrought their will to that conformity which they owe to the Abſolute Will of God. Secondly, this our aſſent is ſeen in our ſongs of Thankſgiving. *Great is the Lord, and moſt worthy to be praiſed*; and again, *Who can ſpeak the greatneſs of the Lord, or ſhew forth all his praiſes?* are fair commentaries upon this Petition. He that magnifieth Gods name for that which he hath done, he which rejoyceth and triumpheth in every work of God, who can find matter for a Jubilee not only in the Sun and Moon and Stars, but in the Lilies of the field, and in every herb that groweth there; hath ſet-to his ſeal and approbation, and ſaith his *PATER NOSTER* not only ἀπὸ χειλῶν, *from the lips* outward, but ἀπὸ διγμάτων, from his very ſoul. God's works are made whether we will or no, whether we pray or no: And for us they were thus made. And our *Magnificats*, our Jubilees and our Gratitude are our *FIAT*, and plainly ſpeak our conformity to Gods Will. A ſullen ſilence and a lazy ingratitude: ſcatter our prayers before the wind, and make it too plain and evident that we are not willing that God ſhould do what he will. Again, our conformity to this his Abſolute Will dwells as it were and takes up its reſidence in a heart which frequently meditates in the works

works of God. For Meditation is that hand-maid which follows God at a diſtance in all his works, which beho'ds Omnipotencie in the creation of the world; which ſees a world of miracles in Man, μέγαν κόσμον ἐν μικρῷ, *a great world in a little one*; which hears God in his thunder, conſiders who is *Father* of *the Rain*, and *who begets the drops of the Dew, out of whoſe womb the Ice came.* Meditation is that ſpiritual rumination, that chewing of the cudd, which brings and calls back all the works of God *ab inteſtino memoriæ ad os cogitationis*, from the bowels and ſtomach of the Memory, as St. Auguſtine ſpeaks, to the mouth of the Thoughts, that there we may feed upon them with freſh delight, and make them comfortable and wholſome to our ſouls; which prepareth us *contrà omnia fidei excidia*, as Hilary ſpeaketh, againſt all thoſe temptations which are dangerous and deleterial to our Faith. We cannot doubt but that he who delights in what God hath done hath alſo ſurrendred his will to God, and ſaid from his very heart, *Let the will of God be done.* Nazianzene in Orat. 39. yet adds another, and that is, τὸ ἰσόθεας τῶν μιμήσεων, an holy emulation to work great works, to be Gods unto our ſelves; Not to create a new world, but the help of Gods grace to create new hearts in our ſelves; to bind and fetter the common enemy of mankind; to open the windows of goals, and waſh our ſins with the tears of our repentance, to ſtrike thoſe rocks, our ſtony hearts, that the waters of contrition may guſh forth: in a holy conſideration of Gods Immenſity and Power to gain to our ſelves, with St. Paul, a kind of Omniſciency, to *have all knowledge*, and a kind of Omnipotency *through Chriſt, who ſtrengthneth us, to be able to do all things.* And by theſe, by falling down in a reverent Admiration of what God hath wrought, by our continual Praiſes and Gratulations and Hallelujahs, by walking every day about the gallery of our ſouls, and viewing with delight thoſe many pictures and various repreſentations of his wonderful works, by a holy Æmulation to work ſomething in our own ſouls which may reſemble what he hath wrought in the world, by recounting with our ſelves that that great God did not make us thus wonderfully, to be his miracles, and to do trifles, by theſe, as by ſo many faithful interpreters, we beſt acknowledge and expreſs our conformity to Gods Abſolute Will.

Job 38.

1 Cor. 13.2. Phil.4.13.

We paſs now to ſhew what conformity we owe to the Natural Will of God; which we call *voluntatem deſiderii & inclinationis*, his Will of Deſire and Inclination, his Prime and Antecedent Will, by which he deſires the happineſs of all mankind, and adminiſters all the means to bring them to it. And here I can conceive no difficulty at all, but if Gods Natural Will be *to have all men ſaved*, then certainly *the ſame mind ſhould be in us which is in God*, and we ſhould pray that all men may be ſaved. Shall God will it, and we not pray for it? Shall the cataracts of Gods Mercy and Goodneſs ſtand wide open, and we quite ſhut up the paſſage of our Devotion? Is it impoſſible that God naturally ſhould will the damnation of any man, and is it poſſible that we ſhould think there be ſome men for whom we ought not to pray? I have read the Catalogues of old Hereſies written by St. Auguſtine and Philaſtrius; and I find ſome of them to be ſuch ridiculous phanſies, ſuch intellectual meteors, that I have much wondred thoſe Worthies would once ſtain their papers with them, or take ſuch pains to deliver them to poſterity: Methinks they ſhould have deſtroyed thoſe monſters in their birth, and not have graced them ſo much as to have told after-ages that they ever were, or had ſo much as being in the Church. But I do not remember that there is any one of them of ſo monſtrous a ſhape as this, *That it is not lawful to pray for the ſalvation of all men:* This ſure was reſerved for theſe after-ages, to attend upon its mis-ſhapen damn,

1 Tim. 2.4.

that

that ill-begotten phanſie of the abſolute Decree of Reprobation. I could not once conceive that any ſhould delight in ſo killing a phanſie, which quite cutteth off all hope of ſalvation from ſome men, and leaves them in
Luke 8. a far worſe caſe than the Gadarenes Hoggs: For the Devils entring into them preſently carried them into the ſea and drowned them, and ſo left them; but according to this doctrine ſome men are prepared on purpoſe by God to be an habitation of devils, and to dwell with devils for ever. But theſe ſevere men, who cut off all hope of life from ſome, and with it the prayers of the Church, are all Sheep themſelves, pure and innocent, ſo ſure of their ſalvation that I can find ſmall reaſon they have to pray for it; but that they may neglect this duty, as well as they do others as neceſſa-
1 Tim. 2.6. ry, upon this preſumptuous ground. But why may not we *pray for all men*, as well as *Chriſt give himſelf a price for all?* And is it not command-
1 Tim. 2.1. ed that *prayers and interceſſions ſhould be made for all men:* Which if we neglect, that judgment which we have laid at other mens doors will be brought home at laſt unto our own. Beſides, Gods Will, they ſay, of damning men is ſecret; and if it be unlawful to pray for that which he is reſolved not to do, a great part of our devotion muſt needs expire, and the incenſe of thoſe many prayers of the Saints cannot ſend up any pleaſant ſavour, who begg thoſe things at his hands which his will was never to reach forth and give. To Faith the number of the elect appears but ſmall; but to Charity the Church is large and copious, and ſhe ſees none which is not or may not be a member thereof. It may be ſaid perhaps that I erre when I pray that all may be ſaved; Be it ſo: but it is an error of my Charity, and therefore a moſt neceſſary error. For it is the very property of Charity thus to erre. And it is not a lye, but a commendable office, and acceptable in Gods ſight, in my prayers to wiſh the eternal happineſs of him who perhaps ſhall be for ever miſerable. Theſe holy miſtakes of Charity ſhall never be imputed, nor be numbred amongſt my ſins of Ignorance. For he that errs not thus, he that hopes not the beſt he can of every man he ſees, wants ſomething yet, and comes ſhort of a good Chriſtian. *Chriſtianum eſt errare*; It is the part of every Chriſtian, and a ſingular duty, thus to erre. The reaſon is manifeſt: For there is no heart ſo much *ſtone* which God cannot malleate, and *out of* which *he cannot raiſe a child unto Abraham*; Sin may reign in our mortal bodies *ad mortem*, to make us lyable to death; and it may reign *ad difficultatem*, that it will be very difficult to ſhake off that yoke which Cuſtome hath put on: but I cannot conceive how it ſhould reign *ad neceſſitatem*, ſo to neceſſitate our damnation as to take off that laſt comfort we are capable of, which is hope. The Church when ſhe ſtrikes the ſinner with the ſpiritual ſword of Excommunication, doth not with that blow cut off Hope. *Vulnus, non hominem ſecat*; *ſecat ut ſanet*; She ſtrikes rather at the wound which is already made, than at the man, to wound him deeper: She ſtrikes him to heal him. Delivers him to Satan, to deliver him from Satan: She ſhuts him out, to keep him in. *Abſtention, Pulſion, Excluſion, Exauctoration, Ejection, Ejeration*, all theſe phanſies we find in the ancients for Excommunication; yet all theſe are not of ſo malignant power as to ſhrivel up all our Hope, but rather they beget a hope that the excommunicated perſon will run back to the boſome of that Church which did therefore caſt him out that ſhe might receive him again more fair and healthful than before. Did Love dwell in us continually, we ſhould not be ſo willing to hear nor ſo ready to talk of the everlaſting deſtruction of our brethren. *Malo non credere; ſit falſum omne quod ſanguinis eſt*, as St. Hierome ſpake in another caſe; We ſhould rather not believe that it were ſo, and wiſh it falſe, though it were moſt probably true. It hath been therefore the practiſe of the ancient Church,

and

and it is in preſent uſe with our own, to pray for *all Jews, Turks, Infidels, and Hereticks*, for all thoſe to whoſe blindneſs the light of the Goſpel is not yet known, that they may be drawn out of the darkneſs of ignorance, and be converted, and ſee the beauty of that truth which may ſave them; even to thoſe *whoſe damnation ſleepeth not*. For this is moſt agreeable to that Will of God which is known, and which is therefore known that it may be the rule of our actions. Nor do we herein offend againſt that ſecret Will of his. For moſt true it is, that we may *bonâ voluntate velle quæ Deus non vult*, ſaith St. Auguſtine; will, and with a very good will, thoſe things which God will not. And our prayers thus ſent up, though they prevail not in that againſt which God hath ſecretly determined, yet ſhall prevail to draw down a bleſſing upon our heads for thus conforming our ſelves to Gods Natural and Known Will.

And this leads us one ſtep further, to the conſideration of God's Occaſioned and Conſequent Will, by which he puniſheth thoſe that obſtinately continue in ſin. And to this Will of his we are bound to conform, although for the reaſons but now alledged we are not bound to pray that all unrepentant ſinners may be damned; but rather, that they may repent: God will proceed to puniſhment: He hath whet his ſword, and he will make it drunk in the bloud of his enemies, whether we pray that he will do it, or not. To this Will of his they who have made themſelves the children of perdition muſt conform even againſt their will. And our conformity conſiſts but in this, to reſt contented herewithal, and to admire Gods uncontroulable Juſtice, which no Covetouſneſs can bribe, no Power affright, no Riches corrupt, no Fear bend; and to cry out with the Father, *O quanta eſt ſubtilitas judiciorum Dei! O quàm diſtrictè agitur bonorum malorumque retributio!* O the infinite wiſdome of the judgments of the Lord! O how exactly and preciſely will he reward the good and puniſh the impenitent ſinner! Every thing that God will do is not a fit object for our devotion, nor are we bound to pray for every thing that he will do. Nay, in ſome caſes, as it hath been ſhewed, we may pray againſt it. God may perhaps purpoſe the death of my father: For me to will the ſame is no leſs ſin than Parracide. God upon fore-knowledge of Judas his tranſgreſſion did determine that Judas ſhould *go to his own place*: but Judas was not bound to will the ſame. No, his greateſt ſin was that he ſo behaved himſelf as if he had willed it indeed. In a word, I am not bound to ſay, *FIAT*, to all that God will do; but, when he hath done it, to ſit down and build my patience upon this conſideration, That whatſoever he will do, or hath done, muſt needs be juſt: *Abſolutio difficultatum in his ipſis requirenda eſt è quibus videtur exſiſtere*, ſaith Hilary; We muſt ſee the reſolution of doubts which may hence ariſe, even from that which raiſed them, or from whence they were occaſioned. And we cannot be at any loſs in our conformity, if we do not firſt miſtake that Will of God to which we ſhould conform. The Schoolmen, who are very apt ἐξ ἄμμου χοινίον πλέκειν, *to make ropes of ſand*, or rather, with little children, to blow-up thoſe bubbles which are loſt in the making, amongſt many other empty and unneceſſary queſtions, have ſtarted up this as of ſome bulk and ſubſtance, when indeed it is but very airy. They ask, Whether, if God ſhould reveal to a particular perſon that he ſhould be damned, he were bound to conform his will and give aſſent, and not pray againſt it. A vain ſpeculation, like that of Buridans Aſs, which ſtood between two bottles of hey, and ſtarved, becauſe he knew not which to chuſe. Men may ſuppoſe what they pleaſe, the Heavens to ſtand ſtill, and the Earth to move and wheel about, as Copernicus did. They may ſuppoſe that God will ſend his Angel with a revelation, who would not ſend Lazarus with a meſſage to Dives his bre-

thren. But let me alſo ſuppoſe that men are wiſe unto ſobriety, and then I will move one queſtion more, and that is, What reaſon poſſibly they can imagine to move this doubt. God doth not ſend any ſuch revelation: *We have Moſes and the Prophets*; we have the Goſpel of Chriſt: If we look for any revelation, we muſt find it there. There, as in a glaſs, we may ſee either the regularity or deformity of our wills. There we may hear that voice which ſpeaks comfort to the penitent, and denounceth vengeance on obſtinate offenders. *Nolo ut mihi Deus mittat Angelos*, ſaith Martin Luther; I would not that God ſhould ſend down his Angel with a revelation: For he that brings any revelation to me which is not in Scripture ſhall find no more credit than the Puck in the Church-yard: And if it be in Scripture, the meſſage, though of an Angel, is but ſuperfluous. Suppoſe God will do that which he never will, and you may raiſe as many doubts and queſtions as you pleaſe. Again, if God did reveal it, yet it might be lawful, nay, thou art commanded, to pray againſt it. God revealed to David that *the child which was born to him* in adultery *ſhould* ſurely *dye*; yet *David beſought God for the child, and faſted, and lay all*
2 Sam. 12. *night upon the earth.* And his reaſon is, *Who can tell whether God will be gracious to me that the child may live?* But *when the child was dead, he aroſe from the earth, and waſhed, and anointed himſelf.* Which was a lively expreſſion of his ſubmiſſion to the will of God. God revealed the deſtruction of Niniveh; the Ninivites repent, and he deſtroyed it not. A ſure rule it is, *Promiſſa obligant, minæ non obligant.* God binds himſelf more by his promiſes than by his threatnings. In what he promiſes he never fails, but what he threatens doth not alwayes come to paſs. But they tell us there be ſome perſons whom God will not ſuffer us to pray for; as he forbad Samuel to mourn and pray for Saul; and the Prophet Jeremiah, *Pray not for this people.* To which it might eaſily be replyed, that the caſe is not the ſame, but differs as much as a temporal loſs from a ſpiritual, and the loſs of a kingdome, and captivity, from the loſs of a ſoul, and eternal ſeparation from God. But I will rather make uſe of that excellent paſſage of Tertullian in his book *De Idololatria*, who being urged with the example of Moſes lifting up the Serpent in the wilderneſs, maketh anſwer that it was an extraordinary precept, and a type of the Croſs, and therefore ſtood in no oppoſition with that command, *Thou ſhalt not make any graven image*; nor did God forbid what he commands, nor command what he did forbid. Well ſaith the Father, *Si eundem Deum obſerves, habes legem ejus*; If thou ſerve the ſame God which Moſes did, thou haſt his law that *Thou ſhalt not make a graven image*; but if thou look upon the precept in obedience to which the Serpent was ſet up, *& tu imitare Moſem, nec facias adverſus legem ſimulacrum aliquod, niſi & tibi Deus juſſerit*, do then alſo imitate Moſes, and ſet no image up till God commands thee. In like manner, if thy error lead thee to this perſwaſion, That there be ſome for whom thou oughteſt not to pray, becauſe Samuel and Jeremy were forbid to pray for the King and People of the Jews, look not upon the two Prophets, but upon the Law and the Rule, which makes our prayers œcumenical, and our Devotion as large as the whole world. But if their example ſtill run in thy eyes, then ſtay the doing of it till thou mayeſt do it as they did it; Do it by command. Theſe are indeed but ſcruples, and they weigh no more. And we may ſay of theſe and many the like doubts, raiſed by the Schools, as Tully did of the Latine tongue in his time, *Non tam præclarum ſcire Latinè loqui quàm turpe neſcire*; It advantageth not us at all to know theſe doubts and queſtions, but perhaps it may be ſome diſparagement not to know and aſſoil them.

We therefore leave this point, and proceed to God's Permiſſive Will, by

by which he is reſolved not to intercede by his Omnipotencie, and hinder thoſe ſins which, if he permitted not could not once have being. And to this Will of his we cannot but yield conformity, unleſs we forget that we are Men, and Chriſtians, and deſtined to a crown of happineſs. For if Sin were not permitted, what uſe were there of our Paſſions and Reaſon? or why hath Man a Will? Chriſtianity were indeed but *fabula*, as the Heathens terms it, a very figment; and Obedience, nothing. For it is impoſſible that he ſhould be obedient who cannot poſſibly diſobey. And what reward is due to him whoſe actions are meerly natural, who doth what he doth, and cannot do otherwiſe. Permiſſion of Sin is that which makes a way to virtue. The Devil and outward Temptations and the World we count enemies: but they are ſuch enemies as *the unrighteous Mammon* in the Goſpel; we may *make friends of them.* Chryſoſtome hath a tract upon this ſubject, Διὰ τί οὐκ ἐκ μέσου γέγονεν ὁ διάβολος; *Why God doth not take the Devil out of the world, but ſuffers him to walk about*; and he reſolves the queſtion thus, *That it is for our good.* For we who perhaps would be evil if there were no Devil at all, have now opportunity to reſiſt and vanquiſh him, and ſo to gain an everlaſting crown of glory. So for the World; I may ſo uſe it that I may enjoy God: the Fleſh; I may σαρκὶ μάχεσθε, as the Father ſpeaks, *fight againſt it*, and make it my ſlave and captive: Temptations; They are *materiam virtutum*, the very matter out of which we ſhape thoſe works which we call *Virtues:* The Devil; He is indeed πονηρὸς, *the wickedeſt and moſt malitious* enemy we have; but we may make him as profitable and uſeful to us as any friend. And if all theſe dangers, and this oppoſition from the World, the Fleſh, and the Devil be of purpoſe placed in our way that we may ſtruggle with them, and conquer, and be crowned; he that is a Man, a Chriſtian *candidatus æternitatis*, who ſues for any place in heaven, will readily ſay, *FIAT VOLUNTAS DEI, Let the will of God be done in this reſpect*, and conform himſelf to this his Permiſſive Will. For by yielding our aſſent to this Will of God, we aſſent only to this, that it is neceſſary that Sin ſhould be permitted. But we do not therefore pray that wicked men may take their ſwinge, and run on in the wayes of wickedneſs without controul. No: our Devotion is ſet to a contrary key. We pray, and we are bound to pray, that God will put a bit into the mouth of every wicked perſon; that he will *rule the raging of the ſea, and the madneſs of the people*; that he will *put a hook into the noſtrils of* that great *Leviathan.* For as there is *permiſſio*, ſo there is *rectio* and *moderatio.* As God permits Sin, ſo by his wiſdome and moderation it comes to paſs that all the intents of wicked men do not take effect. *Scelera ſemper feſtinant, quaſi contra innocentiam ipſam feſtinatione prævaleant*, ſaith Gregory; Wickedneſs is ever on the wing; but it doth not alwayes fly to the mark: It makes haſte, as if haſte would prevail againſt Innocency; but God, that God who *rideth upon the cherubim, and flyeth upon the wings of the wind*, overtakes it, and ſets up a bulwark againſt it to ſtop it in its courſe. Pharaoh is in his chariot, and drives furiouſly after the Iſraelites, but God takes off his chariot-wheels, and drowns him in the ſea. Haman procures a decree againſt all the Jews, the Poſts to go out, and are haſtned by the King: But God by his over-ruling Providence croſſeth the bloudy deſign; the Kings heart is turned, Haman is hanged on the gallows he had prepared for Mordecai, and a gracious Edict iſſueth out in favour of Gods people. The Scripture is full of inſtances of this kind. All which may teach us to yield our aſſent that it is convenient and neceſſary that ſin ſhould be permitted, and to interceed by our frequent prayers and devotion that, although God in his wiſdome hath left every man *in manu conſilii ſui*, in his own hands and diſpoſing, yet in his goodneſs and mercy

to his choſen ones he would ſet bounds to wicked perſons; that he would ſhackle, though not their wills, yet their hands; that he would cut off the deſigns, infatuate the counſels, ſcatter the imaginations of all thoſe who like ſerpents were only born to do miſchief, and to ſin againſt heaven and earth. So much of this point.

Now that we may ſay ſomething of that which we call *voluntatem præcepti*, of God's Law and Precept and Command, which every where in Scripture is called his *Will*, and indeed doth moſt of all concern us, we will draw and wind up all in this main concluſion, That every Chriſtian who will truly ſay this Petition, *Thy will be done*, muſt bring with him a heart prepared to yield ready obedience to do whatſoever God commands, and a chearful patience to ſuffer what his hand ſhall lay upon him.

THY WILL BE DONE, is the thing we pray for. And that we may do his will, God hath opened and revealed his will, and made it as manifeſt as the day. *Jam autem præcipitur, quia non rectè curritur, ſi quò currendum ſit neſcitur*, ſaith St. Auguſtine; *He hath taught us before-hand, becauſe he runs not well that knows neither his way nor journeys end.* Therefore God did as it were evaporate and open his will, writ his eternal law in our hearts, engraved it in tables of ſtone, publiſht it by the voice of Angels, by the ſound of that trumpet which the Evangeliſts and Apoſtles did blow, declared it fully and plainly, that we may run and read it, and not turn aſide to ſeek any other rule, but conform our ſelves unto it; by a voluntary Obedience, which like an hand-maid may wait upon his Will, and by an humble and obedient Patience, which alwayes hath an eye not upon the blow but the hand that gives it, and bows under it; when he ſpeaks, or when he ſtrikes, returns no anſwer but this, *FIAT VOLUNTAS TUA, Thy will be done.* This is the ſum of this Petition, and indeed of all Religion. For if we level our actions by that rule which is naturally right, we can do no evil: and whatſoever befalls us, *judicio bonitatis ejus accidit*, ſaith Hilary, befalls us not by chance, but by the judicious Providence of Gods goodneſs, and therefore we can ſuffer no evil. And this, one would think, were enough. What can God teach us more than to pray *that we may do his will?*

We might now well paſs to the next Petition, and not once glance upon theſe words, *In earth as it is in heaven.* But the word of God, as it is no way defective, ſo hath nothing redundant and ſuperfluous: not a verſicle, not a clauſe, which doth not πολλὴ ἐμφῆναι φιλοσοφίαν, ſaith Chryſoſtome, which carries not its weight with it, and *preſents* us with *plenty and riches of wiſdome.* If we *do Gods will*, we can do no more, the Angels can do no more. Yet if we look upon our ſelves, and reflect a while upon our own tempers and diſpoſitions, we ſhall find that what is in it ſelf enough and ſufficient, is not enough and ſufficient for us; and that this clauſe, *In earth as it is in heaven*, was a neceſſary addition, put in by our Saviour by way of caution and prevention. It is not enough for us to be taught to pray *that we may do God's will*: we ſhall fall ſhort in our obedience if we be not taught alſo the manner how this muſt be accompliſhed. For we are naturally prone *juſſa magis interpretari quàm exſequi*, to boggle at every duty that is enjoyned; and, if we be left at looſe, inſtead of executing what is commanded, to ſit down and ſeek out ſhifts and evaſions and inventions of our own, and ſo to do it by halves; to do it, as St. Baſil ſaith, either παρὰ καιρὸν, *unſeaſonably*, or παρὰ τάξιν, *diſorderly*, or παρὰ μέτρον, *ſcantly, and not in that meaſure which is required*; to content our ſelves with Agrippa's *modicum*; When indeed we are ſubjects to every duty, we become Juſtitiaries, and ſet it bounds, and limit and reſtrain it. *Do his will:* As Men, made up and compoſed of weakneſs and infirmities; as Men, bruiſed and maimed

maimed with the fall of our firſt parents; as Men *in terris*, duſt and aſhes: But *ſicut in cœlis*, to do the will of God *as it is done in heaven*, our contemplation would never have ſet it at this altitude. *Nullum moroſius animal eſt, nec majore arte tractandum, quam homo*, ſaith Seneca; *There is not a more waiward and curious creature than Man, nor to be handled with more art.* He muſt be taught not only what to do, but how and how far to do it. He muſt be inſtructed in each circumſtance, he muſt have a pattern as well as a duty; otherwiſe he will ſtart and ſlip aſide; he will neither do it conſtantly, nor equally; he will do it, and omit it: Were he not taught to do it *as it is done in heaven*, he would not do it at all. Were he not commanded to be *like the Angels in heaven*, he would degenerate from himſelf, and become *worſe than the beaſts that periſh.* You ſee then this clauſe was not added in vain, but is *operatoria*, as the Civilians ſpeak, carries with it great force and efficacy. And whether we interpret it of the material Spheres, *quæ iterum eunt per quæ venerant*, as Seneca ſpeaks, which are alwayes in motion, yet never alter their courſe; or of thoſe ſuper-cœleſtial Powers, the Angels, thoſe *myſtical wheels*, as Dionyſius calls them, turning themſelves about in an everlaſting gyre of obedience; it muſt needs lift up our thoughts to this conſideration, That the performance of Gods will by us muſt be moſt exact and perfect, heavenly and angelical; That we muſt make it our endeavour to be like them as Angels here on earth, who make it our ambition to be equal to them in heaven. I will not take thoſe ſeveral interpretations I find, although I cenſure none of them, eſpecially ſince none of them ſwerve from the analogy of faith, nor from that doctrine which was delivered to the Saints; and all of them are profitable to inſtruction. You may take *earth* and *heaven* for the Fleſh and the Spirit, with St. Cyprian; or for Men, which are of the earth earthy, and thoſe cœleſtial Orbs: for the Juſt and Wicked, with others, and thence extract this Chriſtian duty; To pray for your enemies. All theſe may be uſeful: and with St. Auguſtine, I condemn no ſenſe upon which any good duty may be raiſed and built. But I rather underſtand, with the ſame Father, by *heaven* the Angels, and by *earth* Men, becauſe the words do beſt bear it, and we cannot take a better pattern than the Angels. And in this ſenſe we pray *ut ſint homines ſimiles Angelis*, That Men may be as obedient to Gods will here in earth as thoſe bleſſed Spirits are in heaven, who readily fulfill all his commands. And this is an holy ambition, in the performance of our duty to look upon the beſt, *Ambitio non reſpicit*, ſaith the Philoſopher; True Ambition and Chriſtian Æmulation never look down upon thoſe who are in the valley below, but on thoſe who are *in culmine Sion*, in the top of perfection. *Optimi mortalium altiſſima ſapiunt*, The beſt men look higheſt. *Go to School to the Piſmire*, is a reproach, as well as a precept. *To learn of the Lilies of the field*, is a task for thoſe who will not take notice of Gods providence at home in themſelves. The examples of good men are ἐφόδια, *helps and ſupplies to us in our way*, and it is good to have them continually before our eyes: But yet the beſt men being full of imperfections. Luther tells us, *Nihil eſt periculoſius geſtis Sanctorum*, That there is nothing more dangerous than the deeds and actions of the Saints, becauſe we are ſo prone to miſtake them. Safer it is to take thoſe actions of theirs which were done beyond and without the authority of Scripture for faults, than to ſet them up for examples. We may learn of Beaſts, of the Ox and of the Aſs; we may learn of Men of the ſame mould with our ſelves: but the ſafeſt and moſt excellent pattern we can take is from Heaven, the bleſſed Angels, whoſe *elogium* it is, that *they do God's commandments, and hearken unto the voice of his word*; that *they are his hoſts, and miniſters of his to do his pleaſure.* I will not trouble you with any of thoſe nice ſpeculations of the Schools concerning the Nature, Pſal. 103.

Motion,

Motion, Locality, Speech of Angels. For I alwayes accounted it a grave and judicious cenſure of Hilary, *Stultum eſt calumniam in eo diſputationis intendere, in quo comprehendi id unde quæritur per naturam ſuam non poteſt*, Lib. 3. de Trin. *It is a great folly to make any anxious inquiſition after that which before we ſet out we know cannot be found.* Of the Nature and Motion and Locality of thoſe bleſſed Spirits we have no light in Scripture: And if we carry not this light along with us, we do but ζητεῖν τὰ ἀνεξιχνίαστα, *make ſearch for that which is paſt finding out:* We win no ground at all, but *tantum deerit diſcere, quantum libuerit inquirere*, the more we ſearch, the more we are at loſs. But becauſe the Philoſopher and common Reaſon teach us that he who will compare two things together muſt neceſſarily know them both, and ſince we are in this Petition taught to level our Obedience by this heavenly form, by the obedience of Angels, though we cannot gain any certain knowledge of their Nature, Motion, Locality, and Manner of conveighing their minds one to another (which notwithſtanding the Schools with more boldneſs than warrant have defined) yet we ſhall find light enough to walk by and to direct our obedience, that it may be like theirs, that we may ſtrive forward to perfection, and *do Gods will in earth as it is in heaven.*

Firſt, we are taught that the word *Angel* is a name of office, not of nature. *Spirits they are alwayes, but they cannot alwayes be called Angels, but then only when they are ſent*, ſaith Gregory. And this office of theirs they execute ſpeedily and without delay. We will not poſitively ſay, with Pariſienſis, that their motion from place to place upon command is inſtantaneous, as ſudden as their Will, by which alone they move. But many expreſſions of their Swiftneſs we have in Scripture. Zech. 1.10. they are ſaid to *ſtand*, as ready to hear and diſpatch Gods will; Iſa. 6. to *have wings* and to *fly*. They are ſaid *to go forth like lightning*. Which note their prompt alacrity in executing all Gods commands. *Unum eorum ſolidúmque officium eſt ſervire nutibus Dei*, their office is ever to be ready at Gods beck. This is a true and perfect pattern of a Chriſtians obedience. *Feſtina fides, feſtina charitas*, ſaith Ambroſe; Faith and Charity are on the wing, Devotion is active, Obedience is ever ready to run the way of Gods commandments. Though advice and deliberation commend other actions, yet in this of Obedience, counſel is unreaſonable, neither can there be any reaſon of delay: *Delicata eſt obedientia, quæ tranſit in cauſæ genus deliberativum*, ſaith Petrus Bleſenſis, It is a nice obedience which takes time of deliberation. For when the command is paſt, every moment after the firſt is too late: nor can there be any need of deliberation in that action wherein all the danger is not to do it. *Fac quod tibi præceptum eſt*, ſaith St. Cyprian to the magiſtrate now ready to paſs ſentence of death upon him, but counſelling him to adviſe better; *Do*, ſaith he, *what you have commiſſion to do; In ſo juſt an action as this there is no need of conſultation.* Thoſe that write of Husbandry have a common precept, and Pliny calls it an oracle, *SERRERE NE METUAS, Be not afraid to caſt thy ſeed into the ground; Delay not time.* And their reaſon is full of wiſdome, *Villicùs, ſi unam rem ſerò fecerit, nihil proficit*, The Husbandman, if he do but one thing too late, hath endangered the expectation of the whole year, nor can he recover that loſs. *Negligentia enim multò operoſior diligentia*; For neglect makes more buſineſs and trouble than Diligence; and that which in time might have been done with eaſe and a quick hand, being put off to a longer time, will either not be done at all, or require treble diligence. It is ſo in our ſpiritual Husbandry; If our Obedience had wings or feet, readily to put in execution what is commanded, we ſhould find that of St. John to be moſt true, *His commands are not grievous.* But Procraſtination and Delay doth bemire and clog us, makes the command more horrid than that Death which is threatned to diſobedience; and we are ready to

cry

cry out it is impoſſible. *He who defers to do Gods will till death would not do it*, ſaith Baſil, *if he were made immortal.* But this is not to *do his will here in earth as it is in heaven.*

Further, the obedience of the heavenly hoſt is orderly. *Qui minima nuntiant, Angeli; qui ſummam annuntiant, Archangeli vocantur*: There be Angels, which are ſent on meſſages of leſſer moment; and there be Archangels, which declare greater things, as Gabriel to the bleſſed Virgin. *Nec tamen invident Angeli Archangelis*, ſaith Auguſtine in his laſt book *De Civitate Dei*; yet no Angel doth envy an Archangel, nor an Archangel a Cherubim or Seraphim; nor deſire they to change offices, no more than my Finger deſires to be an Eye. *In reſpect of the diverſity of their miniſtery*, ſaith Hilary, *the Angels and Archangels and Thrones and Dominations have the obſervances of divers precepts laid upon them.* And they differ not only in name, but in office. The Angel intrudes not into the office of an Archangel, nor doth an Archangel uſurp the place of a Cherubin or Throne, but every one is perpetually conſtant in his office, and never fails. We cannot ſay our *Pater noſter*, but we muſt needs conceive that theſe bleſſed Spirits do their duties orderly: For there can be no confuſion in heaven. Nor indeed ſhould there be any diſorder in the Church of Chriſt; whoſe government by Biſhops, Prieſts and Deacons St. Maximus calls μίμησιν τῆς ἐυρανίυ ἱεραρχίας, *an imitation and fair reſemblance of the cœleſtial Hierarchy.* As it is in the Church triumphant in heaven, ſo ſhould it be in the Church militant here on earth. Order doth τὰ ἐπίγεια συνέχειν ϗ τὰ ἐυράνια, *preſerve and keep together both heaven and earth*, ſaith Nazianzene. And therefore we may obſerve that all duties do not concern all men. Some duties there are which are as œcumenical as the whole world; others, more perſonal; Some, which if Corah attempt to do, he ſhall be buried alive; if Uzzah, he ſhall be ſtruck dead. Why ſhould Sheba blow a trumpet, or Abſalom pull at his Fathers crown? Why ſhould every artiſan meddle in matters of Divinity? every Mechanick teach Biſhops how to govern, and Divines how to preach? Why ſhould he that handles the awl or the ſhuttle ſtand up and controul the Miter? Private perſons who converſe within a narrow ſphere, muſt needs be unskilfull in things which fall not within the compaſs of their experience. Men that meddle but with few things muſt needs be ignorant of much, and therefore can never frame canons and rules. *Paucorum eſt ut literati ſint; omnium, ut boni*; Few men are fit for government; but there is ſcarce any of ſo ſhallow conceit but he may be an honeſt man. Doth any man go to a Phyſician to ask adviſe in a point of Law? or to a Lawyer, when he is ſick? *Epiſcopus epiſcopum non conculcet*, That one Biſhop ſhould not uſurp or meddle in another Biſhops Dioceſs, was one of the ancient Canon of the Church, and ought never to be antiquated. Than Peace will crown the Church, and Plenty the Commonwealth, when every man underſtands what is his place and ſtation, and is not ready to leap over it, and ſtart into anothers function; when every Star knows his own magnitude and ſphere. This indeed were *ſicut in cœlo*, a heaven upon earth. For the leaſt place in the Church of Chriſt is a high preferment. Nor is there any ſo low who may not be an Angel in his place to *do Gods will*; an Angel, though not for power and dominion, yet an Angel for obedience. And it is not much material, if I *do the will of God*, whether I do it as a Lay-man or as a Clergy-man; as poor Lazarus, or as rich Abraham; as a Peaſant, or as a Prince; at the Mill, or in the Throne. Only here is the difference; That duty which concerns the Clergy-man, the Lay-man muſt not tamper with; nor muſt the Peaſant teach the King to reign and govern. Remember what I told you out of St. Auguſtine; *Angelus non invidet Archangelo*, The Angel doth not envy to ſee another Angel more glorious; nor doth he deſire a higher place. No: *Superné omnia ſerena ſunt; in inferioribus fulminatur*; All is ſerene and quiet

quiet above; Thunders and diſorders are in the lower region, here, *in terrâ*, on the earth. And we have too much reaſon in the laſt and worſt dayes to pray and pray again, *Fiat voluntas tua ſicut in cœlis*, That God's will may be done on earth in that peaceable order and quietneſs as it is in heaven. Will you know the reaſon of theſe tumults and diſorders? The reaſon is evident and plain. No man is content with an Angels place, but would be an Archangel, a Throne, a Cherubim; and yet neither Angel, nor Throne, nor Cherubim for their obedience, but only for their power. Men deſire, ſaith Auſtine, to imitate thoſe deeds of Angels which beget wonder, but not that piety which gains eternal reſt. *Malunt enim ſuperbè hoc poſſe quod Angelus quàm devotè hoc eſſe quod Angelus*, Lib. 8. De Trinit. c. 7. Their Pride affects to do that which Angels do; but their Devotion hath not ſtrength enough to beget any deſire in them to be what the Angels are, humble, reverent, obedient. Such Angels they would be as may be Devils, but not ſuch Angels as ſtand about Gods throne to praiſe him for evermore. We conclude, and contract all in one word; If we bring weak deſires of *doing Gods will*, and think he will be well content with them, we have as good reaſon to think that all the reward which we ſhall have from God will be only a deſire to do us good. If we be not active and ſpeedy in the performance of his will, why ſhould he make haſte to help us? Our Inconſtancie is his repentance: and when we fall from him, he is forced to break his word. If we do it by halves, we have no reaſon to look for a full reward. If our obedience be diſorderly, we cannot hope to be companions of thoſe Angels who do hate confuſion. But if we be chearful and conſtant and perfect in our obedience, if we abide in our own callings, and *do the will of God* orderly in that place where he hath ranked us, the Lord will *come, and make no long tarrying*; he *hath ſworn, nor will he go from it*; and he will bring *his reward with him*, *MERCEDEM NIMIS MAGNAM*, *an exceeding great reward*; and at laſt tranſlate us from earth to heaven, where we ſhall be made ἰσάγγελοι, *equal to the Angels*, in equality of grace, though not of nature. I might have drawn in many more particulars concerning the Angels by which to direct our Obedience. But I never loved to leaſe out a diſcourſe, *malens totum dicere quam omnia*, deſiring rather to ſpeak that which is moſt fit and pertinent than to take in all that might be ſaid. I ſhall now paſs to the next Petition, *Give us this day our daily bread.*

THE

The Six and Thirtieth

SERMON.

PART. I.

MATTH. VI. 11.

Give us this day our daily Bread.

WE paſs now from the three firſt Petitions, which looked up directly into heaven upon the face of God, unto the three laſt, which look up indeed to heaven alſo, upon the Giver of all things, but withal reflect upon our ſelves, and on our preſent neceſſities. The firſt whereof is that I have read unto you, *GIVE US THIS DAY OUR DAILY BREAD.* Before we come to handle which words, be pleaſed to take notice of the method here laid down by our Saviour for us to regulate our Devotion by. Order and Method, as it makes the way eaſie and plain to every deſign we take in hand, ſo it poiſes our Devotion. Οὐδὲν οὕτως οὕτ' ἔυχρηστον οὔτε καλὸν ἀνθρώποις ὡς ἡ τάξις, ſaith the Hiſtorian, There is *nothing ſo fair, nothing ſo commodious for uſe, as Order.* This is it which hath given præeminence to Ariſtotle above all the Writers before him, that he brought Nature it ſelf, and all Arts and Sciences, into a certain order and method. Though men purſue knowledge with all eagerneſs and heat of inquiſition, yet, if they begin where they ſhould end, they will be alwaies beginning, and never end; they will but *operoſè nihil agere*, take a great deal of pains to be no wiſer than they were: And though they ſtrive forwards, and pace over much ground, yet will they be farther off from their wiſhed end then when they made the firſt onſet. Therefore what Vitruvius requireth in Architecture, is neceſſary in every work we undertake, eſpecially in our Prayers, that there be τάξις καὶ διάθεσις, *order and diſpoſition.* There muſt be nothing in our Devotion ἀνοικονόμητον or κακοσύνθετον, *ill diſpoſed*, or *ill placed.* For, as the devout Schoolman telleth us, that to incline too much to the ſway of Senſuality and neglect the direction of Reaſon, *tam ſenſualitatem quàm rationem extinguit*, ſo alſo in our Devotion and Orizons, if we place them on temporal things and not ſpiritual; or on temporal before ſpiritual; they never reach the mark, but fall ſhort of both; they neither fill our hands with plenty, nor our ſouls with that ſpiritual Manna. If we prefer Mammon before God, we may expect to have *leanneſs enter into* our very *ſouls*, and to be puniſht not only with *a famine of bread*, but *of the Word of God alſo.* The excellency of this method appeareth from the vaſt diſtance not only between the Body and the Soul, but alſo between that bread that

perisheth and that which nourisheth us unto everlasting life. This latter is that which alone can satisfie that infinite appetite which God hath placed in the soul of man. This is favourable to us and benevolent; this admitteth at once satiety and desire; this worketh no loathing. For here is the difference between temporal and spiritual blessings: The one, when we have them not, kindle a desire in us; and being enjoyed, quench that desire with loathsomness: But the other are never loath'd but when we have them not: when we have them, we more desire them. The more we feed, the more we are a hungry: and yet, when we are most hungry, we are full and satisfied. *In illis appetitus placet, experientia displicet; in istis appetitus vilis est, experientia magis placet*, saith Gregory. In temporal matters our appetite pleaseth us, but experience is distastful: They are hony in the desire, but in the tast gravel. But unto spiritual things our appetite commonly is sick and queasy; but when we chew upon them, they are sweeter then the Honey and the Honey-comb. They are gall to the appetite, but to the tast Manna. Much more might be said on this subject, but let this suffice at present.

We proceed now to a particular application of the words of this Petition. And every one of them is *verbum operativum*, full of force and efficacy, and hath its weight. We ask first for *Bread*; secondly for *our* bread; thirdly our *daily* bread: fourthly we ask it not as a debt, but as a *gift*: fifthly and lastly, we set a date as it were upon the petition, which putteth a period to our care and sollicitude, and binds our desires within the narrow compass of a *day*, give it us *to day*.

We begin with that which is the subject of our petition, *Bread*: which however placed, yet in nature is first to be Handled. For we must first propose the object and set it up as a mark, before we can carry our desires to it. First we must know what is meant by *Bread*, or else for bread we may ask a stone.

And here I find this *Bread* multiplied, not by any miracle, but by the activity of mens phansies, who have broke it out, and distributed it unto us: And if we take it from their hands, we may sit down and eat, and of the very fragments gather more then seven baskets full. Some take the word metaphorically, others properly. Some take *Bread* in a spiritual sense, and that either first for the bread of Righteousness, which Christians are to *hunger and thirst* after; or secondly for the bread of the Word, which is ἀγγέλων ἄρτος, *the bread of Angels*, by virtue of which we walk in the ways of *righteousness all the days of our life*, and are nourisht up to an Angelical estate: or thirdly for that Bread which is the *WORD*, even Christ himself, which *whosoever eateth shall never hunger*; or fourthly for Sacramental bread, which is consecrated and received in the holy Communion, which the Fathers call ἄρτον τι ἁγιάζον, *the holy and hallowed Bread*; and Ignatius, ἄρτον τοῦ Θεοῦ, *the bread of God*; and Eusebius, τὴν ἁγίαν τροφὴν, *the holy nutriment*; or fifthly and lastly, for that bread of eternal Life which we shall then eat when we *sit down with Abraham and Isaac and Jacob* and all the blessed Saints, *in the Kingdom of Heaven*. *Quinque panes sunt necessarii, quatuor in via, quintus in patria*; There be five manner of loaves very necessary for us; four, whilest we travel here in our way; and the fifth at our journeys end, in our country: four in this wilderness of the world, and the last in that celestial Canaan: our corporal bread, to sustein us; our Spiritual, to inform us; our Doctrinal, to instruct us; our Sacramental, to purge and cleanse us; and the eternal bread of life, which the Father will give us, to make us happy. Πάντα δέχομαι, as St. Chrysostome used to speak, *I embrace all Senses*. For why should not Righteousness be as our daily bread, to feed us? why should not we, with Job, *put it on*, to *clothe* us and make it as *a Robe and Diadem*? Why should not we *thirst*,

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as

as the Hart, after thoſe *waters* which are *drawn out of the Wells of Salvation?* Why ſhould we not long for our ἐφόδιον, as the Fathers call the holy Euchariſt, for that holy Bread which is our *proviſion and ſupply in our way?* And eternal Life is *Hominis optimum*, ſaith St. Auguſtine, *the beſt thing that can befall man*, the very conſummation and crown of our deſires. For every one of theſe we may ſolicite the Majeſty of heaven and earth, and preſs upon God with a pious impudence and holy importunity; *DA NOBIS PANEM HUNC DOMINE, Lord, evermore give us of this bread*, of the Bread of Righteouſneſs, of the Bread which thou breakeſt, of the Bread which thou art, of the Bread of thy Word, and of the Bread of thy Sacrament, which are *primitiæ futuri panis*, the firſt-fruits of the Bread of eternal Life, which God the Father ſhall diſtribute with a full and bountiful hand to all his children in the world to come. We reject none of theſe ſenſes. Whether we take it in the metaphor, or take it in the letter, we do not erre, nor will our prayers return empty. For if we regulate our devotion by the will of God, whatſoever we ask we ſhall receive. Nor doth the Goodneſs of God conſider ſo much the gloſs and interpretation which we make as the affection which we bring. Yet I rather admit of that ſignification which the word *BREAD* doth firſt propoſe unto us. Our diſcourſe would be too much enlarged if we ſhould follow and examine metaphors, which are *feraciſſimæ controverſiarum*, very fruitful to engender both diſcourſe and controverſie. Chryſoſtome doth very ſeldom refer the word *Bread* to the Sacrament: But in his Homily upon the Lords Prayer, deriving the word ἐπιούσιος from οὐσία, he calls it *our daily bread*, τοῦτ' ἔστιν, ἐπὶ τῷ οὐσίαν τοῦ σώματος διαβαίνουσα, *that BREAD which is turned into the very ſubſtance of our bodies.* And Abulenſis, upon *Matth.* 6. hath proved by many reaſons that that interpretation by which the Fathers referred it to the Sacrament is far fetched and forced, and not ſo ſolid. And it is moſt probable that our Saviour by *Bread* in this Petition meaneth both food and rayment, and all other things whatſoever that tend to the ſuſtentation and ſupport of this temporal life: Both Food and Rayment, I ſay. For though Bread be *a ſtaff*, yet without Clothes it will not uphold us: and though Clothes be *domus corporis*, as Tertullian calleth them, the houſe wherein the Body dwells, yet without Bread the Body will ſink to the ground, and pull the houſe down with it. If we be either *naked* or *hungry* long, we know what follows, *our ſoul* will *faint within us*. The end therefore which moves us to pray for *Bread* muſt be as a light to ſhew us what that *Bread* is: *Nec verba tantùm defendenda, ſed ratio verborum conſtituenda*; Nor muſt we ſo cleave to the letter as to admit of no ſenſe of larger compaſs than it is, but look forward upon the end, which we may make *gubernaculum interpretationis*, as it were a rudder to guide us, and to carry our interpretation ſtreight and even. The end of Bread is to nouriſh us and preſerve life; but without Apparel it will not have this operation; therefore we muſt neceſſarily here underſtand both. With Bread our Garments are a ſhelter, and with Raiment Bread is a ſtaff.

Lev. 26. 26. Iſa. 3. 1. Pſal. 107. 5.

But this *Bread* here is not of compaſs large enough to take in the riotous fare of the glutton, and the full cups of the drunkard, and it is much too narrow to admit of exceſs and pride in apparel. *Primùm tegendo homini neceſſitas præceſſit, dehinc & ornando, imò & inflando ambitio ſucceſſit, &c.* ſaith the Father. If the Fathers lived now, how would they declaim againſt the luxury of theſe our dayes! Shall I invite your eyes to look back upon the face of Antiquity, and ſhew you what commentary their Practice made upon their *Pater Noſter*, and what they eſteemed *Bread?* And behold, inſtead of our ſoft beds, they had only τῷ χαμαὶ κλίναν, and uſually *lodged themſelves upon the cold earth.* Inſtead of our full tables, they had τῷ ξηρο-

φαυίαν, and *ate dry'd and parcht meats.* Shall I ſet before you a Monks feaſt out of Caſſian? It is quickly done. The cates were, *Liquamen cum oleo*, ſome Lard with Oyl; Olives, every one three; *Cicer frictum*, partch-Peaſe, every one five; and dried Figs, every one one. And theſe they called *trogalia*, Junkets. All which might keep their ſtomach a work, but ſure not over-cloy the body. *Veſci cocto, erat luxuria*, ſaith St. Hierom; *To taſt of any thing that was boyled, was accounted great luxury.* This was to them for *Bread.* And for that other help of Garments, inſtead of our Silks and Gold and fine Linnens, they had *melôtas & cilicia*, their *ſheep-skins and hair-cloth*, in which they *wandred in Dens and Caverns of the earth*; Tertullian went ſo far, and it may be too far, that he thought it was not fit to ſupplicate God for our ſins in coſtly apparel; *Num ergò in coccino & tyrio ſupplicare nos condecet?* ſaith he; *Is it fitting, think you, to pray to God in ſilk and ſcarlet? Cedo acum crinibus diſtinguendis*; Why then bring your criſping-pins, and your pomanders; waſh your bodies in coſtly baths, fill your ſelves with pleaſant meats and luſcious Wines; and if any man ask you why you do ſo, *Deliqui, dicito, in Deum*; You muſt needs make this anſwer, *I have offended God, and am in danger of eternal death; and therefore I thus afflict and torment my ſelf, that I may be reconciled to that God whom I have thus offended.* Thus did that holy Father whip the Luxurie and Looſeneſs of his time. For my ſelf, I have no power to enact *leges ſumptuarias*, laws to reſtrain any either in their meat or apparel. But methinks we cannot take our pattern better than from the pureſt times, from the primitive Chriſtians; who contented themſelves with thoſe meats *quæ mortem arcerent, & delicias non miniſtrarent*, which were antidotes againſt death, but no *philtra*, no inticements to wantonneſs; Whoſe feaſts were not only chaſt, but ſober; Who received their bread with that modeſty *ut non tam cœnam cœnarent quàm diſciplinam*, that they ſeemed rather to have exerciſed a part of their Chriſtian diſcipline than to have met together at their refection. And as I do not exact from every Chriſtian that Monkiſh ſtrictneſs and ſeverity, which notwithſtanding I am not overhaſty to condemn, yet the leaſt I can require at your hands is Nyſſen's ὀλιγαρκὶς καὶ μέτριον, *frugality and moderation*, both in meats and apparel. And 1. beſpeak you in St. Paul's words, that *having food and raiment*, you will *be therewith content*, and count theſe as your *daily bread.* For, if we regard our bodies and the ſuſtentation of life, Bread is enough: and to repair this our tabernacle, ὀλίγος λόγος, ſaith Baſil, *a very ſmall care*, is ſufficient. Our *Bread* is a kind of debt we owe it; but we muſt not pay more then the creditor will take: and when we owe it but *Bread*, we muſt not *take* our *Debt-book, and ſet* down Superfluities; when we owe it but one meaſure of *wheat, take the bill, and ſet down fifty.* If we would abate our Superfluities in diet and apparel, we might have enough for our ſelves, and ſomething to ſpare for others; after we have fed and clad our own bodies ſufficiently, we might fill the bellies, and clothe the backs of our poor brethren, and ſo relieve Chriſt our Head by ſupplying the wants of our fellow-members. Yea, by our ſobriety and moderation in the uſe of theſe things we ſhall keep both ſoul and body in good plight, free from thoſe diſtempers that naturally flow from Exceſs and Luxurie. *Munditia veſtitûs, animæ immunditia*, ſaith Hierome; They who are all for a gay out-ſide muſt needs be all foul and naſtie within. For *Nimia corporis cura, nimia animi incuria*, ſaith another Father: Such as care for nothing but to *make proviſion for the fleſh, to fulfil the luſts thereof*, cannot *put on the Lord Jeſus Chriſt*, as the Apoſtle biddeth us. They who will ſtill go brave, and drink deep, and feed high, and *fare deliciouſly every day*, with the Glutton in the Goſpel, are likely not only to ſuffer Lazarus to ſtarve at their doors, but alſo to pine and begger their

1 Tim. 6. 8.

Rom. 13. 14.

Luke 16.

their own ſouls to eternity. It may ſeem ſomewhat ſtrange that St. Paul calls Eſau πόρνον καὶ βέβηλον, *a fornicator and a profane perſon*, ſince Moſes no where recordeth it: And Thalaſſius the Monk moves the doubt to Iſidore Peluſiote, lib. 1. Epiſt. who returneth a ready anſwer, *That it was no marvel at all that he ſhould ſell his chaſtity, who firſt had ſold his birthright for a meſs of pottage.* For this Bread of Luxurie doth not only φθείρειν τὴν ὑγίειαν, as Ariſtotle ſpeaks, *corrupt our health*, but doth *aggravare animam*, layeth a burden upon the ſoul, that ſhe can neither take the wing, and raiſe her ſelf in the contemplation of God and his goodneſs, nor yet prompt the Eye or Hand or Tongue to do thoſe offices for which they were created. It makes her νωχελεστέραν, *weaker*, ſaith Clemens, and βραδυτέραν, *ſlower*, ἀσθενῆ, *weak, ſenſleſs, ſtupid.* For *quorum corpora ſaginata, eorum animi in maciè*, When the body is too full, ſtreight *leanneſs enters into the ſoul.* Hebr. 12. 16.

I may ſeem perhaps to have divided this *Bread* with too ſparing a hand. I will therefore give you the whole Loaf; and more I cannot give you. And by *Bread* here we will underſtand that proviſion, that wealth, thoſe neceſſaries which every particular mans calling requires, or which may fit that place which he bears either in Church or Common-wealth. For I am not ſo ſtrait-laced as to imagine that every Artificer ſhould be furniſht as richly as a Noble-man, or that every Nabal ſhould make a feaſt like a King. Not the ſame meaſure and proportion for Joab the Captain of the Hoaſt and for David the King, for Shaphan the Chancellour and for Joſiah, for Gellio the Deputy and for Cæſar the Emperour. It is true, in many reſpects there is no difference between man and man, but all are equal. *We have all one Father*, who *hath made of one bloud all nations of men.* And as we are all made of one mold, ſo are we all bought with the ſame price. The ſoul of him that ſitteth on the throne coſt Chriſt no more then did the ſoul of him that grindeth at the mill. *All are one in Chriſt Jeſus.* All true Chriſtians have the ſame holy Spirit to ſanctifie and guide them, all have an army of holy Angels to pitch their tents about them; all are ſpiritual Kings and Prieſts; all are now veſſels of grace, and ſhall hereafter be veſſels of glory. And at the day of doom the great Judge will not look who lieth in a winding-ſheet, and who in a ſheet of lead; nor will he pardon this man becauſe he was a King, and condemn that other becauſe he was a Begger. Yet for all this, he hath made up his Church here not of Angels but of Men, who live in the world, and therefore muſt live under Government. *Eccleſia non ſubvertit regna.* The Church and Secular powers ſtand not in oppoſition, but ſo well ſute and ſort together that God hath left this as a bleſſing unto his Church, and part of her dowry, That *Kings ſhould be her nurſing fathers, and Queens her nurſing mothers.* Now Kingdoms and Common-wealths cannot be governed and maintained unleſs there be a diſparity of perſons and places. It hath pleaſed God therefore to diſpenſe his gifts in a wonderful variety amongſt the children of men, that ſo they might be fitted for ſeveral profeſſions and callings; men of ordinary faſhion and parts for lower and meaner vocations, to handle the Plough, or the Spade, or the Flail, or the Sheep-hook, to trade in the Shop, or to traffick by Sea, or to ſerve in the Wars: but οἱ χαρίεστες καὶ πρακτικοὶ, as the Philoſopher calleth men of more then ordinary endowments, *choice, active perſons*, picked out of thouſands, theſe deſerve to become famous in their generations, to attend on Princes, to bear office in Court, or Camp, or Church, or Common-wealth. *Sic opus eſt mundo*: There is a neceſſity of diſproportion between men and men. *Nihil enim æqualitate ipſâ inæqualius*; For there is no greater diſproportion in the world then in a body politick to have all the parts equal. Being ſo, it cannot long ſubſiſt. Indeed ſome fantaſtick perſons have long talkt of a Parity and Community: but it is to make Matth. 2. 10. Acts 17. 26. Gal. 3. 28. Iſa. 49. 23.

themſelves

themſelves ſupream, and the greateſt Impropriators in the world. For were the world ſo weak as to yield to their holy counſel and advice, you ſhould then ſee theſe ravenous Wolfes ſtrip themſelves of their lambs-skins, and γυμνῇ κεφαλῇ, openly, before the Sun and the People, inveſt themſelves with that power which they cry down for Antichriſtian. *Sint pares, protinus erunt ſuperiores*; Let them part ſtakes, and they will have all: Let them be your equals, they will ſoon be your ſuperiors: and give them but leave to ſtand on even ground with you, and they will before you can be aware of them lay you level with the ground. Now a Hezekiah is no better than a Senacherib, a Conſtantine than a Julian: every King is a Tyrant; every Biſhop, Antichriſt; no Guide, but the Spirit; no Court, but Heaven; no laſh, but that of Conſcience: *Meum* and *Tuum* are harſh words in the Church. Almoſt of the mind of the Carpocratians in *Clemens*, who, becauſe the Air was common, would have their Wives ſo too. *Quid verba audio*: Theſe words are moſt notoriouſly falſe and deceitful. For did they once *rerum potiri*, could they but ſhift the ſcene, and return back cloath'd with that power and juriſdiction which they libel, their own writings, which moſt barbarouſly call for the bloud and lives of men for no other reaſon, but becauſe they cannot be fools enough to be of their opinion, ſhew what meek and gentle ſpirits we ſhould find them. Now, *No King*, *No Biſhop*, *No Government*; But then they will reign as Kings: Their *little fingers* would be *bigger* then the moſt cruel Tyrants *loyns*; and we, who before did not feel ſo much as a *ſcourge*, by theſe unhallowed Saints ſhould be whipped with *Scorpions*.

But I muſt not ſtray too far out of my way to follow Thieves. I leave them to the mercy and juſtice of God, who in his due time will either work their converſion, or confound their deviliſh practices and machinations. To proceed then: God doth give every man his portion of bread. He did ſo in the beginning of the world, before the Floud; he did ſo in the reſtitution of the world, after the Floud; when that which every man firſt laid hold on was made his poſſeſſion, which none could wreſt from him, but by tort and violence and wrong. Had men indeed retain'd that ἀπλότητα, that *ſimplicity* and *planeneſs*, which they had at firſt, they had contented themſelves with the water of the ſprings and thoſe fruits which the earth did naturally bring forth: But when this failed from the *ſons of men* (as it was not of long continuance) then there was a neceſſity

——*ſignare & partiri limite campum*,

for every man to become a proprietary of that which fell unto him either by expreſs covenant, and by diviſion, or in a more ſilent manner by occupation. And this though God did not command, yet he hath ſet his ſeal to it, and made it authentick. He gives the land of Canaan to the Iſraelites. He calls upon them to make their *Hin* and *Ephah right*. He calls *falſe ballances an abomination*. He pronounceth many woes againſt that Oppreſſion which grinds the face of our neighbour. He ſends his Prophet to meet Ahab as he was going to take poſſeſſion of Naboth's vineyard, and
1 Kings 21. to tell him that *in the place where dogs did lick the bloud of Naboth, dogs ſhould lick his bloud alſo*. And as it was then, ſo is it now, even in Chriſtianity. Every man hath his *Bread*, thoſe poſſeſſions which fall unto him either by inheritance, or gift, or purchaſe, or corporal labor and induſtry: Nor can any thing divide them from him but the hand of Violence, or his own hand, when Compaſſion and Charity ſtretch it forth to help his

his brother in diſtreſs. And therefore St. Auguſtine tells us that the Church of God is formed *ex divitum pauperúmque concordiâ*, of the concord of theſe two, the Rich and the Poor; as Plato ſaith that Love had its being by the marriage of Πόρος and Πενία, *Abundance* and *Want*. We read indeed that the firſt Chriſtians *had all things common*: But this, though it were moſt laudable in them, doth no more bind us than the command Chriſt gave his Apoſtles doth, to *have no ſhooes*, to *be content with one coat*, &c. I will not preſs this further. For I do not love to quarrel for my Bread, and had rather want it then be too careful for it. But this *Bread*, as it is *ours*, ſo is it *PANIS CHRISTI*, *Chriſts Bread* and patrimony. *Panis Chriſti eſt perdulcis panis*, could that Atheiſtical Norman ſay, *The Bread of Chriſt is very ſweet bread*, when he ſold the Biſhopricks and Dignities of his Church. All that I intend is this, to ſhew that we may ask for all thoſe neceſſaries which belong to our place and calling, and that that wealth and proviſion which fits every mans perſon, either in Church or Common-wealth, is his *Bread*. The Kings Dominions, the Noble-mans Lordſhips, the Trades-mans wealth, and the Church-mans Tenth, Abrahams Jewels, Joſephs ring and fine linnen, Davids changes of apparel, Jonathans purple, the Princes royal robes, the Nobles mantle, the Churches veſtments, may all go under this name. A rich eſtate may be my *Bread*, and a mean eſtate may be my *Bread*: The one Contempt turns ino a ſtone; the other, Envy. *Tolle jactantiam, & quid ſunt omnes homines niſi homines?* Take away boaſting and vain-glory, and what are all men but Men? Take away Envy, and the richeſt man is as low as the poor; take away Pride, and the pooreſt man is as high as the rich. We know ſome diſgrace in all ages hath been thrown on Wealth, as if it were more than *Bread*. But for the moſt part we may obſerve this hath rather proceeded from love than hatred of riches. Many men have fallen upon the diſtaſt of them as Lovers upon diſlike of their Miſtreſſes, when they cannot fill and ſatisfie their deſire, they change it into deadly hatred, and think it revenge enough to execrate that which at firſt they doted on. For certainly the Rich man may diſpenſe his *Bread* as well as the Poor. Chriſt is poor in the begger, but the rich man relieveth him: he is cold in the naked, but the rich man clothes him: he lies wounded by the way ſide, but the rich man hath oyl and wine to pour into his wounds, and a piece of money to pay for his cure: he is impriſoned in the poor, but the rich man ſets him at liberty. We know men have feared Poverty more than Death; and yet there is indeed no ſuch horror in it. It was happy to Tellus, affected of Diogenes, ſought for by Crates, glorious to Epaminondas, juſt to Ariſtides. It is that wealth which Chriſt entitled to happineſs. It is a vain thing, and ſavours of great ingratitude, but a common errour in the world, for men to think themſelves contemptible in low places, to ſtruggle and ſtrive as if they were in fetters, and to complain as if they had not their *Bread*. *Art thou called being a Servant? care not for it*, ſaith St. *Paul*: *For he that is a ſervant, may be the Lords free-man*. And he that is poor, may be the Lords rich man, and confer that on Chriſt which the rich man cannot, his Patience and Contentation. *Perdidit paupertatem, qui nondum hoc didicit*. He hath made no uſe of his Poverty who hath not learnt to be poor: And he is bankrupt of his Riches who knows not how to abound. He hath loſt his Poverty who cannot make it *Bread*; and he hath cankred and corrupted his Wealth who makes it more. Thus may Poverty become riches; and the rich poor. Thus may we hold a community even in a propriety, and obſerve a juſt proportion in an equality. Some may have more *Bread*, but every man enough. Thus may our *Bread* be turned into

Acts 2.44.

Exod. 16. 16. into Manna. For as the Iſraelites gathered the Manna, ſo do we *our daily bread: We gather it every man according to his eating*; *every man according to the number of our perſons*, and dignity of our places; *every man for them which are in his tents.* The King hath his *Omer* and Meaſure; the Noble-man, his; the Prieſt, his; the Trades-man, his; the Landlord, his; and the Farmer, his: But *when we mete it out*, when we make uſe of that *Bread* which we pray for, *he that gathereth much hath nothing over, and he that gathereth little hath no lack*; but *every man gathers according to his eating*, prays for that proportion which his place in Church or Common-wealth exacteth. And thus much be ſpoken concerning the nature and extent of that which we are taught here in this Petition to pray for. We ſhould now paſs along to that which follows, and more particularly enquire why it is called *Ours*, and why *our daily bread.* But this we ſhall begin with the next Term.

The

The Seven and Thirtieth

SERMON.

PART. II.

MATTH. VI. 11.

Give us this day our daily Bread.

WE have heretofore ſhewed you what is meant by *Bread* in this Petition. We proceed now to enquire in the next place why we are taught to begg *our bread*, and to ſhew how it is *ours*. And we ſhall find it to be a queſtion moſt neceſſary. For, *Poſſidentis melior eſt conditio in cauſa impari*, is the worlds axiome; *He that poſſeſſes any thing makes it his, though he have leaſt right to it.* And though we call them *Impropriators* who detain the Church-patrimony in their Sacrilegious hands, yet moſt men are guilty of this crime, though their hands were never defiled with that pitch. *Paul is ours, and Cephas is ours, and Chriſt is ours, and all is ours.* 1 Cor. 3. 22. Chriſt is ours, when we crucifie him: The Prophets are ours, when we perſecute them: The Apoſtles and Meſſengers of Chriſt are ours, when we rob and ſpoil them: The bread of Deceit, the bread of Oppreſſion, the bread of Idleneſs is ours: And, as Macrobius ſpeaks of his book, *Omne noſtrum, & nihil noſtrum*; All is ours, when nothing is ours.

This word then, *NOSTER*, *Our bread*, is *verbum vigilans*, a word awake, full of fruitful admonitions, full of efficacy, to pull our hands out of our boſome to labour for our bread; to *keep our hands from robbery and oppreſſion, from picking and ſtealing*, from fraud and deceit, to ſtretch forth our hands to *caſt our bread upon the waters*; to work in us thoſe three Chriſtian vertues, Induſtry, Honeſty, and Liberality; that ſo our Bread may be indeed *ours*; *Ours*, though Gods gift, even the work of our hands; *Ours*, by lawful purchaſe and poſſeſſion; and *Ours*, that is, not Mine or Thine, but *in commune*, for the common good, the good of our brethren. Otherwiſe, though the windows of heaven open and ſhowre it down, though the Sword and the Bow bring it in as a prey, though our Policy and Craft beat it upon any anvil, it is not *ours*: But the faſter we hold it, the leſs it is ours. That Bread which we knead with the ſweat of our brows; that which we gain *ſinè fuco & fallaciis, more majorum*, without fraud and couſenage, according to the ſimplicity of the antients and better times; that which we give and diſtribute to our brethren, that is truly *our Bread.*

And firſt, we muſt not think, as he ſaid of Victory, that this *Bread* will fall into our boſom, *ſedendo & votis*, by ſitting ſtill, and wiſhing for it?

We are wont to feed our ſelves with this vain conceit both in ſpiritual and temporal matters. When we read of the ſudden and ſtrange converſion of Paul and ſome others, and how Solomons great wiſdom coſt him but the price of his prayers, we are too apt to think that it may be ſo with us, that we may be happy and virtuous *ſine pulvere & ſole*, without enduring either wind or weather; that though we ſtrive not at all, yet the *Grace of God* will be *ſufficient for us*. And this conceit hath brought that poverty and leanneſs into many mens ſouls, which we may bewail with tears of bloud, but not remove with a floud of eloquence; it having taken ſo deep root, that when we cry it down, we are counted bringers in of new Doctrine, and are rather wondred at than believed. The ſame conceit is alike dangerous in the things of this life, which are Gods bleſſings as well as the other, though but of his left hand. Metellus in Gellius ſpeaks indeed but like an heathen man, who knew not God: but we may gather inſtruction from his words: *Dii immortales plurimum poſſunt; ſed non plus velle nobis debent quàm parentes; The Gods*, ſaith he, *can do all things for us; but there is no reaſon they ſhould wiſh more good to us than our parents do.* Now parents, if their children perſevere ſtubbornly in evil courſes, in idleneſs and prodigality, do not ſtill ſupply them, but *diſinherit them of all.* So ſaith he. *Iiſdem Deos propitios eſſe æquum eſt, qui ſibi adverſarii non ſunt*; We cannot in common equity expect that God ſhould be propitious and favourable to thoſe who are enemies to themſelves; that he ſhould make him ſober who in the very act of drunkenneſs makes a godly prayer; that he ſhould make him juſt, who doth but deſire it; or him honeſt, who reſolves to be a knave. To apply it to our preſent purpoſe; We cannot expect that God ſhould give him a plenteous harveſt who will not plow for cold, that he ſhould reach him food who will not pluck his hand out of his boſome to receive it, or give him bread who will not labor for it, *qui neque pluviam neque ſolis æſtum ſentit*, who neither feels the rain nor the heat of the ſun. *Nunquid ideo non debet homo facere quod debet, quia Deus facit quod vult?* Thoſe fruits of the earth, which as the Civilians ſpeak, are not *induſtriales*, but *naturales*, which Nature brings forth out of the womb of the earth without the midwifery of mans Induſtry, even thoſe come not forth ſo kindly and plentifully without our labur. We dreſs and prune and dung our plants, or elſe our Autumn will not anſwer our hopes. Look upon
Pro. 24. 30, 31. *the vineyard of the ſlothful; It is all grown over with thorns, and nettles cover the face of it.* The worm doth eat their Plants, and the locuſt conſume them. Therefore Labor comes *ſub neceſſitate præcepti*, ſaith Aquinas, under the binding neceſſity of a law; It is not only a bare and naked condition without which we ſhall not have our food and raiment; but is enjoyned as a duty, that we may have them. And he giveth the reaſon; *Quod ordinatur ad finem, à fine neceſſitatem habet*; That which is ordained to an end, hath a neceſſity from that end to which it is ordained. And if that be neceſſary, it is alſo neceſſary. If we will live, we muſt eat; and if we
2 Theſſ. 3. 10. will eat, we muſt labor. *He that will not labor, let him not eat*, ſaith the Apoſtle. It is true, *Man liveth not by bread only, but by the word of his mouth*, by his bleſſing, that ſtrengthneth it. *The bleſſing of the Lord*, that
Prov. 10. 22. is it which *maketh rich.* But he that bleſſeth thy basket and thy bread, requires thy labor: And he will firſt bleſs thy labor, that it ſhall bring thee in plenty of Bread; and thy Bread, that it may nouriſh thee. He will make thy labor fruitful, and thy Bread a ſtaff. All Chriſtian Common-wealths ſhould be the Iſraels of God: and in his Iſrael as he promiſed there ſhould
Deut. 15. 11. be ſome *poor* on whom to exerciſe charity, ſo he ordained there ſhould be *no lazy idle begger*, as ſome underſtand that *Deut.* 15. 4. Πλωχὸς μηδεὶς ἐν τῇ πόλει, *Let there be no begger in the Common-wealth*, ſaith Plato in his Book

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De Legibus, where he gives the moſt exact *Idea* of a Republick. The Civil Laws have flat conſtitutions againſt Idleneſs, in the Titles *DE MENDICANTIBUS NON INVALIDIS*, *Of ſtrong and ſturdy Vagabonds.* The Athenians puniſht Sloth in publick, *ut facinoroſæ ità erubeſcendæ ream culpæ*, as a moſt odious and ſhameful crime. And amongſt the Romans; *ſiquis agrum indiligenter curabat, non ſine pœna fuit*; He that did not manure his ground, or not dreſs his vineyard, came under the authority of the Cenſors. Nay, *ſiquis equum habuit gracilentum*, ſaith Gellius, if any man had but a lean horſe, he was ſtreight noted and cenſured for negligence. In the art of Tillage and Husbandry not only private men, but thoſe alſo who had born office in the Common-wealth of Rome did exerciſe themſelves. The *Curii*, the *Coruncani*, the *Fabricii*, after conqueſts and triumphs, *inter aratra vivebant*; *& nè virtus quiete langueſceret, triumphales ſenes ruſticabantur*, as Latinus Pacatus ſpeaks; They went to the plough; and, that their virtue might not faint and languiſh through idleneſs and luxury, they left the City, and betook themſelves to their Country-labors, more happy and glorious at their Farms than in the Capitol. Hence old Cato in the beginning of his Book *De re ruſticâ* tells us, *Virum bonum cùm laudabant, ità laudabant, BONUM AGRICOLAM, BONUM COLONUM*; When they commended a good man, they would ſay *he was a good husband-man.* We read of the Indian Gymnoſophiſts in Apuleius, that when for dinner the table was ſpread, the Maſters called the younger men, and askt them what good they had done *à lucis ortu ad illud diei*, from the riſing of the Sun to that time of the day. One replies that he had been an umpire or arbitratour between two that had fallen out, and had made them friends; another, that he had obeyed the command of his parents, and been buſie in what they imployed him; a third, that he had gained ſome new concluſion. *Qui nihil affert cur prandeat, extruditur impranſus*; He that could bring nothing why he ſhould ſit down, was thruſt out without a dinner. Behold here a plain interpretation of St. Pauls words made by thoſe who never heard of Chriſt. For if Scripture were ſilent, Reaſon it ſelf will ſuggeſt thus much, that it is fit that *Drowſineſs ſhould be clothed with raggs*, and that the idle ſoul ſhould ſuffer hunger. He that will not work in his youth, *ſuæ ſenectuti acriorem hiemem parat*, could the Comedian ſay, muſt needs expect a moſt ſharp winter in his age.

If I thought the Sluggard would hear me, I would tell him that his lazineſs dulls and ſlugs his prayers, that they cannot mount to heaven to bring down any bleſſing; that he gives himſelf the lye whilſt he prays, *Give us our bread*; that though he have bread, and more than enough, yet his idleneſs turns it into ſtones and gravel, and fills him with the gall of aſps; that he eateth not his own bread, becauſe that he eateth was not gotten with the work of his own hands and the ſweat of his own face; that, though he ſpoil not thoſe who paſs by, and take their purſe by force and violence, yet he is a thief and a robber. He is a Thief, ſay the Civilians, *qui rem contractat alienam*, who handleth that which is none of his. Nay, the Antients were ſo ſtrict as to reckon him in the number *qui mutuo ad aliam rem atque accepit uſus eſt*, who uſeth that which he borrows to another purpoſe then for which it is lent him. Certainly then the Sluggard may be arraigned and condemned as guilty of Robbery: For he *roſteth that which he never took in hunting*, and eateth that bread which coſt him no labor. He is *Felo de ſe*, and robbeth himſelf. For though he be rich and have ſtore of bread, yet his Lazineſs will moulder it to nothing, will ſhake the very foundation of his eſtate, and undoubtedly bring him to beggery. He robs alſo the Common-wealth: For a moſt true axiome it is, *Intereſt reipublicæ ut quis re ſuâ bene utatur*, every mans careful husbanding of his private

eſtate is advantageous to the whole body publick. Yea, the Sluggard robbeth his own ſoul. For Slothfulneſs caſts him into ſo deep a ſleep, that it may be
1 Tim.5.6. ſaid of him as St. Paul ſaith of the wanton widow, *He is dead while he liveth.*
Eph.4.28. Men and brethren are theſe things ſo? Muſt we *labour with our hands the thing that is good?* Muſt our Hand be buſie as well as our Tongue? If we work not, are we guilty of theft & rapine? How many then are there in the world who have food enough, & yet eat not their own bread? Firſt, thoſe cloiſtred Monks and Friars who have left the World, but it is as many men leave Virtue and Learning, not that they hate and loath either, but becauſe χαλκόμΘ ὁδὸς, the way that leads to them is hard and rough, becauſe they cannot be obtained without ſweat and induſtry. We may truly ſay with Luther, *Monachos ignavia fecit.* I ſpeak not of thoſe antient Monks who lived upon the labor of their hands, ſuch as St. Auguſtine deſcribes *Lib.* 1. *De moribus Eccleſiæ*, who had ſo far eſtranged themſelves from the world that to ſome they ſeemed *res humanas plùs quàm oportet deſeruiſſe*, to have exceeded and done more than they ought. Yet notwithſtanding they laboured hard in manual trades, brought what they had wrought to thoſe whom they called their *Deans*, that that which before had coſt them ſo much labor, might not now put them to the buſineſs of a thought. Ταλασιυργῦντες, *by ſpinning and making of cloth*, they provided for themſelves and for the poor, *uſquè adeò ut onerarias etiam naves in ea loca mitterent quæ inopes incolunt*, inſomuch that τελεσιυργῦντες, *bringing their works to perfection*, they laded whole ſhips with the works of their hands, and conveyed them to thoſe places where the needy did inhabit. No: I am ſo far from cenſuring theſe that I wiſh every rich mans houſe were ſuch a Monaſtery. But thoſe who came after bore the name of *Monks*, but indeed had nothing but the name; *umbraculo malæ diſciplinæ ſe contegentes*, ſaith Auguſtine, *Lib. De opere Monachorum*; covering their idleneſs and luxury under the ſhadow and covert of a Monaſtical life and ſolitary devotion; under pretence of poverty ſeizing into their hands the wealth and riches of the world; removing themſelves from barren places into the fatteſt places of the Land, from ſolitary Deſarts into moſt frequented Cities; turning their poor Cottages into ſtately Palaces, their true faſting into formalizing and partial abſtinence: So that they left not the world for Chriſt, but under pretenſe of Chriſt they gained the world, ὥσπερ οὐκ ἀρετῆς τύπον, ἀλλ' ἀφορμὴν τῦ βίυ τὴν τάξιν ταύτην οἴεσθαι νομίζοντες, as Nazianzene ſpeaks. Therefore they were juſtly miſliked both by St. Hierome, in his Epiſtle to Ruſticus, and by St. Auguſtine in his work before mentioned. And this their lazy Devotion they maintained by Scrip-
Mat.6.26. ture. They had read that *the fowls of the air neither ſow nor reap*, and thence they defended not only their Sloth but alſo their Pride and Arrogance. *It is true*, ſaith the Father, *the fowls of the ayr neither ſow nor reap: but why do they not read forward*, nec congregant in apothecas, *nor carry into the barn? Will they be like the fowls? Why then do they fill their garners with other mens labors?* Hoc aves non faciunt; *The birds do not thus*, cur molunt & coquunt? *Why do they grind and boyl their corn? This the birds do not do. Why do they lay up for the morrow? why do they invent delicate diſhes? This the birds do not do. In Idleneſs they will be Birds, or Lilies, or any thing; but in luxury and gluttony κῆτα θηρία, beaſts, yea, worſe than any beaſt. They pretend they imploy their time in reading of Scripture; and do they not find in the Scripture that* he that will not labor ſhall not eat? *What folly and perverſity is this, under pretenſe to have time to read, to take no time to obey any truth that they do read?*

But to let theſe paſs, as out of our Horizon; another ſort of Chriſtians there are who, though they labour for their *Bread*, becauſe they love it well, though they *riſe up early, and lye down late, and eat the bread of ſorrow*,

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to gain that bread *which perisheth*, yet do not think that God is thereby served, but conceive that he rewards our labour only with Bread. They cannot thrive, they think, unless twice or thrice in the week they leave their Shop and go up to the Temple; what? with the Pharisee, to pray? No; but with the Hypocrite to hear a Sermon. Without this ear-devotion they cannot thrive. And indeed many, we see, thrive not because of this; and so starve the whole body to feed and delight the ear. They call it Devotion, but it is the wantonness and luxury of the Ear, which wasts their Devotion, and at last their Wealth, and many times makes them sell their Bibles to buy their Bread. So that Demosthenes counsel may seem here very seasonable, Τὰ ὦτα πρῶτον ὑμῶν ἰάσασθε, *to do the first cure upon the ear*; where this disease may dwell which is so dangerous both to our present and future estate. I speak not this to disharten or discountenance any who are frequent hearers of the Word, who thirst and hunger after this spiritual food; I know, as the Wise-man speaks, that *God hath given us eyes, and ears, and a heart to understand.* Eccl. 17.6. And I approve that of Tertullian, *Vera ornamenta aurium, voces Dei*, that the best Jewels we can hang in our ears are the words and oracles of God. And we are so far from condemning of frequent hearing, that when you fill the Church, though we cannot see your hearts, yet we make it a great part of our glory and joy. But give me leave to tell you; Religion is not confined to the Ear, nor is it a prisoner to so narrow compass as to be shut up in the Temple. If you will entertain her, she will come and dwell with you in your private houses and shops; She will walk with you in the streets and fields, sit down with you at your meals, lye down with you in your beds, and rise up with you in the morning. The Husband-man, whilst he holds his plow, may chant forth a *Hallelujah*: They they work with their hands may sing the songs of Sion, *& ipsum laborem tanquam divino celeusmate consolari*, and ease their labors and rowse up their spirits with this heavenly noyse, as the mariners do when they draw up the anchor. Religion will sit with the King in his throne, and with the Judge on the bench: It will accompany the Preacher as well in his Study as in the Pulpit, and the Trades-man as well in his Shop as in the Church. It is a dangerous error to think that when we sweat in our trade and calling we do not serve God, and that we are not holy but in the Church. Nothing can defile and pollute the inward man but an impure and impious life and conversation. To take off this imputation: As the Devil culls out his disciples when they are idle, so our Saviour chose his when they were busie at their trade, either casting or else mending their nets. Nay, he himself stooped to a trade, and was a Carpenter, or, as Justin Martyr tells us, a Plough-wright: He made ἄροτρα & ζυγά, *ploughs and yokes*. When the Heathen laid it as an imputation on Christianity that they were *infructuosi in negotiis*, idle and unprofitable to the Common-wealth, Tertullian replies that *it was an injurious and forged accusation. Look*, saith he, *into your prisons: You see no Christian there. And if you do find a Christian there, the fact that laid him there could be none but this, That he was a Christian: NON SINE FORO, NON SINE MACELLO; We have our Market-place; we have our Shambles; we have our Shops; we have our Fairs. NAVIGAMUS VOBISCUM, ET MILITAMUS, ET MERCAMUR; We sail with you, we traffick with you, we go to war with you. SI CEREMONIAS VESTRAS NON FREQUENTO, ATTAMEN ET ILLA DIE HOMO SUM; If we do not frequent your costly and superstitious ceremonies, yet even then are we men. Nor are we less Christians because we work for our bread, and labor to supply our selves with food and raiment.* Christian Religion, like Manna in the desart, complyeth with every taste, with every trade and occupation. Wisd. 16 21.

Art

Art thou called to be an Husbandman, and to till the earth? She will help thee to fill thy barn, and granaries. Doſt thou follow Merchandize? She will travel with thee, and, *like the Merchants ſhips, ſhe will bring thee food from afar.* Art thou a Souldier? She will fight with thee. It is a part of our Religion to pray for *our bread*; and it is a part of our Religion to make it ours by labor. It is an old fallacie of that great Sophiſter the Devil; *Salvation is the gift of God*; which is moſt ſure: *Therefore we need not work it out*; which is moſt falſe. And, *God opens his hand, and gives us bread:* This we may build upon: But, *Therefore we need never ſweat for it to make it our own.* This if we truſt upon, we may be ſtarved to death.

It is high time to leave the devout Sluggard. Give me leave now to ſalute the idle Gallant and the ſwaggering Ruffian, men who are *inter pectinem ſpeculúmque occupati*, taken up between the comb and the glaſs, *qui malunt rempublicam turbari quàm comam*, who had rather the whole Commonwealth ſhould be diſtracted than one hair of theirs ſtand out of its place; who ſpend their whole time *aut aliud, aut nihil, aut malè agendo*; men of no calling, no profeſſion at all. They walk and talk away their time. They plow not, they ſpin not, yet they fare deliciouſly, and are gorgeouſly apparelled, as trim as Solomon on the throne, or as the Lilies in the field. How can one chuſe, when he meeteth theſe ſilken things, but fall down and worſhip them? Nay, rather we will be bold to tell theſe painted Sepulchres, theſe unprofitable burdens of the earth, who have nothing generous in themſelves but their Names, nothing noble in their houſes but the Pictures of their Anceſtours, That their bread is not their own; That the vileſt ſervant they keep, even he that ſleeteth with the dogs of their flocks, deſerveth his food and rayment better than they; That the Ox may lawfully feed, when they ſhould be muzzled. I know they will reply, That they are born to lands and riches; that what they have is their own by inheritance; that they abound with bread, and therefore need not labor for it. I do not bid them take a Sheep-hook in their hands, yet Abraham, Iſaac, and Jacob were Shepherds; nor the Ax and the Saw, yet Joſeph, yea Chriſt himſelf, was a Carpenter; nor the Awl and the Laſt, yet ſome Philoſophers, ſaith Auguſtine, have done the office of a Cobler: but yet I cannot think that God gave them ſo much Bread to make them idle, did ſo much for them that they themſelves ſhould do juſt nothing, or, which is worſe then nothing, make themſelves gallant and boyſterous fools. Cain and Abel were better born then they; heirs apparent of the whole earth, yet both of them had their employment in their ſeveral vocations. Why ſhould any then, becauſe of Gentile or Noble extraction, count himſelf priviledged and exempt from labor, and to have licence to do nothing, but eat and drink and ſnort and ſport? There be other Arts beſides mechanical, as the art of Living well, the art of Hoſpitality, that œconomical art of Well-ordering ones houſhold. Theſe the greateſt ought to learn and follow: And thus doing they will ſhew themſelves thankful to God for his great bounty, and they will not *eat the bread of Idleneſs, but their own Bread.*

Now in the next place, though Labour fill our basket, yet Honeſty and Integrity of converſation is that which gives us firm poſſeſſion, and makes us Lords and Proprietaries of that Bread we gather. Many labour, and *riſe up early, and lye down late, and eat the bread of ſorrow*, yet eat not *their own bread.* There is nothing that hath eſteem amongſt men, whether good or bad, but is ſold for Labour and Induſtry. Οὐδὲ τὰ τῆ διαβολῆ ἀκαμαῖ γίνεϑ, ſaith St. Baſil. All things in this are alike. Even thoſe things which make us ſlaves to the Devil are bought with difficulty and vexation of ſpirit: And many times *laborioſior eſt hujus mundi amor*, ſaith Gregory, men are more buſie to deſtroy themſelves than others are to work out their ſalvation. The

Adulterer

Adulterer waits and watches for the twilight, ſtudies to find out occaſions and opportunities to ſatisfie his inordinate luſt. The Thief breaketh his ſleep, and lurks in the dark. *Quibuſdam ſomnum rixa facit*, ſaith the Poet: and Solomon interprets it *Prov.* 4. 16. *Some there be that cannot ſleep unleſs they have done miſchief; and their ſleep is taken away, unleſs they cauſe ſome to fall.* Tertullian limits and reſtrains that of the Apoſtle, *Let every man work with his own hands, that he may eat his own bread:* For if every one who laboureth with his own hands may be defended by this, *credo & ipſos latrones manibus agere quo vivant*, Certainly even thieves, ſaith he, do labor with their hands for their bread; *Falſarios utique non pedibus, ſed manibus operari*; They who forge writings, and falſifie evidences, do it not with their feet, but with their hands: *Hiſtriones verò non manibus ſolis, ſed totis membris, victum elaborant*: Stage-players themſelves may go for Apoſtolical, who labor for their bread not with their hands alone, but with their tongues and every member of their body. It were even a labor to ſhew the divers arts and inventions men have found out to work out their way to meet the wealth and riches of the world, and that even amongſt thoſe who go under the name of Chriſtians. For, if we pleaſe to obſerve it, we ſhall eaſily find that there are not any two things of more different and unlike countenance and complexion than that Chriſtianity which is commended to us in the writings of the Apoſtles and Evangeliſts, and that which goes for current in uſe and practiſe of the times. He that ſhall behold the true face of a Chriſtian as it is decipher'd and painted out unto us in the Books of the New Teſtament, and unpartially compare it with that copy and counterfeit which is expreſt in the life and demeanour of common Chriſtians, will think them no more like than thoſe ſhields of Gold which Solomon made were unto thoſe of braſs which Rehoboam placed in their ſtead; and may think perhaps that the writers of thoſe Books had brought *vota magis quàm præcepta*, had rather phanſied to themſelves ſome admirable pattern of a Chriſtian, ſuch as they could wiſh, than delivered rules and laws which ſeriouſly and truly ought to be practized in common life and converſation.

To walk honeſtly is that which muſt regulate our Devotion, muſt give us right and title to that we poſſeſs, muſt make our wealth, our poſſeſſions, our lands *PANEM NOSTRUM*, *our bread.* This is commended to us by Nature it ſelf, and by the Religion which we profeſs: And yet, I know not how, though we cannot quite baniſh Nature, though we cannot utterly blot out thoſe principles of Honeſty, yet many times we interline them with falſe gloſſes, though we cannot race them out, yet we blurr and deface them. We draw falſe conſequences from true principles; we hunt out tricks and evaſions, but it is to cheat and delude our own ſouls. And now what talk we of the Law of Nature? If you read it in the Worlds corrupt edition, if unjuſt man may be the Scholiaſt, thus it runs, *INJURIAM FECISSE, VIRTUTIS EST, To do injury, is virtue*; To oppreſs, is power; Craft is policy, Theft frugality; and the greateſt wiſdom, not to be wiſe unto ſalvation. And as we ſlip off the bridle of Nature, and as much as we can unlearn that law which is written in our hearts, ſo we are as willing to pull our necks out of the eaſie yoke of the Goſpel. For a ſtrange conceit is at this day crept into the world, and it receives warmth in the boſom of the Church, That how regardleſs ſoever we be of thoſe ſeeds of goodneſs, how forgetful ſoever of common honeſty, yet for all that we may be Chriſtians good enough. But as Tertullian ſpeaks of the heathen Gods, *Quot potiores viri apud inferos?* certainly there is many an honeſter man in Hell than they. They talk big againſt the world, which is the worſe for them: and out of Sodom they will go, though they have

have no other Angel to haſten them than an idle phanſie and the ſpirit of a ſick and loathſome brain, nor have any thing of Lot unleſs it be his inceſt. It is a wonder to ſee what gifts of temperance, of natural conſcience, of juſtice and moral uprightneſs, did remain not only in the books but in the lives and converſation of many heathen men. I know not how they had Honeſty without Faith, but we have Faith enough (we talk of nothing elſe) but little Honeſty. And indeed as many ungoverned men are the worſe for the many helps they have, and would love themſelves better had they not ſo many friends, ſo we Chriſtians *prodimur auxiliis*, are betrayed by our prerogatives, and are ſick of our own ſtrength, of Faith, and the Hope of mercy in Chriſt. This is, I preſume, the cauſe why ſo many Chriſtians out-go Barbarians, Turks and Infidels in fraud and villany. And therefore as the Honeſty of the Heathen without Faith, ſo our Faith without Honeſty ſhall be but as the Rain-bow was to them before the Floud, for ſhew, but no uſe at all. And indeed this is but to deceive our ſelves. For neither Faith nor Hope, eſpecially as they are *opera intellectûs*, phanſied in the brain, but Honeſty and Integrity entitles us to the *promiſes of this life, and of that which is to come*, and maketh the good things we enjoy to be *our Bread*. Though we *mourn like doves*, and *waſh our beds with our tears*, though we wiſh our *head a fountain of tears* to bewail the ſins of the people; though we tread the courts of the Lord, and nail our ears to the Pulpit; yet after all this ceremonious piety a falſe meaſure at home, a falſe weight in our bagg, a deceitful heart, and a heavy hand will wipe off our title to *our Bread*, and our names too, if we repent not, out of the Book of Life. It is a plain and undeniable propoſition (yet ſome venture on the contrary affirmative part) *He that lyes to his brother, He that defrauds his brother, is ſo far from being religious, that he deſerves not ſo much as the name of a Chriſtian*: But we love to be deceived, and deceive our ſelves. We fall commonly into one of theſe two Fallacies: Either *A male diviſis*: We divide and ſunder thoſe things which are everlaſtingly united, not only Profit and Honeſty (which Tullie abhorred) but Honeſty and Religion, Truth and Faith; and, when both are commanded, we reſt in one: Or elſe into *A dicto ſecundum quid ad dictum ſimpliciter*: We take any part, any duty of Religion to be the ſum and *concluſion of the whole matter*, and comfort our ſelves with one ſeeming virtue (if you will, frequenting of Sermons) againſt a world of vice, and that deteſtable Injuſtice and Oppreſſion, which in this triumph of Godlineſs, in this ſpiritual Jubilee, will inſenſibly, but certainly ſink our ſouls to Hell.

To draw then towards a concluſion of this point; All fraud, all injuſtice and oppreſſion proceed from infinite and importunate Ambition. From this riot hath ſprung forth both that huge maſs of wealth which private men, and that boundleſs compaſs of government which greateſt Princes have attained to. Nothing was ever more unjuſt than the raiſing of thoſe great Kingdoms: and, if the Laws of common Equity had taken place, they had never been. St. *Auguſtine*, I am ſure, ſaw no difference between the Roman Empire and Spartacus his conſpiracy but only this, that the one laſted a little longer: Which indeed puts no difference at all in the thing it ſelf. And if we ſhould look into ſome rich mens coffers, we ſhould find that this ruſt, this canker of Oppreſſion and Fraud hath ſo corrupted their treaſure that they can hardly know it to be theirs.

To conclude, Plots and tricks and deviſes many times thrive in the world; But when *God maketh inquiſition for bloud*, when he *riſeth up to ſet at liberty* thoſe who are *oppreſſed*, he will take a candle, and find them out, and ſinge them. With us it is wiſdom and diſcretion ſometimes to play leaſt in ſight: But when Gods Juſtice purſues and overtakes us, we periſh in thoſe Meanders

ders and Labyrinths which we made to hide our ſelves in. All our reaches and tricks will prove but like Heliogabalus his ropes of ſilk to ſtrangle us, and as his daggers of gold to ſtab us. Then ſhall we find that we have but fed and prankt up our ſelves with that *Bread* which was not *ours*, *ut cariùs pereamus*, only that our deſtruction might be more coſtly than others. *Et ſola in ruſticulis ſuis facunda juſtitia*; Then the beſt eloquence will be Innocence; and they will plead beſt for themſelves, and make good their title, *quibus integritas ſolida & tota*, as Tertullian ſpeaketh, whoſe ſolid integrity and entire ſimplicity, whoſe ruſticity and plainneſs hath brought a bleſſing both on their labour and basket, even this bleſſing, That what Bread their Induſtry hath brought in may truly and properly be called *their own*: For theſe two, Labor and Honeſty, do indeed make it *PANEM NOSTRUM*, *our bread.*

Now being entitled to the goods of this life by theſe two, Labour and Honeſty, we preſently account our ſelves *poſſeſſores bonæ fidei*, true and lawful poſſeſſors: And *our inward thought is*, as the Prophet David ſpeaks, Pſal.49. 11. *that they will continue for ever*, and that we may *call our lands by our own names.* It is true, what falls unto us by expreſs covenant or by diviſion, what we gain by Honeſty and Induſtry is wholly and entirely ours. But *NOSTER PANIS*, *our Bread*, implies more: and as it taketh not away the firſt, ſo it addeth a ſecond: It taketh not away the Propriety of our Bread from us, but it addeth a *Readineſs to diſtribute* it, and *caſt it upon the waters.* When we make it as an Evidence and Aſſurance, we look upon it but upon one ſide, and many times *ex adverſo ſitu*, on the wrong ſide, and by too much gazing looſe our ſight: but when we take the perſpective of the Goſpel, and behold it with the eye of Faith and Chriſtian Charity, on the other ſide, we ſhall find our poor diſtreſſed Brethrens title ſo legible, that we may run and read it. *NOSTER* gives us livery and ſeiſin, makes our *Bread OURS jure Quiritium*, by the Law of man, and *jure Divino*, by the Law of God. Nor doth the Evangelical Law come in to weaken our title, or diſinherit us, or force us out of poſſeſſion. But, as St. Hierom tells us, *aliud eſt judicium tribunalis Chriſti, aliud anguli ſuſurronum*, there is great difference in pleading before the Roman *Roſtra*, and the Tribunal Seat of Chriſt. Nor muſt Chriſtians make good their title only by the Common Law or Book of Statutes, but by the Goſpel and their *PATER NOSTER.* Who ever brought an action againſt others for want of compaſſion? But we find a ſentence paſt upon them, *Theſe ſhall go away into everlaſting puniſhment.* Matth.25. The Philoſopher by the light of Reaſon could ſay, *Man by nature is a ſociable creature*: and, *Civis non eſt ſuus, ſed civitatis*; A Citizen is not to conſider himſelf a citizen only in that capacity as able to do well for himſelf, and to fill his own coffers, but in the latitude, to be uſeful to the whole Body politick, and to every part and member of it; and, Ὅταν ἄνθρωπον ἴδῃς, σαυτὸν ὁρᾷς ἐν ἐκείνῳ, *When thou ſeeſt another thou ſeeſt thy ſelf.* Shall not the light of the Goſpel then ſhew us that *Chriſtianus non eſt ſuus, ſed Eccleſiæ?* that a Chriſtians Charity, in reſpect of its diffuſive operation, muſt be as Catholick as the Church. For it is in the Church as in Pythagoras his family, which he ſhaped and framed out to his Lute. There is firſt ἐξάρτυσις, *the integrity* of the parts, as it were a ſet number of ſtrings; 2. συναρμογὴ, *an apt compoſition and joyning them together.* For the members of the Church are συναρμολογούμενα, *joyned and coupled together by every joynt*, ſaith the Apoſtle, even by that bond of Charity, which is *copulatrix virtus*, as the Father calls it, that virtue which couples all together. And then follows ἀφὴ μουσικὴ, and every ſtring being *toucht* in its right place and order begets a harmony. And this word *NOSTER*, *our Bread*, comprehends all theſe. For thus not only that bread which we buy with our la-

bor, but all the bread in the world is ours, all the riches of the world are ours, and withal all the miſeries, all the afflictions, all the neceſſities of our brethren, are ours. Oh how heavenly an harmony is heard from that charity which joyneth high and low, rich and poor in a ſweet concord and concent! This muſt needs delight the ears of the holy Angels, and of God himſelf. Cæſarius in one of his Homilies giveth this reaſon why God made one rich, and another poor, That the poor might prove the rich mans faith and charity, and the rich be enriched by the poor mans poverty, and that when to prove the rich by the poor, all the wealth in the world cannot purchaſe him that hath it one quiet thought, his compaſſion and bounty to the poor might entitle him to the joyes of heaven. Care and Induſtry, without this Fellow-feeling, bring in the things of the world upon us: but the true profit of them is in enjoying, uſing and beſtowing them. Thoſe may be as ſervants to bring them in, but Charity is as an inſtructer to teach us how to lay them out, and makes them profitable. It is a greater part of wiſdom wiſely to diſpend them when we have them, than to get them at firſt. Many there are in the world, like Lollius in Paterculus, *pecuniæ quàm benefaciendi cupidiones*; many that know how to gather, but few that know how to uſe; many that make no end of heaping up wealth, but never bethink themſelves how to employ it: As one told Annibal, that he knew how to conquer, but not how to uſe the victory. Gold and ſilver by lying idly by us *gather ruſt*, as St. James tells us, chap. 5. 3. *which ruſt eats out our ſoul*: But Charity, *abditæ terris inimica lamnæ*, waſhes off the ruſt of it, and rubbeth it bright by uſing it. The world, I know, makes it profit enough to have wealth; but that other profit, which comes by expenſe and laying out, it can hardly be brought to learn. *Ours* it is if we have it: and like the Grave, or the barren Womb, we never ſay, *It is enough*: but, when we have it, we know no other language than this, ſaith Baſil, Οὐκ ἔχω, οὐδὲ δίδωμι, *I have it not, I will not give it.* We can be content to hear that Chriſtianity ſhall be profitable to us; but that Chriſtianity ſhould make us profitable to others, that it ſhould coſt us any thing, to this we are as deaf as the Adder. It was the ſame Fathers obſervation, Οἶδα πολλοὺς πιστεύοντας καὶ προσερχομένους, καὶ πᾶσαν τὴν ἀδάπανον εὐσέβειαν ἐνδεικνυμένους, *I know many*, ſaith he, *that can with ſome eaſe be brought to faſt, to pray, to lament and mourn for their ſins, to perform all parts of* ἀδαπάνου εὐσέβειας, *of that piety which will coſt them nothing: but hardly ſhall you draw them to that part of piety which doth require but the coſt of a half-peny.* And this is an epidemical diſeaſe at this day. We who have the overſight of you in Chriſt are witneſſes of your labour of frequenting of prayers, of hearing, nay of thirſting after Sermons. All this is but ἀδάπανος εὐσέβεια. You are very free of it becauſe it coſts you nothing. But how would you be *our glory and joy and crown of rejoycing*, if we might a little more underſtand that part of piety which holds all *in capite*, and makes it yours by anointing the Head in his Members. I know not how we keep our accounts: but it is eaſie to obſerve, that the Scripture ſeldom ſpeaks of laying up: For this is a thing which of our ſelves we are too ready to practiſe. *Dimittas licet pædagogum*: There needs no pains to teach where Scholars are ſo willing to learn. But Scripture oft-times and earneſtly deals with us concerning the laying our riches out, as being a hard leſſon; and long we are a learning it. Did I call it a hard leſſon? Nay, it ſeems a Paradox to the moſt, a meer ſpeculation. The Philoſopher, where he ſhews us the wayes of Alienation, brings in δοῦναι as well as πρᾶσιν, *giving* as well as *ſelling*. Not only when we make ſale of our goods, but *traditione dominium rerum amittimus*, ſaith the Lawyer, when we give them, we loſe all right and title to them. As that which we ſell, ſo that which we give is not *ours*. But Chriſts Law teacheth

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us that not Keeping ſo much as Giving maketh our goods ours. And not only To take away but Not to give is *furtum interpretativum*, ſaith Alexander of Hales: When God comes to be the Interpreter, it will be plain theft. For πᾶς ὁ πλεονέκτης, ἁποστερητής, *Every covetous perſon is a thief*; becauſe he lays up that which was given him πρὸς οἰκονομίαν, *to diſpenſe and ſcatter abroad.* This is the end why Bread, why Riches are given us, that we may give to them that are in need. And this is the way to make moſt of them. For as Tertullian ſaith, Chriſtian Charity *minuendo res auget, recondit erogando, dum amittit acquirit*; it lays up by laying out, and gaineth by looſing. Τίς ἐκ τῦ μεταδίδναι ἐγένετο πένης; *Who ever became poor by giving?* ſaith the Apoſtate. St. Ambroſe *Offic. Lib.* 2. parallels that of Julian, *Scio pleroſque ſacerdotes, quò plus obtulerunt, plus abundaſſe*; I have known many Biſhops who the more they did offer, the more they did abound. And if we read their Books who have written the Lives of the Fathers, they will furniſh us with many particulars, and ſome perhaps which will not eaſily gain our belief. No doubt God often rewardeth Charity with temporal bleſſings; but what are theſe to its reward in the next life? Weigh them together, and they will prove very light. What is a pebble to a diamond? the tranſitory wealth of this world to the treaſures of heaven? long life to eternity? And theſe we ſhall have for what we give to the poor by way of exchange. And what greater increaſe can our money bring us in: *Fac cùm tuis opibus ut unam nubeculam excites*, ſaith the Father; *Try, if with all thy wealth thou canſt raiſe a cloud as big as a mans hand: but by giving it away thou mayeſt do greater works than that; Thou mayſt open the windows of heaven. It cannot turn the night into day: but being caſt away it will be thy harbinger to prepare a place for thee there where there is no night at all.*

I have fallen, you ſee, upon a common ſubject, and did intend once to have balked it, or but to have toucht upon it ἐν παρόδῳ, *by the way.* For things common and ordinary do loſe their price and credit amongſt men; and the palate of many hearers is grown ſo dainty that to ſpeak to them of ſo common and vulgar a leſſon as this ſeems to be, is as if you ſhould ſet before them *cramben bis coctam*, or ἐφολοχανσίαν, ſome cold, courſe, or ordinary diet, the Gibeonites mouldy bread; like the Jews Manna, which their ſouls abhorred becauſe it was ſo common. But, to take away this error, I have learnt to call no uſeful doctrine *common* or trivial; and that things common and plain are moſt excellent; yea, therefore moſt common and plain becauſe they are moſt excellent. The Jews were wont to give out the books of holy Scripture reſpectively to the abilities of men. Some few were permitted to the vulgar; the reſt were lockt up, to be read only by the learned. But this leſſon admits no ſuch reſtraint, but lyes equally open to the uſe of both! Beſides, methinketh the Church of Chriſt is much degenerated from what it was in ancient times, and this word *NOSTER* generally now-a-dayes miſtaken, as if it only gave us entry and poſſeſſion, and then ſtood as a fenſe about our wealth to keep our brethren off. The primitive Chriſtians I am ſure, did never ſo underſtand it; and therefore to feed others who were in want was their daily Bread. If I ſhould relate unto you the ſtories of ſome ancient Saints, I fear their Charity and Bounty to the poor, though wondred at by all, would be followed by none: Some, it may be, would not ſpare to cenſure and condemn it as exceſſive. But is it not ſafer in performing of duties to exceed then to come ſhort? Is it not ſtrange that ſome of them ſhould be more willing to give all they had to the poor, then we are to part with our ſuperfluities? that they ſhould be ſo compaſſionate and liberal in times of tryal and perſecution, and we ſo hard-hearted and cloſe-handed in dayes of peace and plenty? that Charity, which was ſo hot and active in winter, ſhould grow ſo cold

in ſummer? Their alms were hearty and real; ours are good words without deeds: *Depart in peace*; *Be ye warmed, and filled*; or we ſay, *Satis eſt ſi corde Deus ſuſpiciatur*, as the Gnoſticks in Tertullian; If Religion and Charity be ſhut up in the heart, it is enough: outward expreſſions and ceremonies are needleſs. We read Scriptures for no other purpoſe but to cull out certain thrifty Texts to pretend unto our Covetouſneſs and Diſtruſt; as that *Charity begins from it ſelf*; that *He is worſe than an Infidel that provides not for his family.* But as for thoſe other Scriptures that perſwade us to be open-handed; *To lend, looking for nothing again*; *Having two coats, to part with him that hath none*; theſe we can gently paſs by as Meteors and airy Speculations, and with ſome ſhuffling and ſhifting interpretations remove them out of the way. We read that when Amaſa, wounded by Joab, *lay in the way wallowing in his bloud, the people* that followed Joab, *ſtood ſtill* as they came to Amaſa, till *he was removed out of the way.* It falls out ſo with men willing to be Chriſtians, and yet unwilling to leave the thriving courſes which are common in the world. When in their purſuit of gain they meet with theſe places of Scripture, *Go ſell all thou haſt, and give to the poor*; *Caſt thy bread upon the waters*; *He that forſaketh not all he hath cannot be my Diſciple*; and the like; cannot but be much amuſed, ſtart, and ſtand ſtill, as it were at Amaſa's body. Now they who have been the authors of certain mollifying paraphraſes and diſtinctions and reſtrictions, have removed theſe harſher places of Scripture, as it were Amaſa's body; ſhut up the fountain of Liberality, and made the way clear and open to all our covetous deſires. We have lately a learned Diſcourſe put into our hands, written by Salmaſius in defenſe of Uſury. But for all I can perceive, the beſt argument he brings is *ab inconmodo*, drawn from thoſe inconveniences which will neceſſarily follow if Uſury be not admitted. But for my ſelf, I confeſs, I have not as yet attain'd to that skill to know how to ground a Truth upon Conveniencie. For it is natural to Truth to meet with inconvenience; And Martin Luther will tell us, *Allegatio inconvenientis non tollit argumenta*, That to alledge inconveniences is not the way to anſwer arguments, nor to build up a concluſion. But the reaſon why I mention Salmaſius's book, is a ſtrong poſition I find there, and one ground of his Diſcourſe is this, *Alii mores, alia vita eſſe debuit eccleſiæ liberæ & oppreſſæ*; That it is not neceſſary that the practice and piety of the Church then in perſecution, and now at this day flouriſhing, ſhould be the ſame; That then it was in vain to be careful in gathering of wealth, when the enemy ſtood before their eyes ready to rob and ſpoil them; That our Saviour then eſpecially commended Poverty and Contempt of riches, as that which would beſt conſiſt and comply with the Goſpel and Chriſtianity. Willing I am to yield him thus much, That in reſpect of outward Government to bring our Church, now flouriſhing in peace, back to the ſame ſtate ſhe was in under perſecution, is neither neceſſary nor poſſible. *It is as vain an attempt*, ſaith Caſtellio, *as to bring the Autumn back to the Spring, or to make the Spring in Autumn*; *at all times to ſow, and at all times to reap.* But in reſpect of inward Sanctity, Piety, and Contempt of the world, it is the duty of every Chriſtian in this latter age not only to reſemble our Fore-fathers, and to be like the firſt Chriſtians, but, if it be poſſible, to exceed them. *Lay not up treaſures here on earth*; *Care not for the morrow*; *Sell all that you have, and give to the poor*; and many other precepts of the like leaven, hath our Saviour delivered us in the Goſpel, all which are as ſowre and unpleaſant meats: And our gloſſes and interpretations of them, what are they for the moſt part but ὀψύματα, *delightful ſawces*, to make them more eaſie and pleaſant to the palate? *Sell all that thou haſt, and give to the poor*, the Church of Rome calleth a *Counſel of perfection.* And we might well

James 2. 16.

2 Sam. 20. 12, 13.

Matth. 19. 21.

well enough admit of it, if ſhe made it *medium*, not *finem*, a means, a way, and not the term and end of perfection. We make it *præceptum ſingulare*, a particular precept to the young man in the Goſpel; Who, like the ſheep, though his fleece was fair and white, deceived not Chriſt the great Shepheard of the flock, but he quickly eſpied the rottenneſs of his heart, and with this command made a window in his breaſt, that all might ſee it. He that *had kept all the Commandments from his youth*, could not bear with patience this one Commandment, *Go, ſell all that thou haſt, and give to the poor.* This was a dagger at his heart. For *when he heard that ſaying*, his colour changed, *he went away*, ſaith the Text, *very ſorrowful.* It was indeed an error in Pelagius, grounded upon a miſtaken part of Scripture, *That no rich man could be ſaved.* But it falls out many times that there is leſs danger in maintaining ſome errors then in preſſing ſome truths. And what inconvenience can attend this error? What if every rich man ſhould ſuddenly become liberal, and diſburſe his money? What if Dives had ſold all, and laid it down at Lazarus his feet? What if every Gallant did turn his Peacocks feathers into Sackcloth? What inconvenience could follow? Or can this Devil be caſt out without faſting and prayer? *Utinam ſic ſemper errarent avari.* We may make it our wiſh, that covetous perſons did alwayes ſo err. For this no-great-error in their faith would defend them from a greater ſin in their actions, would pluck that beam out of their eyes with which the God of this world hath blinded them. Better it is a great deal that they ſhould thus erre than that on the other hand they ſhould *effeminare diſciplinam Chriſti*, weaken and effeminate the ſtrictneſs of Chriſtian diſcipline with theſe ſprinklings and limitations; *That it is true indeed, I muſt give to the poor; but it is as true, I muſt care for my family. That a cup of cold water is enough for the poor; whilſt I drink up a river, and, like Behemoth in Job, draw up the world into my mouth; take poſſeſſion of all the riches I can graſp.* For theſe truths, which ſort and ſeem to comply with this malady, *captivam animam, dum delectant, exulcerant*; do delight indeed and pleaſe the captive ſoul, but withal do pierce her through, and exaſperate the humor which was too malignant before. For when our love is fixt upon the world, the God of the world, the Devil, will ſoon teach us his art, *veritatem veritate concutere*, to demoliſh one truth with another; to drown our Bounty to the poor in our care for our family. To ſend the covetous perſon to the Piſmire to School, to commend Frugality to a Miſer, is *nequitiam præceptis adjuvare*, nothing elſe but to whet and quicken that appetite which is too ſharp already, to put wings to that deſire which is too fleet and eager. *He that will not labor, let him not eat*, is πρῶτον ἀξίωμα, *a principle, a fundamental axiome*, with the Miſer, *a faithful ſaying, and worthy of all acceptation*, and which he hugs and adores as he doth his gold. And therefore this gentle courſe of Phyſick will never cure him. *Si prodeſſe vis, doce quod doleat*; If you will do him good, and work a cure indeed, you muſt diſturb and trouble him. *Go, ſell all thou haſt, and give to the poor*, is a bitter pill; and it will ſo work with him, that it will make him very penſive and ſorrowful. Again, *Go, ſell, and give to the poor*, is by ſome made *præceptum generale*, a general command, like the Parthian horſmen, looking one way, and ſhooting another; directed upon occaſion to this young man, but ſtriking at all the world. But then they level it by that plain poſition of our Saviours, *Whoſoever he be that forſaketh not all that he hath, cannot be my Diſciple*; which cannot be underſtood of forſaking in act and execution, but in will and affection, at ſome time and upon ſome occaſions. *Habet & pax ſuos martyres*; There is even a martyrdome in time of peace: *Habent divitiæ ſuos pauperes*; Men may be poor in ſpirit, though their corn and their wine and riches increaſe: We may ſay Luke 14. 33.

of

of this precept as Tertullian ſpeaks of ſome other places of Scripture, *Expetit ſenſus interpretationis gubernaculum*; To find the ſenſe we muſt ſteer along by a wary interpretation. For literally this precept cannot be general; it being impoſſible that all ſhould be *ſellers*. If all were *ſellers*, where would be the buyers? and if all were *givers*, where would be the receivers? But in reſpect of that due preparation which every Chriſtian ought to have for the Truth and the Goſpels ſake, for their Brethrens ſake, to offer up all their poſſeſſions as a Holocauſt, in this reſpect it finds no reſtraint or limitation, but is of as large compaſs as Chriſtendom. *Non audemus dicere ut omnia relinquatis: tamen, ſi vultis, omnia etiam retinendo relinquitis*, ſaith Gregorie; I dare not be ſo bold as to preſs upon you to forſake all that you have: but yet, if you pleaſe to learn this Chriſtian art, you may forſake, and retain; you may ſell and give, and yet keep. You may ſo uſe the world, that you may enjoy God; ſtill be proprietaries of them as of yours, but ſo eſteem of them as if they were not yours but your brethrens; ſtill place our thoughts, not upon *PANIS*, *Bread*, but upon *NOSTER*, *Ours*; ſtill conſider that it is not Mine, or Thine, but Ours. This *NOSTER* is a kind of circle of compaſs large enough to take in thy ſelf and all thy poor brethren, to comprehend all the Chriſtians in the world. How ſcrupulous our Fore-fathers were in expounding this and the like Texts of Scripture, themſelves have left us notable monuments. St. Baſil maketh a ſtrange ſuppoſition, and in my opinion he gives as ſtrange an anſwer to it. *Wert thou brought*, ſaith he, *into thoſe ſtreights that thou hadſt but one loaf left, and that thou kneweſt no means to provide other when that is ſpent; yet if there ſhould come ſome poor and needy man, and ask thee for food, what thinkſt thou would be thy duty to do? Even to take that one loaf, and put it into his hand that begs his food; and looking up into heaven, to ſay, Lord, thou ſeeſt this one loaf: thou knoweſt the ſtreights in which I am; yet have I performed the keeping of thy commandments before ſupplying my own neceſſities.* This indeed is a point of piety *cujus non audeo dicere nomen*: and had I not the warrant of ſo grave and judicious a Divine, I ſhould ſcarcely have dar'd to have taught it in this age of the world, where we are taught that *we muſt begin from our ſelves*, that *we muſt not tempt God by making our ſelves deſtitute of means*; or other ſuch thriving Doctrines, which ſtrongly ſavour of Love to the World and Diſtruſt in Gods Providence. I deny not but that there may be many reaſons of mollifying and reſtraining ſome Texts; but amongſt theſe that muſt be the leaſt which is drawn from our Commodity. For thus to tamper with thoſe Texts which ſeem to ſtand in our light, and croſs us in our way to Riches and Honors, gives juſt cauſe of ſuſpicion that our hearts are ſet upon them, and that if no hard and fearful command came between, we would be nailed to them. In reſpect of our Perſons or our Purſes to reſtrain any part of Scripture from that latitude of ſenſe whereof it is naturally capable, makes it manifeſt that we are willing *magis emendare Deos quàm noſipſos*, rather to correct the Gods, nay, to conform the word of the true and everliving God to our own humor, than to ſubdue our humor to the word of God; and that we are well content to deal with our ſouls as the Athenians ſometimes dealt with their ground; When they will not bear good corn, to ſow leeks and onions there. When the Goſpel and Chriſts precepts thwart our corrupt diſpoſitions, we learn to *make them void with our traditions*, with our Phariſaical limitations and reſtrictions. And thus much be ſpoken concerning this word *NOSTER*, and the reaſons why this *Bread* is called *Our Bread*.

The

The Eight and Thirtieth

SERMON.

PART. III.

MATTH. VI. 11.

Give us this day our daily Bread.

WHat is meant by *Bread*, and why it is called *Our Bread*, we have already ſhewn at large. And in this word *NOSTER* we found a Goad, to put in the ſides of the Sluggard, to awaken him out of his ſlumber and lethargie; and a Chain, to fetter the hands of the Deceitful, to keep them from picking and ſtealing, from fraud and couſenage; and a Spur to our Charity, to make us *caſt our bread upon the waters*. *NOSTER* is *verbum operativum*, a word full of efficacie, to open the fountain of our Liberality, and to ſet up banks to regulate our deſires in the purſuit of wealth.

We proceed now to enquire, in the next place, why we are taught to pray for *our daily Bread*, or what is meant by ἄρτος ἐπιούσιος: And here, as the ſtreams in which Interpreters run are divers, ſo the fountain is hard to find out. Some take the word properly, ſome metaphorically. Some render it *Superſubſtantialem*, as the Vulgar; and ſo with Tertullian and Cyprian take in Chriſt, who is *the Bread of life*: So that to pray for Bread is *perpetuitatem poſtulare in Chriſto, & individuitatem à corpore ejus*, to deſire a perpetuity in Chriſt, and to be united to him for ever. Others make it Sacramental Bread. Caſtellio expounds ἐπιούσιον by ἐπουράνιον, and then it is *ſupercæleſtial* or *heavenly Bread*, by which the Soul is ſuſtein'd; to wit, the Grace of God, by which we overcome and remove all difficulties which ſtand in our way between us and that happineſs which is the mark and the price of the high calling in Jeſus Chriſt. Others, by περιούσιον, *eximium*; and call it that bread which is ſingular and peculiar to us. Others interpret ἐπούσιον, ὡς χρήσιμον τῇ ουσίᾳ ἡμῶν, *that which is profitable and fit to nouriſh us*; τοῦτ' ἔστιν ἐπὶ τῷ ουσίαν τῷ σώματι διαδίδοσθαι, ſaith Chryſoſtom, *that bread which is turned into the very ſubſtance of our bodies*. Others, ἐφ' ἡμέραν. And the Vulgar, which in St. Matthew renders it *ſuperſubſtantial*, in St. Luke calls it *QUOTIDIANUM*, *our daily Bread*. πάντα λόγον, as St. Chryſoſtom uſed to ſpeak: We may embrace all ſenſes. For why ſhould not Righteouſneſs be as *our daily Bread*, to feed us? Why ſhould we not with joy *put it on to clothe us*, and *make it as a robe or a diadem?* Why ſhould we not thirſt for that water which is drawn out of the wells of ſalvation. Why

ſhould

ſhould we not long for our ἐφόδιον, as the Fathers call the Euchariſt; For that holy Bread which is our *proviſion and ſupply in our way?* For every one of theſe we may ſolicit the Majeſty of heaven and earth, and preſs upon God with an holy opportunity, *Lord, evermore give us of this bread*, of the Bread of Righteouſneſs, of the Bread which thou breakeſt, and of the Bread which thou art, of the Bread of thy Word, and of the Bread of thy Sacrament; Which are *primitiæ futuri panis*, the firſt-fruits of the Bread of eternal Life. We may embrace all ſenſes. For *ſuperflua non nocent*, or, as the Civilians ſpeak, *non ſolent quæ abundant vitiare ſcripturas*, theſe ſuperfluities and ſuperabundancies are not dangerous, where every expoſition is true, though *non ad textum*, not truly fitted to the Text. But that Chriſt meant not Sacramental Bread, is more than evident: 1. Becauſe the Sacrament was not yet inſtituted: And it is not probable that our Saviour, when he taught his Diſciples to pray, would ſpeak in parables. 2. We do not every day receive the Sacrament, but we are taught thus every day to pray. *Quia quotidiana eſt oratio, quotidiè quoque videtur dici oportere*: It was ſo determined in the Fourth Councel of Toledo; *It is our daily prayer, and to be ſaid every day*; againſt ſome Prieſts in Spain who would ſay the Lords Prayer only upon the Lords day, as we find it in the Ninth Canon of that Councel. And as it may be ſaid every day, ſo every hour of the day: Which we cannot apply to the Euchariſt. 3. If we will lay upon the word all ſenſes it will bear without injurie to the truth, we need no other form than that one Petition, *Thy will be done*. For in that, as in a Breviary, all that we can pray for is compriſed. Indeed, as Seneca in his Natural Queſtions ſpeaks of the river Nilus, *Nilus per ſeptena oſtia in mare emittitur; quodcunque ex his elegeris, mare eſt*; Nilus is emptied into the Sea by ſeven chanels, and every one of theſe is a Sea: So here we ſee this word conveyed unto us by divers interpretations as by ſo many chanels, and every one of theſe is a ſea, yielding us abundance of matter. And as it is ſaid of that river, *Ortus mirari, non noſſe licuit*, that men with wonder and admiration might ſearch but not find out the fountain-head from whence it ſprang; So this word ἐπιούσιος is not found in any Ethnick writer whatſoever. And the formation and *etymon* is as hard and full of difficulty to find out. From οὐσία, whence it is commonly derived, it cannot come. For if we derive it from εἰμὶ, *ſum*, it muſt be ἐπών, ἐποῦσα, not ἐπιών, ἐπιοῦσα. Therefore we rather draw it from εἶμι, *eo*: and the participle from ἔπειμι is ἐπιών, ἐπιοῦσα, from whence moſt probably comes ἐπιούσιος, by which we note *SUPERVENIENTEM, SUCCEDANEUM, SEQUENTEM PANEM, our following, our ſucceeding, our next Bread.* So ἐπιοῦσα ἡμέρα in Syneſius is taken for *the morrow*, and ἐπιοῦσα ὥρα in Demoſthenes, for *the next hour*. And this takes in the Syriack interpretation, where it is called *PANIS NECESSITATIS NOSTRÆ, the Bread which we have need of.* And this interpretation is moſt probable. 1. Becauſe we are too ready to favour our ſelves, and under the name of *Bread* to underſtand all ſuperfluities whatſoever. Therefore ἐπιούσιος, *our next bread*, is a word which boundeth our deſires, *Hitherto ſhall you go, and no further.* 2. It is drawn by that rule of Hilarie, *Dictorum intelligentia ex præpoſitis aut conſequentibus exſpectatur*, We beſt underſtand the Scripture by that which goes before and that which follows after. Now under the name of *Bread* without this epithite we may comprehend the Bread of Life, Super-ſubſtantial, Cœleſtial, Sacramental bread, or any Bread whatſoever: And that which follows is indeed nothing elſe but an interpretation of this form of Prayer: and the latter part of this Chapter is a full expoſition of this word, and ſhews what it is we ask when we begg *our daily bread*; when we are forbidden μεριμνᾶν, and as St. Luke hath it *chap.* 12. 29. μετεωρίζεσθε, *ſpes noſtras*

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& cogitationes in longinquum mittere, as Seneca ſpeaks, to let our thoughts and hopes looſe, and ſend them after uncertainties; to extend them farther than a day and our preſent neceſſities. Therefore our Saviour here adds σήμερον, or τὸ καθ' ἡμέραν, *Give us our daily Bread this day.* This I take to be the meaning of this word. And though we cannot give exactly the *etymon* of ἐπιούσιος, yet with Tertullian, *Malo in ſcripturis minùs quàm contra ſapere*, I had rather underſtand leſs, than fix any ſenſe againſt the Scripture; and where we cannot reach the fountain-head, let us keep the chanel as clear and unmudded as we can.

Our daily Bread then is *our next Bread*, or *that Bread which is needful and ſufficient for us, which takes off our care and ſolicitude for the morrow.* And this beſt fits a Chriſtians mouth, who is not made for a day, or a year, or an age, *ſed in magnis æternæ beatitudinis exemplis conſtitutus*, as Hilarie ſpeaks, built up for eternity and everlaſting bliſs, *peregrinus deorſum, civis ſurſum*, as Auguſtine ſpeaks, a ſtranger on earth, and a citizen of that Hieruſalem which is above. What ſhould he be ſolicitous for to morrow, whoſe aim is Eternity? What ſhould he think of the next day, who conſiders every moment as his laſt? *Semper ad mortem omnia diſponere Chriſtianum oportet*; A Chriſtian mans care and ſtudy muſt be not how to live, but how to dye. Therefore Tertullian amongſt other characters of Chriſtian men gives this for one, That they are *morti expeditum genus*, a kind of men who are alwayes ready and prepared to dye. And Petrarch tells us of an holy and religious man, who being invited to come the next day to a feaſt, made this reply, That if they had any requeſt for the preſent, he was ready; but what ſhould be done to morrow, he left to them to think of who had leaſure: *Nam ego à multis annis craſtinum non habeo:* for I for theſe many years have had no morrow, but made every day my laſt. *O felix, ſi vera memoraſti!* ſaith my Author: How happy a man was this, if he ſpake the truth! And Seneca gives the reaſon, *Cui vita ſua quotidie fuit tota, ſecurus eſt*; He may breathe ſecurely who counts every breath his laſt. And in this appears the provident mercy of God, who would not let us know how long we have to live, that we may not buſie our ſelves about what we may do to morrow, who may dye to day; that we may check our wandring thoughts with the ſight of Death. *Latet ultimus dies, ut obſerventur omnes*, ſaith St. Auguſtine; Our laſt day is hid from our eyes, that we may be more intentive to obſerve all our dayes. That wealth, that abundance, thoſe honours, thoſe delights which we hugg and embrace as friends, are but thieves which rob us of that rich treaſure of Time which we might more wiſely lay out in the purchaſe of Eternity. What ſhould Poverty fright me? my journey is to Paradiſe, where the poor more often enter then the rich. What ſhould Hunger afflict mee? I may feed on the Bread of Life when I have not one morſel to eat. *Fides famem non timet*, ſaith Tertullian; Faith fears not famine, fears not poverty, fears not diſgrace, thinks them not worth a thought, and the time but loſt in which we ſtrive againſt them. In what weakneſs is not a Chriſtian man ſtrong? In what ſolitude hath not he troops to guard him? Or indeed when is he poor, who poſſeſſeth all things? when is he alone, who hath Piety and Chriſt himſelf for his companions? when is he caſt out, whoſe converſation is in heaven? when is not he beautiful, who frames himſelf to the ſimilitude of Chriſt? *Let the morrow care for it ſelf:* His care is for Eternity.

Bnt this may ſeem an uncouth ſpeculation; as indeed all diſcourſes which fall croſs with our covetous deſires, are taken for no other, and we are ready to oppoſe Scripture to Scripture. *Care not for to morrow.* True: But, *He that laboureth not, muſt not eat*; and, *He that provideth not for his family, is worſe than an Infidel.* This we may uſe to mollifie the former;

but not to aboliſh it; to beat down Sloth, but not to build up Covetouſneſs: as the former doth not take off all Care, but bound and limit it. *Our daily bread* we ask; but we muſt not lengthen this Day into an Age. He that bids us *Care not for the morrow*, forbids not all Care: for he commands us to pray for it. And he that enjoyns to *labor* for our Bread, forbids us to love it. So that, *Care not for to morrow*, ſtays the Covetous, that he ſweat not too much: and the other pulls the Sluggards hand out of his boſome.

Dividat hæc ſiquis, faciunt diſcreta venenum:
Antidotum ſumit, qui ſociata bibit.

Take them aſunder and naked, as they lye, and they are poyſon. The one ſtrikes the Sluggard with a Lethargy; the other, the Covetous with a Dropſie. But take them mitigated, take them together, *Care not for the morrow, but yet labour*; *Labour, but care not*: thus mixt and blended together, they make a precious antidote againſt theſe two dangerous evils, Sloth and Covetouſneſs.

But becauſe it is a matter of ſome difficulty ὁδῷ βαδίζειν, to keep in an even and ſtreight line between them both, and not to ſwerve to the right or to the left; and becauſe men are too ready to devour and ſwallow up one duty in another, and to forget the one by too often remembring of the other; we will determine all *ad Chriſti regulas*, by thoſe rules which Chriſt hath ſet down in this Chapter to poyſe and direct us, that our paths may be equal and ſtreight. And they are two; 1. the conſideration of the Providence of God; 2. of our Duty, and that bond which Chriſtianity layes upon us. We muſt deſire but *our next Bread*, or *that Bread which is neceſſary for our ſuſtentation*, that we ſeem not to diſtruſt Gods Providence: And our care muſt be but for the day, leſt we fall ſhort in our duty. *Victûs exemplum habemus aves*; *& veſtitûs, lilia*, ſaith Tertullian; We need not be ſolicitous for our food; for God feedeth the Fowls of the air; nor for our raiment; for he clotheth the Lilies: And for the ſecond; as we depend upon Gods Providence, ſo muſt our care be no hindrance to us in our obedience to the Goſpel of Chriſt. *Non exiguâ mercede ſumus Chriſtiani*, The reward is great which is propoſed to Chriſtians: and we muſt not forfeit this Pearl for falſe riches, nor ſurrender Chriſt for Mammon.

And firſt, the conſideration of Gods Providence is enough to pull in the rains, and to curb our immoderate deſire of the things of this world. Therefore, ſaith Hilarie, *Fidei noſtræ inviolabilem confidentiam exemplorum autoritate confirmat, ut tantò majoris periculi res ſic ambigere, quantò impenſiore curâ omnem occaſionem infidelitatis abſtulerit*; Chriſt himſelf uſeth this method, and builds up a ſtrong bulwark for our faith by the authority of ſo many examples; that the danger of diſtruſt may be there the greater, where the wayes of his Providence are ſo manifeſt. And that we may not be ſo diffident on God as to ſacrifice to our own nets, he hath ſet us to ſchool to the Fowls of the air, to the Graſs and the Lilies of the Field, that unreaſonable creatures, yea, inſenſible creatures, which we tread under our feet, might teach us to look up upon him who is the giver of all things. Our Saviour tells us, *v.* 32. that *the Gentiles ſeek after all theſe things*; that they are on the wing for honour, that they make haſte to be rich, that they bath themſelves in the pleaſures of this world. And how could it be otherwiſe? For theſe were they who did *excæcare Dei providentiam*, as Tertullian ſpeaks, put out the eye of Gods Providence; either plainly holding, with the Epicureans, *Deos neque propitios cuiquam eſſe ſolere, nec iratos*, denying that the Gods did either favour or were angry with any, and inſtead

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of Providence bringing in εἱμαρμένην, *fatal Neceſſity*; or elſe confining and limiting Providence, making it fall no lower than the ſphere of the Moon, as Ariſtotle in Epiphanius; or elſe tying it to two or three Favorites alone, as ſome are of opinion in Iſidore Peluſiote; or elſe, beholding fools on horſback, whilſt themſelves are on the ground, thinking that God ſeeth not, and that he *hath no bridle of Providence*, as Nazianzene ſpeaketh, *to guide and govern the world*; as Diogenes in Tully ſaid of Harpalus, a wicked but happy man, that he did *contra Deos teſtimonium dicere*, that he was a ſtrong argument againſt the Gods, in that he lived ſo long. *All theſe things do the Gentiles ſeek*, who denyed the Providence of God. And is there not a tincture of this poyſon yet runing in the veins and lurking in the hearts of Chriſtians? For from whence is that ἀοριστία, that *inſatiable deſire*, of wealth? From whence are thoſe ambitious thoughts, thoſe ἀσώματοι χεῖρες, *incorporeal hands*, with which we catch at honours? From whence hath Covetouſneſs gain'd the name of *Thrift*, and Fraud of *Wiſdom*? From whence are thoſe ἐπιθυμίαι ἀνόητοι, *ſenſual and ſenſleſs luſts?* From whence comes it that to be Rich carries with it a greater ſplendor and beauty than to be Good? Is it not even from this, that either we think there is no eye of Providence watcheth over us, or that we are willing to forget it, which is in effect to deny there is any at all? For who elſe would ſtruggle for that which he knows will be put into his mouth? Who would ſend his thoughts ſo far for that which is at hand? Or would we be ſo active in the world, did we not think that the hand of God were ſhortned? *PANIS QUOTIDIANUS, Daily Bread*, might well ſatisfie him who knows that God is all-ſufficient, the ſame to day and to morrow and for ever. Therefore Covetouſneſs hath this brand and mark ſet upon it by the Apoſtle, That *it is Idolatry*; That ſhe denyeth the true God, who watcheth over all, and ſets up Mammon, not *ſecundum ſpeciem*, ſaith Aquinas, not accounting Gold as God, but *ſecundum ſimilitudinem*, yielding all obedience to it, and truſting on that which is but as a reed, before Gods Providence, which is a ſure and everlaſting foundation. To remove this ſeed of Gentiliſm, we may ſay with the Father, *Humane Weakneſs is a bad interpreter of the Providence of God.* That muſt needs be a curſed gloſs with Fleſh and Bloud, which our ſenſual luſts and affections do make. No man can judge of Art but he that is a skilful Artificer. Beſides, as we find it in Common-wealths, that there are none more ready to complain of the times, or to think they are not ſo well governed as they ought to be, then thoſe who by their own negligence and default have brought themſelves upon ſome hard diſtreſs, and, becauſe they cannot thrive in peace, will blow the coals of Sedition, that they may ſit down at that fire, and warm themſelves: So we may obſerve in the world, that none more murmur againſt the Providence of God than they who are moſt improvident themſelves. For when they miſs of their hopes, becauſe they have ſtretcht them beyond meaſure (their ſeed yields them but ſeventy-fold where they did expect a hundred) they begin to *ſay in their hearts, There is no God*, and at laſt, θεομαχεῖν, *to fight againſt Heaven it ſelf.* But let us reſt aſſured that nothing can come amiſs to us which Gods hand conſecrateth; that whether in wealth or in poverty, with him we have enough: that whereſoever we are, we are ſtill in the hands of God. To conclude this point; Thus if we judge of Gods Providence; if we *lift up our eyes to him that dwelleth in the heavens*, and *like ſervants look upon the hands of our* great *Maſter*, and *wait patiently upon him*; ἕξω βάλλειν, *we ſhall caſt out all that inſatiable appetite* of the wealth and pomp of the world; our deſires will not be ſo eager; but *a diſh of herbs* will be as *a ſtalled Oxe*, and we ſhall be content with *our daily Bread* which the hand of Providence puts into our mouths.

Again, in the ſecond place, as we are taught in this Petition to rely upon the Providence of God, ſo are we alſo put in mind to take heed that, whilſt we make haſte to be rich, we ſlack not in our duty to God; that that which is ordein'd but as a pillar to uphold our bodies, be not made a ſtumbling-block and an occaſion of that diſaffection to piety and holineſs which will deſtroy both body and ſoul. Grave and wiſe Philoſophers have very highly extolled Poverty, which is ſo loathed of the world. *Enimvero paupertas philoſophiæ vernacula, frugi, ſobriæ, parvo potens*; For Poverty was born and bred with Philoſophy, as it were in the ſame houſe, frugal and ſober, powerful to do much with a little. It was ſhe that raiſed Commonwealths and built Cities, and was the mother and nurſe of all the Arts and Sciences; we may add, the mother of that Religion which will bring us into everlaſting habitations. That we may learn to bear Poverty with patience, and eſcape that great ſnare of the Devil, the love of riches, our Saviour hath here appointed us our *Dimenſum*, commanded us to pray for *our daily Bread*; and in taking away all *care for the morrow*, hath taught us *obſtare principiis*, to be ſo far from caring for the riches of this world as not to think of them; to beware of Covetouſneſs, and the very beginnings of it; not to be familiar with them, not to look upon them.

Nemo diu tutus, periculo proximus.

That which was but a ſuggeſtion at firſt, may become a fierce and violent deſire. That which was but a pleaſing ſight, may be a raging thought. The ſight of the wedge of Gold may ingender that evil which will trouble all Iſrael, and make us fly before our enemies. At firſt we deſire δυοῖν λιαν, ſaith Ariſtotle, *but two half-pente*; and when we have handled them, they multiply in our imagination, and in our deſire are as bigg as talents. Ἐτι δὲ πονηρὰ ἀνθρώπων, ἄπλητον, *Our ſinful deſires*, if we cut them not off, *are infinite*; like Numbers, *nullum eſt poſt quod non ſit aliud*, there is none which is laſt, but ſtill one follows another; and when one is full, another opens to be filled; And are, as the Oratour ſpeaks, *pleni ſpei, vacui commodorum*; when our garners are ſtored and our purſe full, yet are we empty ſtill, and poſſeſs nothing but new hopes. *Irritat ſe ſævitia*; As Cruelty doth chafe and enrage it ſelf, and as Beaſts grow more fierce after they have taſted bloud, ſo Covetouſneſs doth whet it ſelf, and grows more keen and eager at the ſight of thoſe heaps which ſhe hath raiſed. Where St. John tells us, 1 Epiſt. 2. 16. that *all that is in the world is the luſt of the fleſh, the luſt of the eyes, and the pride of life.* A judicious and learned Writer interprets *the luſt of the eyes* to be Covetouſneſs, becauſe covetous perſons love to handle and ſee their wealth, *nummos contemplari*, to behold their money, and feed their eye with that of which they will not take one part to feed or cloth the body. And therefore, when riches increaſe, we muſt not joyn our ſelves to them as to friends, but fear and ſuſpect them as enemies; *in fidem cum armis venire*; truſt our ſelves with them, but with weapons in our hand: When they glitter, we muſt turn away our eye; when they flatter, not be attentive; when they gain us the cringe and applauſe of the common rout, not liſten or hearken to it. We muſt account them enemies, and thus make them friends: and, as Nazianzene ſpeaks of his brother Cæſarius, we muſt *ſub larva ſervire mundo*, act our part as upon a ſtage, ſeem to be what we are not; and, as the Apoſtle ſpeaks, *buy as if we poſſeſſed not, and uſe the world as if we uſed it not*: we muſt *run, and preſs forward to the mark*; and as for the world, we muſt *in tranſitu noſſe*, know it only as we paſs, and in the by. For concluſion then; It will be good for us *timere actus noſtros*, to be afraid of our own actions, to be jealous of our wiſhes,

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ever to ſuſpect the worſt; not to make the fear of Poverty an excuſe for Covetouſneſs; not to cry out, *We muſt live*, when we eat and build and purchaſe as if we were to live for ever. *Quid tibi cum Deo eſt, ſi tuis legibus?* It is not for us, who are to be ruled by the Law of God, to determine what is *our daily Bread*, and what not; or to call thoſe things *neceſſaries* which are ſuperfluous; but rather to fit our ſelves for thoſe leſſons which we tremble to hear of, as *Felix* did at the mention of *judgment*; to learn to gain riches without care, and leave them without ſorrow, that they may not coſt us our ſweat when they come, nor put us to the charge of a tear when they depart; nay further, to hate and contemn them; to *ſell and give them to the poor*; ἀποκλίνειν τοῖς θείοις ἅπαν ἀνθρώπινον, to bring our bodies in ſubjection to our ſouls, and our temporalities to our ſpiritual eſtate; *ſic uti mundo ut fruamur Deo*, ſo to uſe the world as that we may enjoy Chriſt. And all theſe, To *hate* and *contemn* riches, To *ſell* and *fling them away*, To *caſt them on the waters*, are not paradoxes, but τῆς πίστεως ἐυρήματα, καὶ πνευματικῆς ζέσεως ἐξεμπλάματα, *the inventions of Faith, the endeavours of true Zeal and Devotion*; nay, they are the commands of Jeſus Chriſt; Who did willingly part with his life for us who count it death to part but with a mite for him. We who are to *preſent our ſelves as pure virgins unto Chriſt*, muſt *keep our ſelves undefiled and unſpotted from the world*, we muſt not delight to look upon the beauty, nor taſt the pleaſures, nor handle the riches of this world, for fear we *forſake our firſt love*, and make *his jealouſie burn like fire*. *Omnia virginis, virgo*; Every part and faculty of a Virgin is ſo, a virgin; her Eye ſhut up by covenant, her Ear deaf to profane babling, her Hand not defiled with pitch, and her Soul an elaboratory of pure and holy thoughts: And ſo are a Chriſtian mans affections, pure and untouched; He hopes not for wealth, but for the reward of juſtice: He fears not poverty, but the flames of Hell: He deſires no honor, but to be like unto the Angels: When he dwells in the midſt of Canaan, in *a land flowing with milk and honey*, his *converſation is in heaven*; his Love, his Hope, his Joy, his Delight, his Contentation, all are levelled on Eternity, and concentred in Chriſt alone. And being thus qualified, not only Sufficiency, but Abundance; not onely that which is neceſſary, but great riches; not that alone which is enough for a day, but that which may ſuffice for many generations, may be *PANIS QUOTIDIANUS, our daily Bread.* And ſo at laſt we have preſented you with all that is material in this Petition.

2 Cor. 11. 2.
James 1. 27.
Pſal. 79. 5.

The

The Nine and Thirtieth

SERMON.

PART. I.

MATTH. VI. 12.

And forgive us our debts, as we forgive our debtors.

Or, as

LUKE XI. 4.

And forgive us our ſins: for we alſo forgive every one that is indebted to us.



Having lifted up our eyes to him that filleth all things living of his good pleaſure, we here fall down on our knees for mercy and forgiveneſs before the Father of mercies, who is as ready to forgive as to open his hand, and as willing to receive us into his boſome and favour as to give us our meat in due ſeaſon on the earth, which is but his foot-ſtool. Having adored his Liberality, we beſeech his Clemencie. And, as Tertullian well obſerves, it was moſt neceſſary that we ſhould obſerve this methode: For firſt, unleſs we be heard in this Petition, we have no reaſon to be confident in commencing the other, nor to expect that God ſhould feed us as a Father, till we be reconciled unto him, and called his Sons. *What man is there which, if his ſon ask him bread, will give him a ſtone?* ſaith our Saviour: Which implies we muſt be ſons before we put up our petitions. For God never denies us without a cauſe; and the cauſe many times is no other but this, that we deny him. *Was the Lord angry againſt the Rivers?* ſaith the Prophet Habakkuk, when he ſent a tempeſt; or is he angry with the earth, when he ſends barrenneſs? Is he angry with our Basket, when he fills it not? No: *Peccatum homicida eſt*; Sin is the murderer and the thief, to ſpoil and rob us. Sin makes the beaſts of the field and the ſtones of the ſtreet at enmity with us; *terram eunucham*, the heavens as braſs, and the earth as iron, not able to bring forth in due ſeaſon. Sin diſlocates and perverts the courſe of Nature, and changeth it, ſaith Baſil, εἰς ἀλλοκότους κράσεις, *into contrary tempers*. This puts ſupernatural aſpects upon events which have natural cauſes. If it be a comet, it makes it ominous;

nous; if a cloud, that is the cataclysm; if a vapor, that damps it into a plague. This sets up all the creatures in arms against us, and makes us, like Cain, no better then *Vagabonds and Runnagates upon the earth.* *REMITTE NOBIS* must be put up; else *DA NOBIS* will return empty. We must sue out our pardon, or else the windows of heaven will not open to rain down Manna upon us. Again, though our corn and our wine abound (for we cannot entail these temporal blessings on the righteous alone) yet our Bread will be turn'd into a stone, and our Wine will be as bitter as gall; nor can they feed our hungry souls, *sed ipsam esuriem animarum pascere*, as St. Bernard speaks, bring that Leanness into them which is the forerunner of death. Blessings we may call them; and so they are: but till we be reconciled to God, they are such blessings as will stop up our way to true happiness, and stand as a barricado between us and those everlasting habitations. *Laqueus in auro, viscum in argento*, saith St. Ambrose; There will be a snare in our Gold to entrap us, and a viscosity in our Silver to retard us. *The rust of them shall be as a witness against us, and eat our flesh as it were fire; Et quid alimenta proderunt, si illis reputamur quasi taurus ad victimam?* What is Gold to Piety? What is Wealth to Grace? What is a Palace to Heaven? What is our Food and Nourishment, if we be fed and fatted only as the Oxe is, to be sacrificed? What are all the Riches of the world but as the Tyrants ropes of silk and daggers of gold? or what use do they serve to but this, *ut cariùs pereamus*, that we may tread those paths which lead unto death with more state and pomp than other men do? I would have spared this observation, although it be a Fathers, and one as learned as the best, but that the general love to Riches and the things of this Life, which now reigns and rageth in the world, may raise a jealousie and just suspition that some there are, who as they have excluded others, and made themselves proprietaries of all, and that by no other title than this, *That they are the children of God*; so again, when they have, with Ahab, *killed and taken possession*, when they have by unjust means filled their coffers, they begin to clap their hands and applaud themselves, and to make their being rich an argument that they are good and the beloved of God: And though with great zeal they dare call the Pope Antichrist, yet they joyn hands with the Papists in this, in making Temporal happiness a true note of the Church, and counting Poverty a curse and the just punishment of a wicked conversation. Indeed, ask them their opinion, and they will deny it as heretical, we may be sure, because it hath no shew of reason to commend it: But surely even theirs it is: For their speech and behaviour bewrayeth them. For do they not lye down and sleep on their heaps? Do they not batten in their wealth? Do they not flatter themselves when such a golden showre falls into their laps, and think that it cannot be but God himself is in it? And do they not *flourish like green olive-trees in the house of the Lord*, when they have nothing but this dung about them? Do they not *count them as smitten of God* who stay below in the valley, and are there content to dwell with Poverty rather than to climb up that ladder, and with these seeming Angels, to aspire to that height from whence they are in danger to break their necks? And this is a dangerous error. But there is nothing more easie than thus to erre, than to say, nay, than to think, that we are in the favour of God when his *Sun doth shine upon our tabernacle*, to say, *AVE, Hayl* to our selves, as *highly favoured*, when the world smiles upon us and flatters us; and to draw this conclusion from no other premisses than a full Purse and large Possessions. So that the Apostles axiome is inverted quite: For to these men *Godliness is* not *great Gain*, but *Great Gain is Godliness.* And therefore that we dash not against this rock, let us put up this Petition also in Gods Court of Requests. Let

James 5. 3.

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us be *diligent to make our election ſure*, and not only, with Eſau, *lift up our voyce* and howl after our Bread, after plenty of wheat and wine; but, with the Publican, lift up our hearts and ſmite them, that the ſound of a broken heart may go up into the ears of the Almighty, and return with this delightful echo, *REMITTUNTUR PECCATA*, That *our ſins are forgiven us*. For being thus reconciled, we who could not conclude we were reconciled by our being rich, may certainly conclude we are rich by our being reconciled. For with Remiſſion of ſins we have that Peace which is better than Gold and Silver, and which makes Lazarus richer than Dives. If we have not, yet we want not. If we do not *poſſidere*, yet we do *nolle*. If we poſſeſs not any thing, yet we lack nothing which we would have. And this is for a man to be Lord of all the world. *Credenti totus mundus divitiarum eſt, infidelis etiam obolo caret*, ſaith St. Hierome, He that is at peace with God poſſeſſeth all things; when the wilfull offender, who is careleſs to ſue out his pardon, though he meaſure money by the Buſhel, yet ſtands in need of a ſingle half-peny. *DA NOBIS* without *REMITTE NOBIS*, *Give us* without *Forgive us* makes no purchaſe at all, or but ſuch a one as will make us worſe than Bankrupts. And ſo I deſcend to the expoſition of the words themſelves, *Forgive us our debts*, or *treſpaſſes*, *as we forgive our debtours*, or *them that treſpaſs againſt us*.

In this Petition we obſerve 1. the Form of it; 2. the Clauſe of modification: firſt, the Thing which we deſire, *Remiſſion of ſins*; ſecondly, the Manner, or the Condition, or, as St. *Cyprian* calleth it, the Law, by which we put up this Petition. For we do not commence it in an abſolute and poſitive form, as we do the others, but conditionally. When we begg the remiſſion of our ſins, we bind our ſelves by promiſe, we make the condition our ſelves, and in a manner enact a law by which we are obliged to forgive them that treſpaſs againſt us; ſo that if we fail in the condition, if we forget our promiſe, if we break this law, if we make not good our covenant, we make *our Father* a Judge, and prompt him to the ſeverity of a denyal: If our bowels yern not, his tender mercies will be ſhut up: and *ex ore noſtro*, we are condemned already out of our own mouth. *Si hoc poſterius aut non dicimus, aut dicimus fallaciter, illud certè quòd prius eſt dicimus inaniter*, ſaith St. Auguſtine; *If this latter part be not pronounced, or be pronounced from a heart full of deceit and hypocriſie; the former, though we cry, and cry aloud, will not be heard, nor be of any force at all*, unleſs it be in ſtead of mercy to pull down vengeance upon our heads. Theſe be the parts of this Petition. In the former part we make an open confeſſion 1. of our Miſery by ſin; 2. of Gods Mercy and willingneſs to forgive and put away our ſin. For *confeſſio non ſemper ad peccata referenda eſt, verùm etiam in Dei laudibus intelligitur*, ſaith Hilary; Confeſſion is as well of Gods Goodneſs as of our own Sin. And here they both meet and are concentred in this Petition, which as it implies a want in us, ſo it ſuppoſeth an ability and readineſs to ſupply our want in him to whom it is directed. In general then we have theſe two things implyed, an humble acknowledgment that we are ſinners, and a joyful recognition that God is merciful. In the firſt we look upon our ſins as upon ſo many feſtered and loathſome ſores, with an eye of ſorrow; in the ſecond with the eye of Faith we behold the balm of Gilead which alone can heal us.

And firſt, he that beggs pardon doth certainly acknowledge a fault. *REMITTE NOBIS*; *Vox hominem ſonat*; It can be the voice of none but of Man alone. Now that we may ſhew what Confeſſion and Acknowledgment of ſin is requiſite, we will follow the Philoſophers method, and begin ἐλεγκτικῶς, *with redargution*, and lay open thoſe errors which do *effeminare diſciplinam*, corrupt and effeminate this Chriſtian diſcipline, and make

make our Acknowledgment ſo weak that it cannot raiſe it ſelf ſo high as to joyn and cloſe with Remiſſion of ſins. And firſt this is one, an humble conceit, as we call it, that we cannot but ſin. Thus we love *doloſè verſari in univerſalibus*, to loyter and dwell in generalities, and ſo deceive our ſelves; but not without great reluctancie do we deſcend unto particulars. The total ſum, men confeſs, is great, more then the ſand of the Sea, and the hairs of their head: but bring them to a *juſt* calculation and to a particular account, and we find nothing but ciphers; ſome ſins of daily Incurſion, ſome ſins of Subreption, ſome minute, ſcarce viſible ſins; but not the figure of any ſin which will make up a number. They talk much of their Weakneſs, as if they did nothing but ſin; but yet their Strength upon the tryal is ſo great as if they did not ſin at all. For this conceit follows them in all their wayes, and ſtands between them and thoſe ſins which they have left behind them. And if at any time they caſt a look back upon them, they behold them through this imagination of Weakneſs as through a pane of painted glaſs, which diſcolours all, and makes the greateſt ſin appear in the hue and ſhape of a ſin of Infirmity. To them whoſe *furiæ libidinum*, thoſe Furies of Luſt, are not ſo terrible, thoſe monſters of ſin are not ſo deformed, thoſe ſins which devour have not a tooth. For why ſhould they complain of a bruiſe who are ſo *juſt* as to *fall and riſe ſeven times a day?* And this is it which they call Humility. But if it be Humility, it is but that which the Apoſtle calls *a voluntary humility*. That Humility which God commends lifts us up as high as heaven when it lays us on the ground, but this Humility buries us alive. That Humility bows us down with ſorrow; this binds our hands with ſloth. That looks upon our imperfections paſt; this makes way for more to come. That helps us forward to perfection; this makes us more imperfect: That ſeals our pardon, but this blots and cancels it. It is not good to preſume of our own ſtrength; but it is as dangerous to be ſo humble as to wallow in the mire, to be humble to our own damnation. Humility after ſin is a medicine; but this which ſtalketh before ſin and unavoidable dangers, is not Humility, but Impotencie; not Humility, but Cowardiſe and Puſillanimity, which preſents her ſelf under this name and in this humble poſture; not Humility, but Negligence, which is ſtill afraid of a lion in the way, and ſtands ſtill at the ſhew of difficulty; not Humility, but Fear, which betrays all our ſuccours. *Nec mirum ſi vincamur, qui jam victi ſumus*; And no marvel if we fail in the battel, who are already overcome. If we ſin, our duty is to call upon our Advocate; but not to ſuborn the Peccability of our nature, or rather a Neceſſity of ſinning, as an Advocate for Sin.

Again, in the ſecond place, there be ſome who make this Acknowledgment of their ſin but a ceremony or piece of formality, and think that theſe very words, *Forgive us our treſpaſſes*, are a ſpell againſt Sin, an antidote, which if we carry about us, no contagion can hurt us; as if *REMITTE NOBIS* were *verba privilegiata*, as Gerſon ſpeaks, words that have a peculiar priviledge and prerogative, and do purge a ſinner *ex opere operato*, aſſoon as they are pronounced, or, like Bells after their ſuperſtitious baptiſm or conſecration, drive away the Devil with the very ſound. The prophane Gallant thunders out an oath, and the next prayer is that God would forgive the villain. The ſuperſtitious Wanton watcheth his ſins as he doth his beads, but drops them faſter, and is as oft with the Prieſt as with the Adultreſs, as greedy to confeſs his ſin as of the twilight and opportunity to ſin: So that Sin and Confeſſion of ſin make up the wheel in which he is circled and turned about, till he fall to the ground, and can neither ſin nor acknowledge it. And this hath brought a ſcandal upon the

practiſe of the Church, as if it rather brought a cordial to cheer and comfort the ſinner than a purge to remove the ſin; and as if Confeſſion did but eaſe the ſtomach to make us more greedy and hungry after our huſks than before. But let every man examine himſelf, whether he *pray with the ſpirit, and pray with the underſtanding alſo*; whether, when he cryes *Remitte*, he be not *as a Barbarian unto himſelf*, and one that ſpeaketh in an unknown language; whether his mind be not διψυχῶ ἐν προσευχῇ, *divided in his prayer*. St. Auguſtine ſaith, *Avarus de pecunia cogitat*; The covetous asks forgiveneſs of his ſins when his thoughts are a forging a ſin which needs another forgiveneſs. Anothers mind is on revenge, when he beggs a pardon, *Et, quod inconſultiſſimum eſt, id agunt multi ut quod affectu & voto volunt, id ipſum re & actu nolle videantur*; And, which is the greateſt folly in the world, many ſpeak with a great earneſtneſs for that which they would not obtain, and pray for *forgiveneſs of ſins*, which they labor to multiply. And ſo pour forth *nutabundam & ebriam orationem*, as Caſſian ſpeaks, a ſtaggering and a doubtful requeſt, begging for mercy, but being afraid to be heard; and making the hope of a pardon the interceſſor and harbinger for Sin, which would hardly enter without ſuch an encouragement.

Thirdly, others there are whoſe thoughts are at home, and who with grief and ſorrow acknowledge their ſin, but yet repent not. A man may water his couch with his tears, and lye down in ſackcloth and aſhes, and yet fall ſhort of true repentance, and of that acknowledgment of ſin that is a forerunner of mercy. A man may *lacrymis orare & ingemiſcere*, as Hilary ſpeaks, weep and grone for ſin, and yet all may be *vox & præterea nihil*. Thoſe tears and that grief for ſin may flow not from the Love of God, but from the very gall of bitterneſs, the Love of Sin it ſelf. A man may be ſorry, not that he hath ſinned, but that it is not lawful to ſin. A man may be afraid of his ſin, and yet not willing to part company, frown, and ſmite on it all at once; depart, and return; go from it, and look back; and at laſt confeſs it, and yet plead for it; and ſo be *benigniſſimus Dei interpres*, a moſt favourable and gracious interpreter of Gods threatnings, and a merciful expounder of his judgments: And ſuch a man will make up but a faint and feeble and imperfect acknowledgment.

Laſtly, we may know and acknowledge our ſins, and repent, but relapſe: Which makes our acknowledgment and repentance void. *Vera peccati confeſſio eſt ſine intermiſſione pœnitere*, ſaith Hilary; True repentance is a conſtant forſaking of ſin. And unleſs we forſake our ſin, without doubt our repentance is not true. *Omne malum aut pudore aut timore natura ſuffudit*, Sin hath naturally Shame and Fear to attend it: And this may ſhut up our eyes and ſeal up our lips and ſhackle our hands for awhile. *Stomachum nobis facit citò redituris in gratiam*, It hath turned our ſtomach a little; but when the pang is off, when we have ſome eaſe, our appetite will come again, and we ſhall return with the dogg to our vomit. And thus *petita relinquimus, relicta repetimus*; We ebb and flow, we riſe and fall, and never remain at one ſtay. *In gradu toti ſumus*. We are in a perpetual recidivation. To conclude; This is not an acknowledgment, but rather a contradiction infinitely multiplyed, and will never be heard in the Court of Mercy, but rather cenſured as a foul abſurdity and groſs ſolœciſm in Chriſtian behaviour. No, ſaith Tertullian, *Ceſſatio delicti radix eſt veniæ*; The root from whence pardon and forgiveneſs ſprings is a ceſſation of ſinning and total forſaking of ſin: And from this it will receive juyce and nouriſhment, and grow up and flouriſh, and be as the Tree of Life in the Revelation, which will ſhadow and cover our ſins, and whoſe *leaves* are to *heal the nations*. In a word, to acknowledge our ſins is not to count it a part of our religion to cry out, We are weak, and cannot do that which

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we ſhould. It is not a complement or ceremony, a *Father, forgive us*; a *REMITTE NOBIS*, and no more. It is not found in a breath alone, nor in a tear alone, nor in a faint reſolution, nor in a ſhort repentance. To Acknowledge our ſin is not to profeſs our inability to avoid it; is not to ſay our *Pater noſter*; is not, to lye down in ſorrow, and riſe up again in rebellion; is not πτῶσις ἀνάστασις, *to fall and riſe*; to repent, and relapſe; It conſiſts not in theſe qualms and fits and pauſes and intervals of piety. But, as St. Auguſtine ſpeaks, to Acknowledge our ſin, is *perſeverantiſſimè & invictiſſimè nolle*; is to confeſs them, and conſtantly to hate them. And this perſeverant and invincible renouncing of our ſins doth *eructare ſe in ſuperficiem*, breathe it ſelf forth outward, and is vocal in our confeſſion, floats upon our tears, is viſible in the outward man, and ſo fits and qualifies us for Gods mercy and compaſſion: Who as he loves his creature, and hates ſin, ſo he hath in his infinite goodneſs and wiſdome ordained a means to deſtroy ſin, and to reconcile his creature at once to himſelf and to everlaſting happineſs. Which is the ſecond general obſervation which we draw out of this Petition, and to the handling of which we now proceed.

The Goodneſs and Mercy of God, though infinite and eternal, as Himſelf, yet in reſpect of its operation *ad extra* it ſuppoſeth ſome object to work on. *By his wiſdome he made the heavens: for his mercy endureth for ever. He redeemeth us from our enemies: for his mercy endureth for ever. He forgiveth us our ſins: for his mercy endureth for ever.* So that his Mercy and Goodneſs, which are *primariæ proprietates*, prime qualities, in him, appear and ſhew themſelves even in his Wiſdom, Power and Majeſty. For why did he create the Univerſe? What moved him to make thoſe δύο τὰ φῶτα, thoſe *two lights*, as Nazianzene calls Angels and Man, after his own image? It was not that he needed the company of Cherubim and Seraphim, or had any addition of joy by hearing of their τρισάγιον, It was not that he needed the miniſtery of Angels, or the obedience of Men. But in mercy hath he made them all: and his Goodneſs it was which did communicate it ſelf to his creature, to make him capable of happineſs, and in ſome degree a partaker of thoſe glories and graces which are eſſential to him. For having made Man, he could not but love and favour the work of his own hands. Therefore as in mercy he made him, ſo in mercy he made him a Law, the obſervation of which would have aſſimilated and drawn him neer unto God, and at laſt have brought him to his preſence, there to live and reign with him for ever. And when Man had broken this Law, and ſo forfeited his title to bliſs, God calls after him, not *ſimplici modo & interrogatorio ſono*, as Tertullian ſpeaks, not in a ſoft and regardleſs way, or by a gentle and drowſie interrogation, *Where art thou, Adam?* but *impreſſo & incuſſo & imputativo*, he preſſeth it home, and drives it to the quick, not by way of doubt, but imputation and commination, *Adam, where art thou?* that he might know where he was, in what ſtate and danger, and ſo confeſs his ſin, and make himſelf capable of Gods mercy, which preſented and offer'd it ſelf in this imputation and commination, and was ready to embrace him. Thus his Mercy prevents us. It is firſt, as being, ſaith Nazianzene, κατὰ φύσιν, *natural* to him; whereas Anger and Hoſtility to his creature are παρὰ φύσιν, *quite beſides his nature*. *Prior, bonitas Dei, ſecundum naturam; poſterior, ſeveritas, ſecundum cauſam: illa, edita; hæc, adhibita*, ſaith Tertullian, *Lib. 2. adv. Marcion.* Goodneſs and Mercy are natural to him; Severity, forced. That is momentany and eſſential; this, accidental. Mercy follows after us, and is more willing to lift us up than we were to fall, more willing to deſtroy Sin than we to commit it, more forward to *forgive us our ſins* than we are to put up the Petition. *REMITTUNTUR TIBI PECCATA, Thy ſins are forgiven thee*, is a ſtanding ſen-

tence, a general proclamation, ſaith Father Latimer, to all that will believe and repent. The Scripture gives us the dimenſions of this Mercy, ſometimes pointing out to the height of it; It *reacheth unto heaven*: ſometimes to the depth of it; It *fetcheth* men *from the grave* and hell it ſelf: ſometimes to the length of it; It *hath been ever of old*: and ſometimes to the breadth of it; *All the ends of the world have ſeen the ſalvation of God.* And all theſe meet and are at home in this act of Remiſſion of ſins; Which makes us to *underſtand with all Saints what is the breadth and length* Eph. 3. 18, 19 *and depth and height of the love of God, which paſſeth knowledge*, and *fills* us *with the fulneſs of God.*

But though the Lord's Mercy be infinite, and he be moſt ready to forgive, yet he will not remit our ſins unleſs we repent. A leſſon never taught in the School of Nature or in the books of the Heathen. *Quid Cicero, quid Seneca de pœnitentia?* What have Tully or Seneca, who have written moſt divinely of other duties and offices of life, written of the duty of Repentance? *Non negamus philoſophos juxta noſtra ſenſiſſe*, ſaith Tertullian; Many truths Philoſophers have delivered of near alliance to thoſe which God himſelf hath commended to us; and in many vertues they may ſeem to have out-ſtript the moſt of Chriſtians. But of Repentance they knew no more than this, that it was *paſſio quædam animi veniens de offenſa ſententiæ prioris*, a certain paſſion of the mind which checkt men for that which was done amiſs, and cauſed them to alter their mind. Here all reaſon and diſcourſe is poſed. But when the earth was barren, and could not yield this ſeed of Repentance, *Deus eam ſevit*, God himſelf ſowed it in the world, *& aperuit ſalutis portam*, open'd an effectual door of ſalvation, and made it known to all mankind, That if men would leave off their ſins, he would forgive them, and accept of true repentance as the only means to waſh away the guilt of ſin, and reconcile the creature to his Maker. Now joyn theſe two together, the Mercy of God and his Readineſs to forgive, and our Repentance, which he hath chalkt out unto us as a way to his Mercy, and they are a pretious antidote againſt Deſpair, which ſo daunts us many times that we are afraid to put up this Petition. For Deſpair is not begot by thoſe ſins we have commi-tted, but by thoſe which we daily fall into; nor ſo much from want of Faith that God is merciful and true and faithful in all his promiſes, as for want of Hope, which hangs down the head when Repentance and Amendment of life yield no juyce nor moiſture to nouriſh it. Ask Judas himſelf, and he will tell you there is a God; or elſe he could not deſpair: Ask him again, and he will tell you he is true; or elſe he denies him to be God: He will tell you of the riches of the glorious myſtery of our Redemption, and that in Chriſt remiſſion of ſins is promiſed to all mankind: But his perſeverance in ſin and the horror of his new offences hath weakned and infeebled his hope, and forceth him to conclude againſt himſelf. *Ubi emendatio nulla, pœnitentia nulla*; Where there is no amendment, there is no repentance. And though Mercy ſtand at the door, and knock, yet if I leave not my ſins, there muſt needs follow a weakneſs and diſability, ſo that I ſhall not be able to let her in. But if I forſake my ſins, the wing of Mercy is ready to ſhadow me from Deſpair. *Et ſi nudus rediero, recipiet Deus, quia redii*, Though I return naked to God, he will receive me, becauſe I return. And if I leave the ſwine and the husks, he will meet me as a Father, and bring forth his robe of Mercy to cover me. And ſo I paſs from the conſideration of Gods Mercies in the Forgiveneſs of ſin, to the firſt particular enquiry, What ſins they are which we deſire may be forgiven.

And this may ſeem to be but a needleſs enquiry. For even Nature it ſelf will ſuggeſt an anſwer. Men in wants deſire a full ſupply: And they who

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are ſick of many diſeaſes do not make it their end to be cured of one malady, but to be reſtored to perfect health. *In corporibus ægris nihil quod nocitarum eſt medici relinquunt*; Phyſicians purge out all ill humors from thoſe bodies which are diſtemper'd. For when one diſeaſe is ſpent, another may kill me; and when I have recovered one malady, I may be thrown down by another. *Habet hoc ſolicitudo, quòd omnia neceſſaria putet*; True Care and Solicitude thinks nothing done till all be done, and is afraid that the leaſt diſtemper may be as dangerous as a diſeaſe. *FORGIVE US OUR SINS*] Who knows the danger of the leaſt ſin, and will not make the gloſs himſelf, *Forgive us them all*, and make his Repentance hold analogy with the Mercy of God, which doth ὅλως διορθοῦν, *make a perfect and univerſal cure.* In medicines for the body that may be good for the Head which is not for the Heart; and that may be ſoveraign for the Stone which hath no virtue in eaſing the Gout: But the Mercy of God is like his Power in this, *ita magna in magnis ut non ſit minor in minimis*, equal and like it ſelf in the purging and remiſſion of the greateſt and ſmalleſt ſins. Upon our repentance he blotteth out all our ſins and tranſgreſſions; whether they *be devoratoriæ ſalutis*, thoſe which, till they be forgiven, take away all hope of ſalvation; or *quotidianæ incurſionis*, thoſe which every day by ſubreption ſteal upon us; or *modica & media delicta*, as Tertullian, thoſe ſins of a middle nature, which are not to be reckoned amongſt thoſe of daily incurſion, *nec tamen culmen tenent*, and yet do not reach the higheſt pitch of impiety: I cannot but acknowledge that it is neceſſary to diſtinguiſh of ſins: And it is no Logical deduction which the Church of Rome hath made, That becauſe we make all ſins in their own nature mortal, we therefore make them all equal: Yet in our repentance and devotion it will be one part of our ſpiritual wiſdom *minima pro maximis cavere*, to conſider our leaſt ſins as if they were of the greateſt magnitude; to think there is danger not only in Murder, but in an angry thought; that not only our burning Luſts, but a very ſpark may conſume us; *& vel atomos numerare*, and to number up the very atomes of ſins. For though thoſe ordinary ſins which ſteal upon us unſeen, and ſlip by us inſenſibly, do not digg up Charity by the very root, yet certainly they proceed from no other fountain than a defect and want of Charity, which if it were as perfect and conſummate as it ought to be, would arm us againſt the aſſault of theſe thieves which ſteal in by night. And more wiſdom it is *etiam quæ tuta ſunt pertimeſcere*, to be jealous of that which will not hurt us, and to think that a fault which is none, than to ſay of theſe ſins as Lot did of Zoar, *Are they not little ones? and my ſoul ſhall live*; or to ſit down with the reſolution of the Caſuiſts in almoſt the ſame caſe, *Modicum pro nihilo eſt*, A ſmall ſin is in eſteem as good as none at all. For by thus ſlighting them ſins multiply and gather ſtrength, *& numero vincunt*, what they want in bulk, they ſupply in number, and overwhelm thee, if not as great, yet as many. *Small expenſes*, ſaith Ariſtotle, *if frequent, overthrow a family.* And it is but a fallacie to think, if the particulars be ſmall, the ſum will be ſo. Τὰ πάντα ἐ μικρὸν, ἀλλὰ σύγκεισθαι ἐκ μικρῶν, Great is not therefore ſmall becauſe it conſiſts of many littles. And the great Oratour will tell us that that neglect which endangers a Commonwealth is not ſtreight ſeen in particular actions and miſcarriages, but ἐν τῷ κεφαλαίῳ, *in the concluſion and event at laſt.* And St. Auguſtine hath obſerved of theſe ſmall ſins, *Quantò minora, tantò crebriora*; Becauſe they be leſs, we preſume the oftner to commit them. I know there is no man, when he puts up this Petition, doth except any the leaſt ſin, but would have them all buried in the bottom of the Sea: Yet we muſt not think it is enough to ask forgiveneſs; but we muſt be alſo watchful to obſerve them, and take theſe brats and daſh them againſt the ſtones. For even theſe brats, if we

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play and ſport with them, will prove at laſt mighty Gyants, ſons of Anak, which will fight againſt us to keep us out of Canaan. St. Auguſtine, *lib. 2. De Civit. Dei*, tells us that this is a daily prayer, and that it will blot out *quotidiana peccata*, our ordinary and daily ſins, *ſine quibus in hac vita non vivitur*, as he ſpeaks in his Enchiridion, without which the ſevereſt man doth not paſs his life: and for common ſteps *DIMITTE NOBIS PECCATA*, this common prayer, *Forgive us our treſpaſſes*, may ſuffice. But yet he tells us withal, *Quia fiunt peccata, ideo dicitur; non ut ideo fiant, quia dicitur*; That this is ſaid, and we are taught thus to pray, becauſe we through infirmity fall into theſe ſins; but we muſt not fall into theſe ſins becauſe we are taught thus to pray. For as there were ſome in his time who, miſtaking this very Petition, thought that they might perſiſt in any ſin, ſo they forgave their brother, and were bountiful to the poor and needy, that with a piece of money they might redeem their adulteries and uncleanneſs, and ſatisfie for the ſins of the greateſt magnitude: So if it went once for true, that to breathe out theſe words would ſcatter our daily ſins, before the wind, and quite aboliſh them, men would be very apt at laſt to be too favourable interpreters of God, and to think he takes no notice of thoſe idle words for which he hath threatned to bring us into judgment; and we ſhould ſin, and pray; and pray, and ſin; and carry this Petition with us to eaſe us of theſe ſins, as ſome fooliſh women in Chryſoſtoms time did certain pieces of gold of Alexander the Great to cure the head-ach. And this is *non tam morbo laborare quàm remedio*, to be ſick not ſo much of our diſeaſe as of the remedy; which being skilfully applyed is indeed an antidote, but taken as a charm or ſpell proves as dangerous as the diſeaſe which it was to remove, and makes that mortal which of it ſelf might have been purged out with eaſe. I will ſay no more but with the Father, *Objurgemus noſtra phantaſmata, & tam nugatorios ludos de ſpectaculo mentis ejiciamus*; Let us check and chide our phanſies when they catch at ſuch ſhadows as theſe, and caſt out ſuch trifling ſlights out of our minds; and learn to pray for the forgiveneſs of theſe ſins, and alſo to ſtrive againſt them; to watch our hands, and ſet a ſeal to our lips, to obſerve each thought as it enters, leſt when we have purged the hand and the tongue and all the members of our body, by delighting in thoughts, becauſe they are but thoughts, we do at laſt *lupanar in palatio conſtituere*, erect a ſtews in the very palace of the ſoul. Let us remember that we pray for the forgiveneſs of theſe ſins, as we do of all the reſt, with a reſolution to extirpate them by degrees. For, as the Schoolmen tell of the Sacraments, that they are *proteſtationes fidei*, certain proteſtations of the Faith which we profeſs, ſo is Prayer for remiſſion of ſins *proteſtatio pœnitentiæ*, an open proteſtation and promiſe of repentance. And we pray for the forgiveneſs of all our ſins; but it is of thoſe which we have already committed, and which are paſt. To put up a petition for future ſins, or thoſe which may be committed hereafter, were rather to threaten God than to pray to him, and not ſo much a prayer as a further reſolution to ſin again, or at leaſt a betraying of a very weak reſolution againſt it. Common ſenſe will inſtruct us in many duties which we owe unto God. Would any man who had forfeited his life begg a pardon of his Prince for that fault and the next he commits? *Nemo ſic rogat ut minetur*, ſaith Hierom. This were a ſtrange way of petitioning, a ſtrange method of praying, to back it with threats: A ſtrange method of praying, to ſay, *Forgive my ſins, even thoſe which as yet are neither obnoxious to puniſhment nor capable of pardon. Forgive me that which is not, but may be; that which with my tears I now waſh out, and that which may again pollute my ſoul; that which I now ſtrive to mortifie and kill in me, and that which my luſt will no doubt conceive*

and

and bring forth. This were not ſo much a prayer againſt ſin paſt as an encouragement to offend again; a prayer for a pardon of that ſin which, when it appears, will diſannul and nullifie that which is already ſeal'd; or rather a petition which denies it ſelf, becauſe it puts together two things ſo contrary and oppoſite, as the Forgiveneſs of ſin paſt and a plain Suppoſal of future tranſgreſſions. For this Petition for *Forgiveneſs of ſins*, though it be no manifeſt proof that we ſhall not, yet is a ſtrong argument that we ſhould not ſin again. I am no Novatian, no enemie of Gods Goodneſs and Mercy, nor *interfector pœnitentiæ*, a ſuppreſſour of frequent repentance. I know Repentance is not, as Baptiſm, but once to be had, and never reiterated. I know we ought to repent *toties quoties*, as oft as we offend, and daily to pray that God will pardon the ſins we daily commit. But we cannot expect that God ſhould accept our prayers and our repentance, and vouchſafe to pardon us, unleſs we ſtedfaſtly reſolve to ſtrive againſt all ſin for the future, and to ſerve him in holineſs and righteouſneſs all the days of our life.

The Fourtieth

SERMON.

PART. II.

MATTH. VI. 12.

And forgive us our debts, as we forgive our debtors.

Or, as

LUKE XI. 4.

And forgive us our ſins: for we alſo forgive every one that is indebted to us.

HAving led you through the land of the Philiſtines to the land of Canaan flowing with milk and honey; from the mount which burned with fire, to mount Sion, to the city of the living God; from the acknowledgment of our Sins to the ſight of Gods Mercy, which, as St. Bernard calls it, is *a large cloak* to cover all our ſins of what magnitude ſoever. Having ſpoken in general of the Mercy of God and his readineſs to forgive, before we ſhew the ἀποτέλεσμα, the effect and fruit which it brings forth, and what Remiſſion of ſins is, we muſt make a pauſe and ſtand, and a while take off our eyes from the Mercy-ſeat, and direct them to the further conſideration of our Sins, 1. as they are *debts*, 2. as they are *ours*; and enquire 1. why they are called *debts*, 2. why we are taught to appropriate them to our ſelves, and call them *ours*: And then we ſhall bring you to the full taſte of that pleaſant fruit which grows up and hath its bud and bloſſom and full beauty and perfection from this dew of heaven, the rich influence of Mercy. *And in this pauſe or parentheſis we do but follow the method of Nature it ſelf, which doth not preſent all her creatures at once, but by degrees; or of the Eleuſinian Prieſts, *qui ſervabant quod oſtenderent reviſentibus*, who did not open all their ſecrets and myſteries at firſt, but fed the expectation of their novices with the hope of ſomething which they reſerved for a ſecond view. Firſt then, what S. Matth. here calleth *debts*, St. Luke calleth *ſins* Καὶ ὡς ἔπεσν πρὸς ἔπεσν, ὕπως ἄλλο πρὸς ἄλλο. As in Debts it is between the creditor and the debtor, ſo is it in Sins between God and Man. Now the Philoſopher, nay common reaſon, will teach us that he that

that will compare two things one with the other, muſt know them both. And we need not make any anxious ſearch in theſe matters: For who knows not what Debt is? and who knows not what Sin is? *Utinam tam ſolicitus affectus de fugiendo peccato, quàm facilis ſermo.* It were to be wiſhed that we were as ſolicitous to ſhun them both as we are ready and active to ſpeak of the horror and affliction they bring; that it were as eaſie to avoid as to know them. Thus hath it pleaſed our great Maſter, who hath taught us here to pray for *the forgiveneſs of ſins*, to teach us alſo to know the nature and quality of our Sins by that which is moſt familiar to our very ſenſe. I might here lay down before your eyes the ſeveral reſpects in which our Sins and pecuniary Debts bear analogy and likeneſs; and I might alſo point out certain like effects and operations which they both produce in their ſeveral ſubjects, and which are common both to men far indebted in the world and to thoſe who are bankrupts in the houſe of God: But having handled both thoſe points at large in another place, I ſhall at this time paſs them over, and only obſerve the wiſdom of the holy Ghoſt in this expreſſion, and that very briefly.

The words of God, the more we view them, the more plentifully do they evermore offer themſelves, and, like rich minerals, *aſſiduè pleniùs reſpondent fodienti*, the more they are dig'd, the more treaſure do they yield, even πολυειδεῖς διδασκαλίας, *manifold and various Doctrines.* Therefore St. Chryſoſtome tells us that in reading of the Scriptures χρὴ περὶ τὰς συλλαβὰς ἐφέλομεν εἶναι ἐρευνῶντας, *we ought to weigh every particle and ſyllable*: For though they ſeem to be but like unto rivulets, yet, if a man follow them with a diligent and obſervant eye, they will lead him into a Sea and Ocean of matter. And this hath befallen me in the ſurvey of this Petition. At the firſt view we conceived this word *debts* to be a fit metaphor fully expreſſing the nature of our Sins; but having ſtaid longer and dwelt upon it, a bright beam of light ſhewed it ſelf by which we could deſcry the wiſdom of our Saviour in making choice of this reſemblance which preſenteth the deformity and danger of Sin as it were to our very eye. *Habemus alium ſenſum interioris hominis iſto præſtantiorem*, ſaith St. Auguſtine; Indeed God hath given us another ſenſe of the inward man, far exceeding the outward, by which we may plainly diſcern Good from Evil by thoſe *ſpecies* and appearances in which they repreſent themſelves. And this may do its office, and exerciſe its act *ſine acie pupillæ, ſine foramine auriculæ*, without the help of the apple of the eye or the hollow of the ear or any other ſenſe. For *quis unquam contrectavit juſtitiam?* Who ever handled Juſtice? who ever ſaw Vice? But Man being διπλοῦν ζῶον, as Chryſoſtome calls him, *a creature compoſed as it were of a double nature*, made up of a Senſitive and Intellectual part, and being σύνδεσμος, *the bond and knot*, in which both are united, makes uſe of both, and many times apprehends things not ſo lively by their proper *ſpecies*, which they preſent, as from thoſe which are forinſecal, but from ſome outward object more viſible and familiar to him; underſtands things not ſo well by Definitions as Compariſons; as what Sins are, by Debts; what the Devil is, by a Jaylor; what Hell is, by a Priſon. We do not know things our ſelves, unleſs our Underſtanding do *convertere ſe ad phantaſmata*, unleſs we frame unto our ſelves certain phantaſmes, *per modum exemplorum*, in which we may behold the things in their true ſhape. And when we would teach others what we already know, we do it by examples and compariſons. So the Philoſopher not only in his Logicks, but alſo in his Phyſicks and Metaphyſicks, proveth his rules by Letters, α', β', γ', and his inſtances are out of Arithmetick, or Geometry, or Muſick, which they firſt learnt, and which every one had skill in. In Definitions, we ſee, it falls out that both Virtues and Vices either appear in different ſhapes,

or elſe ſlide away, and paſs by us in ſilence; but being thus charactered and drawn out to the very eye by art and fit ſimilitudes they gain more force and efficacie; they preſs upon our phanſie and buſie our underſtanding part ἐν ϖράγμασι μᾶλλον ἢ ἐν ῥήμασι, and are more viſible in outward things than in words. When we hear Sin called a *tranſgreſſion of the Law*, a *prevarication*, *an offenſe againſt God*, we are not ſo ſenſible as when we hear Sins called *Debts*. And therefore our bleſſed Saviour in this doth *ancillari infirmitati*, condeſcend to our infirmity, *& rem inviſibilem per rei viſibilis formam deſcribit*, by telling us that our ſins are *Debts*, he ſheweth us the danger and the miſery they plunge us into, and the deep and heavy engagements they make us liable to.

Our next enquiry is, How theſe *Debts* are *ours*, and why we are taught to call them ſo. And this is no vain unneceſſary inquiry. For if they be not *ours*, why do we put up this Petition? or what need have we of mercy and forgiveneſs? And if we put up our Petition in that form and ſtile which Chriſt hath preſcribed, and then pleaſe our ſelves with I know not what extenuations and reſervations, as, That they are *ours* indeed, but *not onely ours*, *not fully and wholly ours*; the *work of our fingers*, but ſo that there were *other hands which did help to forge and ſhape them*; **OURS**, but ſo that *Fate* had a ſhare, and *Adam* a ſhare, and the *Devil* a ſhare, and *God himſelf* a ſhare; that is, *NOSTRA*, *NON NOSTRA*; *ours*, and *not ours*; we do but *ludere interpretationibus de peccatis noſtris*, delude our ſelves with falſe gloſſes and interpretations; and we do not breathe forth a prayer, but a complement, and teach God not to hear us, who are ſo unwilling to underſtand our ſelves, and dare equivocate with the Truth it ſelf. And this may ſerve to wipe off the paint that men uſe to lay upon their ſins; that they may not appear ſo ugly and deformed as they are. The World hath long ſince learnt this art of jugling with themſelves, and been very expert and cunning, *pavimentare peccata*, as St. Auguſtine ſpeaks, to plaiſter and parget their ſins over. *Not my ſin*, ſaith the Man, *but the Womans*; *Not my ſin*, ſaith the Woman, *but the Serpents*. *Oh my Fate*, ſaith one; *Oh my Infirmity*, ſaith another; *Oh the Devil*, ſaith a third. Either they are not ſins, or elſe ſins which the Devil muſt father; or elſe *compenſativa peccata*, ſins to a good end which will recompenſe the ſin. *Neque quiſquam tam malus ut malus videri velit*; Nor is any one ſo deſperately evil that he is willing to be thought ſo, or will own that brat which his Luſt hath conceived and brought forth. *Omnes peccata diſſimulant*, *& quamvis feliciter ceſſerint*, *fructu illorum utuntur*, *ipſa ſubducunt*, ſaith Seneca; All are apt to diſſemble their faults, being content, when they are crowned with fortunate ſucceſs, to reap the fruit and pleaſure of them, whilſt they ſubduct the faults themſelves, and remove them out of the way. So that Sin, which is bred out of the corruption of every mans heart, is expoſed and caſt-out; and though it have many foſter-fathers, yet it finds none that will acknowledge it: That, as Tiberius ſpake of Rufus in Tacitus, a man of obſcure birth and parentage, and that could not well tell from what ſtock or family he deſcended, *Videri poteſt Rufus ex ſe genitus*, Rufus may ſeem to have been his own Father; So may we ſay of ſin, *Videri poteſt ex ſe natum*; Since all diſclaim it in its own ſhape and likeneſs, it may be thought alſo that it is grown up of it ſelf. In other things we are not content with our own, but are ready to claim a title to that which is properly anothers. How many plagiaries have we not only of Learning, but of Virtue? how many pretenders to Integrity? What altercation hath there been which were the firſt inventors of the Arts? And what an *Euge* do we give our ſelves, what a triumph doth it beget, when a man can ſay, *Ego primus inveni*, I was the firſt author and finder out of this concluſion? What would we not have *ours*?

What

What is not *ours? Paul is ours, and Cephas is ours, and Christ is ours, and Heaven is ours*; Only Sin, which we labor for, which we sweat for, which we are ambitious of, is not *ours*. That Adultery which I waited for till the twilight, that Murder which I thirsted for till a fit opportunity, that Deceit which I forged with that difficulty, that Iniquity which was the study of my whole life, is none of *mine*. Of these we love to deonerate our selves, to rid our hands of them; *Et nolumus esse nostra quia mala agnoscimus*, and *ours* we are unwilling to call them, because our Conscience is convinced, and Reason doth plainly tell us to our faces, that they are evil. Now this is a great evil under the Sun, and there is a soveraign remedy for it shut up in this one word *OURS*; in which our Saviour doth not only teach us to pray against it, but doth give us *catharticum*, a receit to purge out this noxious and malignant humor. It is but a word, but a syllable, but as the cloud in the Book of Kings, as big as a mans hand; but as that anon covered all the heavens over, and yielded great store of rain, so may this word, this syllable, yield us plenty of instruction. But we will confine and limit our discourse, and draw those lines which we will pass by, and which we will not exceed. We shall shew 1. how Sin is *ours*, 2. That *all* sins are *ours*; 3. That they are *only ours*; and lastly, That they are *wholly* and *totally ours*: that so we may *agere pœnitentiam plenam*, as the Ancients used to speak, that our *exomologesis* may be open and sincere, and our repentance full and compleat. And of these in their order.

There is nothing more properly *ours* than Sin. Not our Bodies: For *God formed Man of the dust of the ground*; *de limo terræ, quasi ex utero matris*, saith Tertullian, *shaped him out of the earth, as out of his mothers womb.* Gen. 2 7. Not our Souls: For *he breathed into us the breath of life.* Not our Understandings: For he kindled this great light in our souls. Not our Affections: For he imprinted them in our nature. Not the Law: For it is but a beam and a radiation from that eternal Law which was alwayes with him. *Quòd lex bona est, nostrum non est: quòd malè vivimus, nostrum*: That the Law is just and holy and true, is not from us: but that we break this law, this we can attribute to none but our selves. *Nec nobis quicquam infœlicius in peccato habemus, quàm nos auctores*; And this may seem our greatest infelicity that when Sin lyes at our doors, we can find no father for it but our selves, and that we are the authors of that evil which destroys us. Now this propriety which we have to Sin ariseth from the very nature of Man, who was not made only Lord of the world, but had free possession given him of himself, and that freedom and power of Will which was *libripens emancipati à Deo boni*, which doth hold the balance, and weigh and poise both Good and Evil, and may touch and strike either skale as he pleaseth. For Man is not good or evil by necessity or chance, but by the freedom of his Will, *quod à Deo rationaliter attributum, ab homine verò quà voluit agitatum*, which was wisely given him of God, but is managed by man at pleasure, and levelled and directed to either object, either good or evil, either life or death. So that it is not my Knowledge of evil, it is not my Remembrance of evil, it is not my Contemplation of sin, nay, it is not my Acting of sin (I mean the producing of the outward act) which makes Sin *mine*, but my Will. *Voluntas mali malos efficit, sed scientia mali non facit scientes malos*, saith Parisiensis; Sin may be in the understanding and in the Memory, and yet not mine: I may know it, and loath it; I may remember, and abhor it. I may do some act which the Law forbids, and yet not break that Law. But when my Will, which doth reign as an Empress over every faculty of the soul, and over every part of the body, which saith unto this part, *Go, and it goes*; and to another, *Do this, and it doth it*; when this commanding faculty doth once yield and give her assent against that Law

which is juſt, *ſit jam proprietas mali in homine, & quodammodo natura*, ſaith Tertullian; then Sin is our choice, our purchaſe, our poſſeſſion; and there ariſeth a kind of propriety, and it is made in a manner natural unto us, becauſe we receive and admit it into our very nature at that gate which we might have ſhut againſt it. The Adulterer may think that he is not guilty of ſin till he have taken his fill of luſt: but that ſin was his when his will firſt yielded. *An putas tunc primùm te intrare meritorium cùm fornicem meretricis ingrederis?* ſaith St. Ambroſe; Doſt thou think thou then firſt entredſt the ſtews when thou didſt firſt ſet foot in the harlots houſe? *Intraſti jam cùm cogitationes tuas meretrix intravit*, Thou wert in already, when the ſtrange woman entred thy thoughts. And when thy will had determined its act, thou wert an adulterer, though thou kneweſt no woman. And St. Auguſtine gives the reaſon, *Nihil enim aliud, quàm ipſum velle eſt habere quod volumus*, For to have that which I will it is enough to will it. *Villicus, ſi velit, nihil peccat*, ſaith Columella; The Steward or Farmer doth nothing amiſs unleſs he will. *Homo poteſt peccare; ſed, ſi nolit, non facit*, ſaith the Father: Man may ſin; but, if he ſin, there can be no other reaſon given but his Will. For the Will is of that power as to entitle me to ſin, though I break not forth into action: and when I am forced to the outward act, to quit me from the guilt of ſin; to denominate me either evil or good, when I do neither evil nor good, and when my hands are ſhackled and bound. Lucrece was raviſht by Tarquin, and yet was as chaſt as before: and the Oratour ſaid well, *Duo fuerunt, & adulterium unus admiſit*; There were two in the fact, and but one committed adultery. For natural Reaſon did ſuggeſt this, *Mentem peccare, non corpus*, That it is the Mind and Will, and not the Body, which ſins; and where there is a ſtrong reſolution not to offend, there can be no offenſe at all. For it is not in my power, what to do, or not to do; but it is in my power to will, or not to will; to make choice, or refuſe. And therefore there is no ſuch danger in the doctrine of Freewill as ſome have phanſied to themſelves, and brought it in as an argument againſt it that it is dangerous: For though my Will be free, my Power is reſtrained, and hath bounds ſet it; Thus far ſhall I go, and no farther. Ἀκώλυτα προαιρετικῶ, κεκωλυμένα δ' ἀπροαίρετα, ſaith Hierocles, *Thoſe things which are before me, I may chooſe; but thoſe I cannot, which are out of my reach.* I may will the ruin of a Kingdom, when I am not able to deſtroy a cottage: I may will the death of my brother, and yet not be able to lift up my finger againſt him. My Will is illimited, but my Power hath bounds. And indeed it was not an argument againſt Freewill, but a Rhetorical flouriſh and empty boaſt, which we find in Martin Luther, *Veniant magnifici illi liberi arbitrii oſtentatores*, ſaith he; *Let thoſe loud and glorious upholders of Freewill come, and ſhew this freedom but in the killing of a flea.* For he miſtook, and made our Power and Will to an act all one; when it is plain and manifeſt, that he who cannot challenge a power to kill a flea, yet may put on a will and reſolution to murder a Prince. Thus in all our actions the Will is all in all; in thoſe which we perfect, and in thoſe which take no effect; in good, and in evil; in virtue, and in ſin. For as in our diary and regiſter of Gods deeds we may reckon not onely thoſe which we have done, but thoſe which we would have done; and put in not only thoſe alms which our hands did diſtribute, but thoſe which we were willing to give, and could not: *Plus enim metit conſcientia quàm geſta*, ſaith Hilary; *for our Conſcience may reap the fruit of more than it actually ſows*, and applaud us for actions which were not in the compaſs of our power to perform: So in the catalogue of our Sins we muſt place not only evil Actions, but evil Reſolutions; not only Adultery, but Luſt; not Murder alone, but the Thirſt of revenge; not only that ſin which I have committed,

committed, but thoſe which I would but could not. For *poteſt aliquis nocens eſſe, quamvis non nocuerit*; Though I hurt no body, *yet am I not hereby juſtified.* And though the Will be fruſtrate, yet it is a Will ſtill; *& ipſa ſibi imputatur*, ſaith Tertullian: *nec excuſari poteſt per illam perficiendi infœlicitatem, operata quod ſuum eſt*; and having determined its act, it is not excuſed by any intervening impediment which comes in between the outward act and the Will. And being Miſtreſs of all our actions, of all our faculties, ſhe it is alone when we ſin, which denominates us evil. In a word, Though Sin gather ſtrength from Cuſtome, yet it hath its beginning and being from the Will, which doth moſt unhappily appropriate Sins unto us, and makes them *our ſins*. And ſo I leave this enquiry, How Sins are *ours*, and paſs to our ſecond conſideration, That *all* ſins are *ours*.

It is a frequent ſaying in St. Auguſtine, and moſt commonly taken up by all that came after him, *Adeò voluntarium eſt peccatum, ut ſi non ſit voluntarium, non ſit peccatum*; Sin is a thing ſo voluntary, that if it be not voluntary, it is not Sin. And it is true, not in this or that, but in all ſins, of what degree or ſize ſoever; in ſins of Malice, and ſins of Infirmity; in ſins of Ignorance, and thoſe of Subreption, which ſteal upon us and ſurprize us unawares. For firſt, in ſins of Malice, which have neither Ignorance nor Infirmity to mitigate or allay them, but are done out of knowledge and cuſtome, and proceed from a Will depraved with Hatred and Envy and Pride, or ſome ſuch malignant and vitious habit; we may ſeem to have made a whole ſurrendry of our Will to ſtudy and contrive ſin, to *call it unto us*, as the Wiſeman ſpeaks, *with our words and works*, *& bellum legibus inferre*, to wage war with the Law and God himſelf. For at the firſt entrance of Sin we may ſeem to yield, as ſome beſieged Towns which are well victualled and ſtored, upon tearms and compoſition. Some wedge of gold, ſome ſiniling pleaſure, ſome flattering honor, ſome hopes or other, we entertain before we let the enemy enter. But in a while we make captivity a ſport, *& ſervitutem noſtram quotidiè emimus, quotidiè paſcimus*, and buy our ſlavery at a price. We become devils to our ſelves, and fall when no enemy purſues. We count liberty as bondage, and, like thoſe who live in perpetual night, think there is no day at all. We ſin, and multiply our ſin. And what Pliny ſpake of Regulus is moſt true here, *Quicquid à Regulo fit, neceſſe eſt fieri ſicut non oportet*; Whatſoever we do, will be done amiſs, becauſe we do it. Now in theſe ſins of Malice we cannot once doubt that the Will is wanting. *In hac paſſivitate vitæ, in hac diligentia delictorum*, in this paſcivity and licentiouſneſs of life, in this ſtudy and affectation of ſins, when we have incorporated and as it were conſubſtantiated them with us, we may well call them *ours*: For we have riſen up early and lain down late to purchaſe and accompliſh them. And yet the Will may ſeem to be more ſtrongly beſieged here, than when we fall by infirmity. For there it was but a proffer, a ſhew, that made her yield; but now ſhe is held under by cuſtome: there the enemy put up conditions; here it is, *Væ victis*, and the Will is led captive in chains. Notwithſtanding the ſins which we now commit are moſt voluntary. And the Philoſopher gives the reaſon in his Ethicks, Ἡ γὰρ ἀρχὴ ἐφ' ἡμῖν. And Seneca renders it, *Principia habuimus in noſtra poteſtate; poſt ablati impetu*: Indeed, now we are hurried about with a kind of violence; but the beginning of all was in our power, and we might at firſt have kept off that habit which now lyes ſo heavy upon us, and in a manner neceſſitateth us to evil. He that flings a ſtone hath no power to recall it; but he needed not to have flung it at all. He who hath contracted a diſeaſe by intemperance, though he groan in his ſickneſs, yet may truly be ſaid to be wilfully ſick, becauſe his Will did embrace that which he knew was the mother of diſeaſes. And he who

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pretends

pretends he would leave his ſin, and cannot, doth at once deceive and accuſe himſelf: For neither is he willing to leave his ſin who continues in it; and if it were true that he could not, yet he muſt find the cauſe in himſelf, which brought him under theſe hard terms of neceſſity. Beſides, even his continuance in ſin is voluntary. For though it be hard to redeem himſelf, yet it is not impoſſible. For I cannot ſee how the reſiſtance of any habit can be ſtronger then the Will, eſpecially, when it meeteth with Gods favour and aſſiſtance to ſuccour it. *Non eſt fortior nequitia virtute,* ſaith Seneca; No habit of Vice is ſtronger than Virtue. *Quod quaſi naturaliter inolevit, poni poteſt, ſi annitaris*; That which is made a kind of ſecond nature in us, may be caſt off, if we ſeriouſly ſtrive. So that not only theſe ſins of Malice, but even our continuance in them is free and voluntary, and plainly *ours*. If we commit them, if we do not leave them becauſe of ſome difficulty, we cannot impute it to any but our ſelves. The ſame may be ſaid of our ſins of Infirmity, when not Habit or Cuſtome, not the Love of ſin, but Fear, or Anger, or ſome tentation of the Fleſh prevails againſt us. For the Will hath power over all theſe. There is no Anger which it may not quench, no Fear which it cannot diſpel, no Tentation which it may not tread under foot. And to him that ſhall ask how he may withſtand theſe we will give no other anſwer than Aquinas gave his ſiſter when ſhe askt him how ſhe might be ſaved, *SI VELIT, He may, if he will.* And therefore though I call theſe *ſins of Infirmity*, yet I do it not upon thoſe reaſons and grounds which the Schools give, but only in compariſon of thoſe ſins which are committed with a high hand. For, firſt, I cannot conceive how theſe Paſſions of the mind and tentations of the Fleſh do *minuere voluntarium*, make our ſins *leſs ours*, or *leſs voluntary*. For the Will muſt have ſome object propoſed, or elſe it cannot exerciſe its act: and neither hath the beauty or horror of the object any force to determine the Will. Do I leſs will Adultery becauſe Beauty enticeth me? or Theft, becauſe Money flatters me? The Will ſtands as umpire between the Reaſon and the Senſe: And, if our Sins be leſs voluntary becauſe Senſe prevails, our Virtues alſo muſt be the leſs voluntary becauſe Reaſon then hath the better. Secondly, that concluſion of Aquinas, *That we never betake our ſelves to action but we follow the dictate of the practick Underſtanding, and that the Will cannot will evil unleſs the Underſtanding be darkned*, if it be brought to the balance of the Sanctuary, it will prove too light.

Joſ. 7. Did not Achan know that all Jericho and all that was in it was devoted to the Lord, when he took the wedge of gold. Did not David know Adultery was a ſin, when he ſent for Uriahs wife? And did not Peter know that he ſinned when he denyed his Maſter? In ſins of Infirmity, as they call them, Paſſion doth not ſo fully poſſeſs the ſoul of man as to ſhut out his Reaſon, and ſo blind him, that, though both theſe principles and premiſſes, *Nothing is to be done againſt the law of God*, and, *That Adultery is againſt the law of God*, be viſible and plain, yet he cannot ſee how to draw this concluſion, *That he ought not to commit this fact.* You may as well ſay I may ſee your finger which you hold up, but not the Sun which you point to. Theſe then which we commonly call *ſins of Infirmity* are voluntary and *ours*. For we cannot be ſaid properly not to know they are ſins, but not well to weigh and conſider it as we ſhould; not *dare operam rationi*, not ſo ſeriouſly to attend thoſe dictates of Reaſon which give the check to our Paſſions: Which certainly is a Sin too, and *ours*. And to think to alleviate our ſins, or make them leſs *ours*, becauſe of inadvertency, is as if we ſhould *incendium ignibus extinguere*, ſtrive to quench a common fire with coals.

We paſs now to our ſins of Ignorance, and thoſe of Subreption. And theſe

theſe may ſeem to bring an excuſe along with them. *Petere veniam ſolemus cum imprudentes erravimus*, ſaith he in Gellius; Pardon is eaſy where Imprudency and Error plead. And that which we did not know we cannot properly will. But even theſe ſins, although we ſtand at diſtance, and look upon them as ſtrangers, yet are the iſſues of our Wills, and we muſt own them as *ours*. For I do not mean *ignorantiam Facti*, the ignorance of the Fact, as if I ſhould ſhoot at a beaſt, and kill a man: For this is no ſin at all, ἀνούσια, not ἀθύμια, but rather my *misfortune* than my *fault*. Nor do I mean that affected Ignorance on which the Will is directly carried; when I chuſe to be ignorant that I may the more freely ſin. For this *Nolle intelligere*, as the Pſalmiſt ſpeaks, *to leave off to be wiſe, and to do good*; Not to be willing to hear of that phyſick which may purge me; this maketh my way to deſtruction more eaſie, but withal more præcipitious; this lays me aſleep in ſin, and ſo tumbles me down into hell in a dream. But I mean thoſe ſins of Ignorance which St. *Auguſtine* ſpeaks of *Epiſt.* 154. *quando quiſque benè fieri putat quod malè fit*, when a man out of error thinks that to be regular which is ill done. For even theſe are voluntary, and *ours*. When I think I do that which is right, I may ſtand guilty nevertheleſs as a wilful offender. Ignorance will not excuſe us; nor is any act leſs *our ſin* becauſe we think and call it our virtue. Indeed Error, as it is meerly error, cannot be a ſin: For it hath no moral or culpable deformity in it; nor can it have, but in that reſpect alone as it is free and voluntary. A ſimple man may be ignorant in many points of Divinity: *& licet neſcire quod neſcit.* It is no ſin to be ignorant in that which we cannot know. But as Martin Luther well ſpake, *Non potes dicere, Volo piè errare*; No man can ſay, I will be piouſly ignorant: For this *VOLO, I will*, blots-out *PIE, piouſly*, and makes Ignorance a ſin. And of all ignorance the ignorance of Gods will is moſt inexcuſable, becauſe it lies ſo open to our view. How can the Idolater plead ignorance, where the command is ſo plain? *Thou ſhalt not bow down.* How can the devout Rebel ſtand upright, when he hears that thunder: *They that reſiſt ſhall receive damnation.* Or what apology can the contentious Wrangler find, when there is a plain Text againſt him: *If you forgive not men their treſpaſſes, neither will your heavenly Father forgive you.* For theſe are as ſo many lights to ſhew us our way; theſe are cryes and loud calls to keep us out of the by-paths of Error, and to redeem us from carnal conceits. And if I ſtill will *erre*, they will make my Ignorance a circumſtance almoſt as full of aggravation as my Knowledge. For *Nolle ſcire* and *Neſcire*, To ſin becauſe I know it to be a ſin, and To ſin becauſe I will not know it, are both of ſo foul an appearance, that it may be a queſtion which is the worſe. For the one commits that ſin which he knows to be a ſin; and the other will not know it to be a ſin, that he may commit it: The one kiſſeth the lips of the harlot, though he know they will bite like a cockatrice; the other will not be perſwaded that they yield any thing but honey and ſweetneſs: The one will be a Papiſt becauſe his Father or Grandfather was ſo, the other will be of the ſame Religion for no other reaſon but becauſe he is reſolved to hearken to no reaſon againſt it. And it is not eaſy to determine whether of the two fools deſerveth the moſt ſtripes. The one hath a Phrenſie; the other, a Lethargy: the one ſins with his eyes open; the other hath caſt himſelf into a deep ſleep; and, if you come neer to wake him, he will thus beſpeak you, ſaith St. *Auguſtine*, *Recede à me, ſcro, recede à me: dormire volo*; Depart, and leave me, I would ſleep; nor will I be awaked till I pleaſe. Onely more hope there is of the former. For that Knowledge againſt which he ſins may at laſt ſtand up against the ſin it ſelf; and the Will, which would not uſe it as light to keep out ſin, may uſe it as a weapon to drive it out of its hold: And he that did

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ſecond or third view ſee it again, and defie it. But he that will erre becauſe he will erre, he that ſo dotes on his error as wantons do on their ſtrumpets, and will more firmly cleave to it becauſe it is exploded, is ἀνίατος, *incurable.* And you may be ſure his Ignorance is *his*: for he took it up as a jewel, and will not let it go, or part with it upon any perſwaſion. For let us conceive as favourably as we pleaſe of our ignorances and errors, there are none which in reſpect of our particular duties might not have bin Ours, but *ours* they are; none which were in my power to withſtand, but are *mine.* If Negligence and Careleſneſs let them in, and a ſlothful Indifferency to examine them give them a fair welcome, if we make room for them when we might with eaſe exclude them, we cannot be ignorant to whom they belong. *Ex toto enim noluiſſe debet qui imprudentiâ defenditur*, ſaith the Orator; For Ignorance is no excuſe if it be not alone, and where the Will is not firmly planted againſt it. If we either will them, or embrace what may promote them or not make uſe of all the helps to oppoſe them; if we will, or reject not, or be indifferent, we muſt own not onely our Sins of Ignorance, but our Ignorances as Sins: For both are voluntary, and *ours.*

But now, in the laſt place, if our ſins of Infirmity, if our ſins of Ignorance be voluntary, and *ours*, yet our ſins of Subreption, which ſteal upon us at unawares, may ſeem to be wholy *ab extrâ*, from without, and not to have had *principium in nobis*, their beginning from us; as ſudden Anger, ſudden Dejection of mind, ſudden Murmuring, and the like, wrought in us by the ſudden aſſault of ſome evil which is diſtaſtful and contrary to our nature. For here there is no truce given to Reaſon, no time for conſultation. As when a ſpark of fire falls into gunpowder, you cannot tell which was firſt, the touch of the fire, or the flaſh; ſo here Temptation and Sin may ſeem to be both at once. In other ſins I have ſome ſpace and time to deliberate, and I may make a pauſe and ſtand, *& rerum expendere cauſas*, and weigh each ſcruple and circumſtance. The Murderer hath time to conſider that that bloud which is ſhed cannot be purged but by the bloud of him that ſhed it. The Adulterer hath ſpace enough to ſee death in a kiſs; and that to commit that loathſome fact, is to *take the members of Chriſt, and to make them the members of an harlot.* Such kind of ſins admit of parley, and do not prevail but by degrees. But theſe ſins of Subreption and Inadvertency lie in ambuſh, and ſtrike before they are ſeen, and may ſeem rather to be certain recoylments and reſultances from the Senſe than any acts of the Will. Yet even theſe ſins, ſudden Anger, ſudden Dejection of the mind, an Oath upon a blow, or a Curſe upon a ſudden and violent injury, are voluntary and *ours:* For they had not bin if the Will had ſtood up in any reſiſtance or oppoſition: It being not neceſſary that a blow ſhould beget a Curſe, or that theſe ſo ſudden ſurprizals ſhould force the conſent of the Will. To a Chriſtian Souldier every day is *dies præliaris*, day of battel; or rather in every moment of his life he muſt either fight or prepare himſelf to fight. For even in our ſpiritual warfare there is not alwaies νόμιμος μάχη, a juſt battel drawn out, not alwaies *ſigna obvia ſignis*, but ſometimes κλοπαὶ πολέμου, *furta belli*, ſudden eruptions, thefts and advantages of war, and the Souldier of Chriſt muſt not onely be ready to reſiſt in the full ſhew and march of the enemy, but expect and wait for him, that when he comes, whether he come in pomp and with troops of temptations, whether he fight againſt us in open field, or whether he come by night and ſteal upon us unawares to ſtrike. And let us arm ourſelves with this conſideration, That as he comes forward ſometimes and he may find us as ready for *defenſe* as he is Wealth and the Vanities of this ſhews himſelf in Pleaſures and Beauty and ld, ſo he may come behind us in a ſud-

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den Injury, in the deceitful Ingratitude of a friend, in the Treachery of a neer acquaintance; That every moment he may come, and that this may be the moment. And so by this providence and preparation we shall defeat him, so that whensoever he comes, he shall come too late. We read in Gellius of Aristippus, who being askt by a luxurious wanton, who was in the same ship with him, Why he being a Philosopher lookt pale and discovered some tokens of fear in the Tempest, when himself was not afraid, reply'd, That indeed there was not the same reason to both: for he needed not be sollicitous for the life of a wicked knave, but there was great reason there should be care taken for the life of Aristippus that excellent Philosopher: But the other Stoick's answer there is more full, and comes home to our purpose. For he tells us out of Epictetus, That there be certain apparitions and Visions of the mind which the Philosophers call *phantasias*, Phansies, by which the mind of man at the first face and shew of an evil is touched and moved: and these are not within the power of the Will, but press-in by a kind of violence: And there are certain συγκαταθέσεις, *condescensions*, or approbations of these phansies, which are voluntary, and can have no existence but by the Will. So that the mind of the wisest man may be stirred and moved at a crack of thunder, at the fall of an house, at some sudden and unexpected message; because these quick and violent motions do *officium mentis, & rationis prævertere*, prevent and hinder the office of the mind, and step in between Reason and the Man. But yet notwithstanding οὐ συναίνεται, οὐδὲ προσπάθεια, *he doth not consent, he doth not approve*, these visions and phansies: and though his colour Change, yet there is no alteration in his mind, no mutation of his Counsels, but he is constant to himself, and holds fast his resolution, That these things are not to be fear'd. Now if the Philosopher could gain such stability and equality of mind as not to condescend and yield to these sudden surprisals, onely by the light and direction of Nature; the Christian no doubt may be as well prepared as he, yea, make a fairer progress in the arts of living in the waies of prudence and circumspection; may not onely learn to *be angry and sin not*, but not to be angry at all; to have a buckler ready to hold up against sudden strokes, as well as a sword to chase away an open enemy, to stand *in procinctu*, upon his guard, and to be ever in a readiness; that no temptation may be sudden with him, nothing come upon him unawares. For if we slight these sins which beset us in silence, if we have not *benè præparatum pectus*, a mind well prepared against them, not onely our sins of Malice, of Infirmity, and of Ignorance, but even these also of Subreption are voluntary, and *ours*. To conclude this point; As St. Augustine, asking the question *Quid bonum?* replies himself, *Quod nemo invitus amittit. What is Good? It is that which no man looseth against his will.* So will I say, *What is Evil? It is that which no man commits against his will.* If it be *Sin*, it is Voluntary, and *ours*. I now proceed to shew you first, that Sin is Onely *ours*, and that we cannot ease our selves of any part of our burden by complaining either of Original corruption, or the Devil, or want of Grace; and, in the next place, That Sin is Wholy and Totally *ours*; That the Will cannot be divided, and that *renisus conscientiæ*, the reluctancy and resistance of Conscience, in which respect some are perswaded they sin but *semiplenâ voluntate*, with but half a will, doth much aggravate the Sin, and make it more Voluntary, and more *ours*. And first, of them that shift the guilt of their Sins upon Adam, and alledge Original corruption for an excuse of their transgressions.

I deny not that we have derived weakness and corruption from our first Parents. But do not we to extenuate our actual sins, make Original sin more contagious and infectious, more dangerous and deadly than it is?

We bankrupt, we cripple our ſelves, and then cry out we were born poor and lame. We put out our own eyes, and then complain we are in the dark. We make original Weakneſs a pretence to cloak and cover our actual wickedneſs, and entitle Adam to all our ſins and defects. But let us, with Aquinas, admit of that double proceſs or derivation of Original ſin, from the Fleſh into the Soul, and from the eſſence of the Soul into every power of it; let us take it in its proper ſubject, the Soul, or in the Fleſh, which is *vehiculum*, the inſtrument and conduit to convey it, and we ſhall quickly find that we may not onely ſubdue and overcome it, but turn it to our benefit and behoof; that though, with Sampſons Lion, it comes with open mouth to devour us, yet we may kill it by degrees, and find honey in the belly of it; that we may deſtroy this Viper, and like skilful Apothecaries make a precious Antidote of it. This Fleſh of ours is much blamed, as being a Priſon of our ſoul, and a Weight to preſs it down, and the Manichee, obſerving that war which is betwixt the Soul and it, allowed it no better maker than the Devil, and is ſolidly confuted by St. Auguſtine: and Gregory Nyſſen calls it ὀμιχλῶδες ἐργαστήριον, *a fuliginous ill-favour'd ſhop*: But all this will not *minuere voluntarium*, or make our Sin leſs *ours*. For the Father will tell us that the Angels had no bodyes, and yet they ſinned, and fell. *Nec ſuo nomine Caro infamis*, ſaith Tertullian; Nor is the Fleſh, ill-ſpoken of for it ſelf: *Neque enim de proprio ſapit aliquid, aut ſentit*; for it doth neither underſtand, nor will; but it is of another ſubſtance, of another nature added and joyned to the Soul as an inſtrument in the ſhop of life. Therefore the Fleſh is blamed in Scripture, becauſe the Soul doth nothing without it. And it was made, not to preſs us down to hell, but by the Soul to be lifted up into heaven. *Animus imperator eſt corporis*, The Soul hath ſupream power, and is enthroned there. The Body is to be εὐήνιον, *obedient and tractable, to be reined and checkt and guided*, by the Reaſon. Hence Athanaſius compares the Soul to a Muſician, and the Body to a Harp or Lute, which he may tune and touch as he pleaſe, till it yield a pleaſant and delightful Harmony: *Nunc pietatis carmen, nunc temperantiæ modulos*; now a ſong of Sion, a pſalm of piety, a cœleſtial Hymne, and anon the compoſed meaſure of temperance and chaſtity: St. Ambroſe ſaith, the Body was made for the Soul, as Eve was for Adam, *in adjutorium*, not to tempt and ſeduce it, but to be a helper. And what part is there of Chriſtianity which is not performed by the miniſtery of the Body? Haſt thou a Hand to take thy brother by the throat? Thou haſt a Hand alſo to liſt him up out of the duſt. Haſt thou an Ey to take in the adultereſs? Thou haſt no leſs an Ey to pity the poor. Haſt thou a Tongue which is a ſword to wound thy brothers reputation? Thou mayſt, if thou wilt, make it thy glory, and ſing praiſes to the God of heaven. *Domus animæ caro eſt*; *& inquilinus carnis, anima*; The Body is the houſe of the Soul; and the Soul, the tenant and inmate of the Body: *Deſiderabit igitur inquilinus ex cauſa hujus nominis profutura domui*; Therefore the Soul is obliged by this very name, as ſhe is an inmate, to watch over the Body, and carefully to provide thoſe things which may uphold and ſuſtain it, and not to put it to ſlaviſh and ſervile offices, to let and hire it out to ſin and uncleanneſs, which will bring a fearful name both upon the houſe and tenant, and caſt both Body and Soul into hell. But what is the Inſtrument, you will ſay, if the Arts-man hath loſt his skill and all his cunning be gone? If the Tenant cannot uphold it ſelf, how ſhall it be able to provide for the Houſe? If the Soul it ſelf be poyſon'd with this infection, what can follow but a jarring diſcord and diſorder both in Soul and Body? What is my Underſtanding without knowledge, but an ey in the dark? What is my Will without love, but like a pilote ſtrong and able, but deaf, and therefore unfit for the practice

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of his place? Neither can Reaſon command what it knows not, nor the Will act what it doth not love. It is true; two main blemiſhes we receiv'd in our fall, in our Underſtandings and in our Wills: But what we loſt in Adam, we recovered again with infinite advantage in Chriſt. The loſs of that portion of ſtrength with which our nature was originally endued, is made up with the fullneſs of power in Chriſt. So that as St. Ambroſe ſpake of Peters fall, *Non mihi obfuit quod negavit Petrus, imò profuit quòd emendavit*, ſo may we ſpeak of the fall of our firſt parents; It hurts us not that Adam fell, for in Chriſt we riſe again, and have power enough to avoid ſin; Which if we betray, Sin is voluntary, and *ours*. And this divides the Orthodox Chriſtian from the Manichee and Pelagian, and placeth him *in æquilibrio*, in the midſt between them both. Evil, ſaith the Manichee, is *à malo principio*, from a bad original; therefore Gods help alone is required to take it away; ſhutting out Freewill quite. Again, Evil, ſaith the Pelagian, comes from the freedom of the Will, and may be removed by natural force; excluding Grace quite. The Orthodox agrees that Evil is from Freewill, but that this Freedome was impaired, and is now ſet at liberty by the Grace of God; and ſo gives to Freewill that which belongs to Freewill, and that to Grace which pertains unto Grace. In Adam we were all loſt; but in Chriſt we are reſtored. Talk of what blemiſhes we pleaſe, the water of Baptiſme is of virtue ſufficient to waſh them away. Do we talk of Darkneſs in the Underſtanding? This is φώτισμα, *an illumination*. Do we complain of the perverſneſs of our Will? This is τῦ τελείωσις, *the perfection of the mind*, as Nazianzene calls it. Doth our Fleſh moleſt us? Baptiſme is σαρκὸς ἀπόθεσις, *a pulling off the filth of the fleſh*, πλάσματος ἀνανέωσις, *a correction of that copy which was blurred and defaced*. For tell me; Why were we Baptized? Why were we made Chriſtians? Was it not to mortifie our earthly members and luſts, to dead in our ſelves this bitter root of ſin, to *caſt-down ſtrong holds, and every imagination which riſeth againſt God?* I ſpeak to Chriſtians who have ſolemnly renounced the World, the Fleſh, and the Devil; whoſe whole life ſhould be a continual warfare and victory over Sin. The Schools tell us that Original ſin is the ſame and equal in all; but that, as a Fever, it is more or leſs malignant according to the ſeveral complexions of men; or as Water, which is the ſame whereſoever it flows, but doth not run with that force or violence in a plain or even-ground as down a hill: And according to theſe ſeveral operations we make our complaints. It is my Melancholy, may the Envious; It is my Choler, may the Murderer; It is my Bloud, may the Wanton; It is my Appetite, may the Glutton ſay. But this is not to make the right uſe of Original corruption, which remains *in intimis naturæ*, in our very nature; not to make us think we are weaker than we are, but to make us rouſe-up our ſelves and do all we can againſt this domeſtick enemy. The Envious hath power left to purge his Melancholy, and to rejoyce at the proſperity of his brother; the Murderer, to ſuppreſs his Choler; the Wanton, to quench that fire in his bloud; the Glutton, to *beat down his body* by faſting and abſtinence. To conclude; If after our ingrafting into Chriſt we ſtill complain of our Original weakneſs, we do but take that doctrine with the left hand which is reached out unto us with the right, or, rather we chop off our right hand with our left, and by a ſiniſter and needleſs conceit of our own weakneſs, deprive our ſelves of that ſtrength which might have freed us from thoſe ſins which now are truly *ours*, becauſe we cannot derive them from any other fountain than our Wills.

But now, in the next place, if we cannot ſhift our ſins upon Adam and that Original weakneſs which we derived from his loyns, we may perhaps

upon the Serpent, upon the Devil, upon that *Behemoth*, who can *take-in* a Chriſtian *with his mouth*, upon that *Leviathan*, *into whoſe noſtrils* we *cannot put a hook*. Here we cannot but *remember the battel*, and not venture our ſelves upon *his great ſtrength*. But let us but weigh his ſtrength, and conſider the weapons which he fights withal, and we ſhall find that though they be *fiery darts*, yet we may *quench* them, that he hath more will than power to hurt us, and that his *iron* is but as *ſtraw* to a ſtout reſolved Chriſtian. To ask why God did create the Devil, and left him ſtill to be a tempter, is *a queſtion full* not onely *of weakneſs*, ſaith St. Chryſoſtom, *but of ingratitude*. For God ſpared the utter confuſion of Satan as men uſe to ſpare the lives of their ſlaves, that they may put them in chains to do ſuch ſervice as may be beneficial to them. And he hath lengthened Satans chain a little, which he might have took-up ſhorter, for a purpoſe of his own, to do him ſervice in the tryal and exerciſe of his children, to try their conſtancy, and to bring them to the glory of that victory which they could not obtain without an enemy. From hence there ariſeth glory to God, and profit to us, who are taught and enabled to make uſe of the Devil himſelf. Our comfort and encouragement is, that though he fight againſt us with malice and craft, yet he is deſtitute of all ſtrength and power to ſecond and back them. And as his craft is defeated by the diſcovery, ſo is his Malice made fruſtrate by oppoſition. And when both theſe fail by reſiſtance, he cannot ſhew any Sword or Power, as Julius Cæſar did when he was denyed the Conſulſhip, and ſay, ὃ δώσει μοι δώσει, *This ſhall give it me.* He is termed indeed a Lion; but it is not for his ſtrength, but his fierceneſs and malice. *Non tantas vires habet, quantos conatus*; He is more eager than ſtrong. There may be as much malice in a Waſpe as in a Lion. And he is called *a roaring lion*, for his greedineſs of the prey. But to open the mouth, to be greedy of the prey, to ſeek to devour, argue no ſtrength at all. If he prevail when he cometh, it is becauſe we will be overcome with noiſe.

2 Cor. 2. 11. Eph. 6. 11. All the weapons St. Paul gives them are but νοήματα, *deviſes* and *enterpriſes*, and μεθοδίαι, *wiles* and *circumventions*. Now the Gloſſators tell us that μεθοδεῖαι and πειρασμοὶ and μηχαναὶ and ἐπιβουλαὶ are all one. And then all his power is but *to come about* us, to *uſe a kind of art to deceive* us. And *noſcere inimici artes magna pars victoriæ*, to know his arts and wiles and deviſes is to overcome him. Though his infinite malice ſearcheth and ſifteth us, and winds it ſelf, and runneth round in a circle, yet we may find him out at every point, at every turn; and then God will ſave us out of the mouth of this Lion. The truth is, our fear and cowardiſe, and our negligence in buckling on our armour of defenſe, that πανοπλία, *the whole armour of God*, as the Apoſtle calls it, hath made him more Devil than he is, made him that *Dragon* in the Revelation, and that *wild Boar of the forreſt*, whom none can meet without deſtruction; hath given him more teeth and more ſting than he hath, to devour thoſe whom he could but bite, and to *break* their *heads* whoſe *heels* he could but *bruiſe*. *Satis enim clarus apud timentem quiſquis timetur*, ſaith he in the Hiſtorian: Fear makes a child a giant to him that fears him. This conceit of the Devils great power brought a ſort of Hereticks into the world which were therefore by Epiphanius called *Satanitani*, becauſe they worſhipt and adored Satan himſelf, as the Romans did their Goddeſs *Febris*, *nè noceret*, that he might not hurt or moleſt them. It is a true ſaying, *Primi in prœliis vincuntur oculi*, that the firſt thing in a ſouldier that is overcome is his Ey: And that which foyls a Chriſtian is a conceit that the Devil is ſtronger than he is. For wherein lyeth his great ſtrength? Not in any force, but in perſwaſion; not in violence, but in fraud; in propoſing objects, and laying ſnares; in ſuggeſtions and temptations. He laies a wedge of gold in thy way, preſents a Bathſheba to thy

thy eye, *ſhews* thee *the glory of the world*: And what are all theſe to the wiſdom of a Chriſtian, *Cui res ſapiunt ut ſunt*, who judges of things, not by the appearance, but as they are? That I ſtumble at a clod of earth, that I am bound with a kiſs, that I put-on theſe golden fetters, is not from any force of Satans, but from my ſelf. For as Hannibal firſt overthrew the Romans, and then fought againſt them with their own weapons; or as the Romans uſed the Carthaginian Ramme to beat down the walls of Carthage; ſo the Devil ſeizes upon our Senſe, our Will, our Appetites, which God had ordained to be *weapons of righteouſneſs*, to *fight againſt principalities and powers*, and with theſe weapons he fights againſt us; ἡμῖν καθ' ἡμῶν, as Nazianzene ſpeaks, *He makes uſe of our ſelves to fight againſt our ſelves*, and fights not ſo much with his Temptations as with our Deſires; not ſo much with Beauty as with our Luſt; not ſo much with his Suggeſtions as with our Affections; not ſo much with his Inſinuations and Wiles and Enterpriſes as with our own Wills. The Devil is that Wicked one, *totius erroris artifex*, the worker of all Evil in us; but yet he is bound and in chains, and cannot ὑπερβαίνειν τὰς ὁροθεσίας, *paſs thoſe bounds and limits which are ſet him.* And his bounds are a Snare, a Complement, an Allurement, a Suggeſtion: Hitherto he can go and no further. He comes not to compulſion, neceſſitation or violence. For if this were permitted, *actum eſſet de humano genere*, Men were far worſe than the Beaſts that periſh. *Quantumcunque ignavis & timidis videri poteſt, unum animal eſt*, as Darius ſpoke of Alexander: How great ſoever our Sloth and Fear doth make him, yet he is but a Serpent to inſinuate, or a Lion to roar; and his noyſe may ſerve as a warning-peece againſt his ſecret approach, his Malice may teach us that providence which may arm us againſt his Craft: that when he fawns upon us in a pleaſing temptation, we may remember he hath teeth; and when we have beat him off as a Lion, we may provide againſt him as a Serpent. For whether he roar or ly in ambuſh; whether he open his mouth wide in a tempeſt of perſecution, or whiſper to us friendly in proſperity, he cannot conquer us but with our own ſtrength: and, *ſi non adjuvamus, vincimus*, if we do not help him, he is overcome. The very manner of his working is an argument that he hath no power to force us unto ſin: For, if he had, he would never μεθοδεύειν, *come about us*, hunt and ſeek out opportunities and occaſions to overthrow us; but would γυμνῇ κεφαλῇ, *openly* fight againſt us, make his ſword drunk in our bloud, and devour us at once. He would preſently beſot our Underſtanding, and put-out the ey of our Reaſon, and not *circuire terram*, make his perambulations and circuits about us. He would not συρράπτειν δόλους, be at that pains to make a net to catch us. But now finding himſelf in a chain, and his power none at all, he deals with us as thoſe do who ſurpriſe cities, or through crooked and by-waies uſurpe a Tyranny which they cannot purchaſe with their ſword. And as their courſe and practice is, to get a party or faction in that place, and thoſe commonly of the meaner and baſer ſort, people eaſier to be deceived and corrupted by ſome preſent gratuity to ſet their country to ſale, ſo doth the Devil inſinuate with that common people of Man, the Senſes and Affections, ſets upon the weaker and womaniſh parts of Man, thoſe parts which are more eaſie to be invaded and more ſeduceable than our Reaſon or Underſtanding. And theſe receive his groſſer temptations, and ſend them up refined and dreſt to the nobler faculties. Therefore we muſt learn wiſdom from our enemies craft, *milites in eo loco collocare quo hoſtis inſidiatur*, to plant our forces there where the Devil ſtrives to make an entry, raiſe up bulwarks againſt him to keep him out; and that we may retein the innocency of the *Dove*, *be as wiſe as Serpents*. And if we neglect that art and thoſe means which will defeat him; if we ſuffer him to work in the mine,

mine, and look on and tremble, dally till he hath blown us up; we have not loſt our fort, but betrayed it. And talk what we will of his great ſtrength; though he flattered as a Serpent, or roared like a Lion, though he brought all his fiery darts along with him, yet he did rather ſteal a victory than win it. In a word, his inſinuations, his ſuggeſtions, his ſtrong temptations could not force our Will; but the Will yielded without reſiſtance, and our fall is voluntary. If we would not, we had not ſinned: but becauſe we would, our ſins, for all theſe outward incitements and allurements, are *ours*.

We come now to the laſt complaint; which is moſt unjuſt of all, as being put up againſt the Juſtice and Goodneſs of God, *who giveth to all men liberally, and upbraideth not.* St. Hilary paſſeth this heavy cenſure upon it, *Impiæ eſt voluntatis exiſtimare idcircò ſe ea quæ ſunt credentium propria non habere quòd ſibi à Deo indulta non fuerint*; It is a ſign of a wicked heart, when we are deſtitute of thoſe riches which are proper to believers, to pretend we therefore want them becauſe they were not given us of God. One would think indeed that Man, being a reaſonable creature, capable of Gods law and precepts, having both Underſtanding to aſſent and Will to embrace them, there needed no other helps than the light of the Law, the beauty of the Reward, and the terrour of the Puniſhment which diſobedience incurs; that there needed only the hopes of life, and the thunderbolts of Gods judgments: But God is not *gratiæ anguſtus*, as Ambroſe ſpeaks, ſparing of his favours, no niggard of his grace; but ſeeing the many ſnares in the midſt of which we are placed, the many temptations which we are to cope withal, *is rich unto all that call upon him*, and hath not only ſet up the law againſt Sin, and the eternal anguiſh of puniſhment againſt the pleaſure which is but for a ſeaſon, and the eternity of the reward againſt the bitterneſs of thoſe momentany afflictions which may tempt us to evil; but hath alſo afforded us his grace and aſſiſtance, as a ſtaff by which we may walk. And as when the children of Iſrael were in the wilderneſs, he rained down Manna upon them, and led them as it were by the hand, till they came into the land of promiſe, and taſted of the milk and honey there; ſo God deals with all that call upon his name, whilſt they are *in via*, in this their peregrination, ever and anon beſet with Philiſtines and Amalekites, with thoſe temptations which may deter them in their journey, he rains down abundance of his Grace, and is ready at hand to aſſiſt them againſt the violence of temptations, till he have brought them to the celeſtial Canaan, where *is fulneſs of joy for evermore.* And therefore, as he hath given us a command to try our obedience, ſo he hath commanded us alſo to call upon him for aſſiſtance that we may obey. *Et ſcimus quià petentes libenter exaudit, quando hoc petitur largiri quod jubet*; And we know it is impoſſible he ſhould deny us our requeſt, when we deſire him to grant us that which he commands. We beg his aſſiſtance againſt the luſts of the fleſh; he commands us to *mortifie* them: againſt the pollutions of the world; his *will is our ſanctification:* againſt the Devil; he bids us *tread* him *under foot.* And can we once doubt of his help and aſſiſtance to the performance of that which he exacts at our hands as ſervice due and pleaſing to his Majeſty? The defect of Grace cannot be in the conduit, in the conveyance, but in the veſſel which ſhould receive it: Which if it be *vas obturatum*, a veſſel ſhut up or cloſed, or full already of filth and uncleanneſs; or if it do παραῤῥεῖν, *leak*, or *let* Grace *ſlip*; no marvel then if the dew of heaven fall beſide, and we remain dry and empty. And what greater folly then to complain of the Want of that Grace which we might have had, nay, which we had neglected, and fell with our ſtaff in our hand? were evil, when we had helps enough to be good? when we ſhut our eyes, to cry out there is no light? like the fooliſh old woman in Seneca who was blind through

through age, yet could not be perſwaded but that the room was dark. Our error and grand miſtake is, that whereas God is bountiful of his Grace to aſſiſt us, we phanſie to our ſelves an irreſiſtible and neceſſitating Grace, as if *God* did *raiſe up children unto Abraham out of very ſtones.* And therefore we conceive, that when we ruſht upon ſin as the horſe doth into the battle, God might have reſtrained us and kept us back; when we were adulterers, he might have made us chaſt: And when we ſin, we wipe our mouths, and comfort our ſelves, that, if God give us grace, we will not ſin again. And what is this but to *turn the Grace of God into wantonneſs*, and magnifying his Grace, to entitle him to our ſins? It is not here, *The Lord ſhall fight for thee, and thou ſhalt ſit ſtill*; but thou muſt buckle on thy armor, and make uſe of his aſſiſtance when it offers it ſelf; thou muſt be as officious to wait on that as that is on thee. If thou haſt a good thought, by his Grace thou haſt it; and thou muſt not be ſo unkind as to ſtifle it: If a holy intention, it is his Grace that raiſed it; and it is a kind of ſacriledge to pull it down: If a ſtrong reſolution, it is Grace that built it; and thy care muſt be that it fall not to the ground. To attribute all unto God, is both very ſafe and very dangerous; ſafe, in our thanks and acknowledgments; dangerous, in the performance of our duty: ſafe, when we work our ſelves; but dangerous, when we put our hands into our boſome. For he that will not rowſe himſelf up and make haſte to fly from Sin upon a phanſie that he wants Grace, hath already deſpiſed the Grace of God, and cannot plead for an excuſe the Want of that which he might have had; nay, which he had, and chaſed from him. And in this reſpect, when we have light, and will not work in the light; when we have Gods Grace aſſiſting us, and will not make uſe of it; when we have determents from Sin, and yet will embrace it, we muſt need ſtand guilty as wilfull offenders, and confeſs that it was neither Adam, nor the Devil, nor the ſhortneſs of Gods hand did betray us, but our own will; that though we were weak in the firſt Adam, yet we recovered our ſtrength in the ſecond; that the Devil would have fled if we had reſiſted; and that Grace was not wanting unto us, but we were wanting unto Grace; and therefore ſtand no more to deny or interpret this concluſion, but ſubſcribe to it with tears of bloud, and make an unfeigned and ſincere confeſſion, *That the ſins which we have committed are OURS, and only OURS.*

And now, in the laſt place, as they are *only Ours*, ſo they are *fully and totally Ours*: And if we ſtrive to make a defalcation, we add unto their bulk, and make them more mountainous than before. And as we do *minuendo numerum augere*, by ſeeking to make our ſins fewer then they are, ſin more, and ſo increaſe their number; ſo by attempting to make them leſs we make them greater. *Excuſando exprobramus*; Our Apology upbraids us, and we condemn our ſelves with an excuſe. Some perſwade themſelves their ſin is much leſs becauſe they ſinned not (as they ſay) with full conſent, but *renitente & reluctante conſcientia*: Their mind was long pauſing and fluctuating before they did it. But this is ſo far from extenuating the fault, that it doth much aggravate it: For a ſin it is in the avoiding of Sin to make any ſtand or deliberation at all. *Deliberanda enim omnino non ſunt in quibus eſt turpis ipſa deliberatio*, ſaith Tully; There is no room for doubt and conſultation where the conſultation it ſelf is foul and blameable. Why ſhould I halt ſo between theſe two, the Committing or not committing of ſin? Why ſhould I doubt, when I know it to be ſin? Why ſhould I ask my ſelf that fooliſh queſtion, *Shall I, or ſhall I not?* when the ſin is ſo manifeſt, and death ſo viſible in the ſin: Theſe pawſes and reluctations, which we make our κρυφύγετα, which we ſubborn as comforts and excuſes of ſin, are nothing elſe but certain preſages and fore-

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runners of wilfull tranſgreſſion. How readeſt thou? What are the Commandments? *Thou ſhalt not commit adultery*; *Thou ſhalt not ſteal*: Never ſtand making demurs, nor asking of queſtions, but reſolve not to do them. For as Mucianus in Tacitus well obſerveth of the common ſouldiers in time of faction; ſo is it here, *Qui deliberant, deſciverunt*; They who deliberate, and are uncertain which ſide to cleave to, have in effect revolted already. We take notice of that in our ſins which Seneca ſays is obſervable between the wanton and his paramour, *Grata ſunt, ſi impulerunt*; *gratiora, ſi effregerunt*; They are admitted friendly when they knock, or flatter, or ſteal; but have double welcome when they break in upon us; when they enter, though we ſtruggle and ſtrive with them. For then we think we may ſay, We have ſinned indeed, but againſt our will. But this is nothing elſe but, as Tertullian ſays, *gaudere de contumeliâ noſtrâ*, to boaſt and triumph in our reproach; or, as the Apoſtle ſpeaks, *to rejoyce in our ſhame*; and we know *all ſuch rejoycing is evil.* A man that ſinneth at this rate, againſt the dictates and checks of his Conſcience, is carried as it were by a mighty torrent, which, as the Orator deſcribes it, doth *Saxa divolvere, pontes dedignari*, tumbles ſtones before it, breaks down bridges, and makes a way where it finds none: So the Will here, being vehement and ſtubborn, maketh haſte to ſin, and breaketh through all obſtacles that ſtand in its way: And though Sin appear not in its beſt dreſs, *veſtitior & ornatior*, gay and trim, but *clothed about with Death*, yet ſhe runneth to embrace and hug it: Though ſhe hear the Law thundring out dreadful curſes, though ſhe have a voice behind her and a voice within her, ſaying, Touch not, Taſte not; this pleaſant cup will be bitterneſs in the latter end; yet ſhe readily taketh it from the Tempters hand, and drinketh it off with greedineſs, as if it were pure honey, without any mixture of gall and poyſon. Surely this is to commit ſin with an high hand and with a ſtiff neck. This maketh Sin exceeding ſinful. Thus Murder and Adultery were greater crimes in David then in an uncircumciſed Philiſtine; and Treaſon was of a fowler aſpect in Judas an Apoſtle than it would have been in Barabbas a murderer. Hence our Saviour denounceth a heavy woe againſt Chorazim and Bethſaida, becauſe they did *per tantorum operum detrimenta Chriſtum contemnere*, multiply their ſins when he multiplyed his mighty works and the means and helps by which they might have avoided them; and were very evil, when each miracle beſpake them to be very good.

To conclude this point; As the Orator tells us, *Honeſta verba moribus perdidimus*, that by our evil manners we have loſt the proper ſignification of many good and honeſt words; ſo, on the other ſide, we have almoſt loſt the knowledge of our evil manners and ſins in words, *in deputativis & aſſumptivis*, in thoſe borrowed appellations and aſſumptitious names which we have given them; calling them *ſins of Infirmity*, when we have ſtrength enough to avoid them; *ſins of Ignorance*, when we dammed up our own lights; *ſins not fully voluntary*, when we are worſe then horſe and mule, and will take neither bit nor bridle; *ſins committed with half a will*, when our Conſcience checks our Will, and cannot prevail. But names cannot change things. Men are the ſame, though they have new names given them. My ſervant is not a Gentleman, though I call him maſter. Neither are our ſins leſs ſinful for all the excuſes wherewith we diſguiſe them: The Poet telleth us that men indeed call things thus or thus, but that the Gods have other names for them: So let us give what titles we pleaſe to our ſins, and pretend what we will of them, as that they were done *out of Infirmity*, or *Ignorance*, *not with a full conſent*, *with half a will*, yet θεῶν ἐν γνώμαις κεῖται, the ſentence and judgment is Gods, and he hath other names for them. And our beſt way and ſafeſt courſe were, *in rebus Dei uti ſermone Dei*, to uſe Gods

Gods own language, and call them as he doth; to hate them, as he doth; to judge our ſelves, that he may not judge us; to puniſh ſin our ſelves, that he may not puniſh us for it; and, as it is enjoyned in Auricular confeſſion, to lay open and naked, as near as we can, every circumſtance before him. For this is the true method of reckoning with God, and caſting up our accounts, the true valuation of *our debts*. Thus we may hide our ſins by revealing them; we may diminiſh them by addition; by making them great we may make them little, and by making them many make them none at all; and ſo fit and prepare our ſelves to receive *illapſum miſericordiæ*, the ſweet dew and influence of Gods Mercy in a plenary abſolution, in *the forgiveneſs and remiſſion of our ſins*. And ſo I paſs to that which, when we firſt enter'd upon this Petition, we reſerved for the clauſe and ſhutting up of all, and for the laſt thing to be conſider'd, to wit, What is meant by *Remiſſion and Forgiveneſs of ſins*.

When we ſay, *Forgive us our treſpaſſes*, we beg of God, that although he may moſt juſtly, yet he will not puniſh us for our ſins, but ſo remit them, as to free us from that death which is the only wages due unto ſin; in a word, that he will juſtifie us freely by Faith in Chriſt, and impute to us, as he did to Abraham, faith for righteouſneſs. The people of Iſrael when they ſaw that Moſes delaid to come down out of the mount, began to murmur againſt God, and to refuſe him for their leader, calling unto Aaron, *Up, make us Gods which ſhall go before us*. And they had a God fit for them. *Nam proceſſit eis bubulum caput*, ſaith Tertullian, *For they had an oxe* (or rather *a calves*) *head to lead them*. So when men will not follow that way which God and Religion leads them, nor reſt ſatisfied with the *SIC SCRIPTUM EST, Thus it is written*, commonly they make them Gods of their own, and have ſome ſuch idol as the Iſraelites had, ſome phanſie of their own, to go before them. *Eſt hæc perverſitas hominum, ſalutaria excutere*; Such is the folly and perverſity of men, to examine thoſe things which are tender'd to them for their health; to queſtion their phyſick, not to take it down; and when a pearl is laid open before them, not to buy it, but ask what it is. There is no point more plain, and yet none hath been more ſtumbled at then the doctrine of Juſtification and Remiſſion of ſins. No ſooner was this ſeed ſown by *the Author and Finiſher of our Faith*, but the Devil mingled his tares with it, which were ready to choak it. Ebion and Cerinthus, denying the Divinity of Chriſt, and conceiving that it dwelt in him indeed, but ſo as in one of the Prophets, though in a more eminent manner, conceived alſo that we had not remiſſion of ſins by Chriſt alone, but by the obſervation of the Law. The Manichees thought *cujuſvis eſſe credere*, that it was a matter of no great difficulty to believe, and that faith was as eaſie as a thought; and therefore that ſeverity of life, contempt of the world, and to ſell and forſake all that we have, were wrought out with care and ſolicitude; were that which would make us acceptable before God, and make us ſtand upright at the great day of tryal. Neither did theſe monſters only blemiſh this doctrine, but it received ſome ſtain alſo from their hands who were its ſtouteſt champions. Not to mention Clemens Alexandrinus, Theophilus, Cyprian, Hilary, and others, St. Auguſtine, that great pillar of the truth, and whoſe memory will be ever pretious in the Church, though he often interpret the word *Juſtification* for Remiſſion of ſins, yet being deceived by the likeneſs of ſound in theſe two words *JUSTIFICARE* and *SANCTIFICARE*, doth in many places confound them both, and make Juſtification to be nothing elſe but the making of a man juſt. So in his Book *De Spiritu & Litera*, c. 26. interpreting that of the Apoſtle, *Being juſtified freely by his grace*, he makes this diſcant, *Non ait PER LEGEM, ſed PER GRATIAM*; He doth not ſay *by the Law*,

but *by Grace.* And he gives his reaſon, *Ut ſanet gratia voluntatem, ut ſanata voluntas impleat legem,* That Grace might cure the Will, and the Will being freed might fulfill the Law. And in his Book *De Spiritu & Gratia,* he ſaith, *Spiritus Sanctus diffundit charitatem, quâ unâ juſti ſunt quicunque juſti ſunt;* The holy Spirit powers out his love into our hearts, by which Love alone they are juſt whoſoever are juſt. And whoſoever is but little converſant in that Father ſhall ſoon obſerve that where he deals with the Pelagian he makes the grace of Juſtification and of Sanctification all one. Now that which the Father ſays is true, but ill placed. For in every Chriſtian there is required Newneſs of life and Sanctity of converſation: but what is this to Juſtification and Remiſſion of ſins, which is no quality inherent in us, but the act of God alone? As therefore Tully ſpeaks of Romulus, who kill'd his brother, *Peccavit; pace vel Quirini vel Romuli dixerim;* By Romulus his good leave, though he were the founder of our Common-wealth, he did amiſs: So with reverence to ſo worthy and ſo pious a Saint we may be bold to ſay of great St. Auguſtine, that, if he did not erre, yet he hath left thoſe ill weighed ſpeeches behind him which give countenance to thoſe foul miſhapen errours which blur and deface that mercy which wipes away our ſins. For Aquinas, in his 1ª 2ª *q.* 113. though he grant what he cannot deny, becauſe it is a plain Text, That Remiſſion of ſins is the Not-imputation of ſins; yet he adds, That Gods wrath will not be appeaſed till Sin be purged out, and a new habit of Grace infuſed into the ſoul; which God doth look upon and reſpect, when he forgives our ſins. Hence thoſe unſavory *tenets* of the Romiſh Church, That Juſtification is not a pronouncing but a making one righteous, That inherent holineſs is the formal cauſe of Juſtification, That we may redeem our ſins and purchaſe forgiveneſs by Faſting, Almes-deeds, and other good works. All which if ſhe do not expoſe to the world in this very garb and ſhape, yet ſhe ſo preſents them that they ſeem to ſpeak no leſs; ſo that her followers are very apt and prompt to come towards them and embrace them even in this ſhape. And although Bellarmine by confounding the term of *Juſtification*, and diſtinguiſhing of *a Faith informed with Charity* and *a Faith which is not*, and by putting a difference between *the works of the Law* and *thoſe which are done by the power and virtue of the holy Spirit*, and by allotting no reward but *that which is freely promiſed*, and *promiſed to thoſe who are in the ſtate of grace and adoption*, though by granting that *the Reward doth far exceed the dignity of our Works*, he ſtriveth to bring the Church of Rome as near to St. Paul as he can, and lays all the colours he hath to make her opinion reſemble his, yet when he tells us that *the Good works of the Saints may truly ſatisfie the Law of God, and merit eternal life*, when he makes our Satisfaction go hand in hand with Chriſts, and that Faſting and Prayer and Alms are ſatisfactory not only for puniſhment, but for all puniſhment, and, which is more, for the guilt it ſelf, he hath in effect unſaid what formerly he had laid down concerning the free Remiſſion of our ſins, and made ſo wide a breach between St. Paul and their Church, as neither St. Peter nor all the Saints they invocate are able to cloſe; In a word, he ſpeaks as good ſenſe as Theodorus Antiochenus doth in Photius his *Bibliotheca*, who makes a twofold Forgiveneſs of ſins; the one, τῶν πεπραγμένων *of thoſe things which we have done*; the other, ἀναμαρτησίαν, *an Impeccancie*, or *Leaving off to Sin.* So that we may ſay with Photius, What this Forgiveneſs is, or from whence it is, is impoſſible to find out. No doubt, God taketh notice of the graces he hath beſtowed on his children, and regiſtreth every good work they do, and will give an eternal reward not only to the Faith of Abraham, the Chaſtity of Joſeph, the Patience of Job, the Meekneſs of Moſes, the Zeal of Phinehas, the Devotion of David, but even

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to the Widows two mites caſt into the treaſury, to a cup of cold water given to a thirſty Diſciple. Yet moſt true it is, that all the righteouſneſs of all the Saints cannot merit forgiveneſs. And we will take no other reaſon or proof for this poſition but that of Bellarmins, *Non acceptat Deus in veram ſatisfactionem pro peccato niſi juſtitiam infinitam*: God muſt have an infinite ſatisfaction, becauſe the ſin is infinite. *Shall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul?* Shall I bring the merits of one Saint, and the ſupererogations of another, and add to theſe the treaſury of the Church? All theſe are but as an atome to the infinite maſs of our Sin. Shall I yet add my Faſting, my Alms, my Tears, my Devotion? All theſe will vaniſh at the guilt of Sin, and melt before it as wax before the Sun: We muſt therefore diſclaim all hope of help from our ſelves, or any or all creatures in earth or in heaven. It is only *the Lamb of God who taketh away the ſins of the world*; *the Man Chriſt Jeſus is the only Mediatour between God and Man*; He alone is our *Advocate with the Father, and the propitiation for our ſins*; His *bloud cleanſeth us from all ſin*; *In him we have redemption through his bloud, the forgiveneſs of ſins*; *In him we have boldneſs and acceſs with confidence by the faith of him.* In his name therefore who taught us thus to pray, let us put up this Petition, *Forgive us our debts*; and our prayer will be graciouſly heard, and we ſhall be *accepted in the Beloved*; all our Debt will be remitted through the merits of our Surety, who hath made full ſatisfaction to the Juſtice of God for us, and hath cancelled our Bond, and *blotted out the hand-writing that was againſt us, and taken it away, nailing it to his croſs*, and ſo *obteined eternal redemption for us.* I have done with the Petition, *Forgive us our debts*; and proceed to the Condition, *As we forgive our debtours.* Of which I ſhall now treat very briefly, becauſe I have ſpoken fully of it heretofore.

John 1. 29. 1 Tim. 2. 5. 1 John 2. 1, 2. 1 John 1. 7. Eph. 1. 7. Eph. 3. 12. Eph. 1. 6. Col. 2. 14. Hebr. 9. 12.

This Petition hath this peculiar and proper to it ſelf, which none of the reſt have, that it is put up with a Condition, *Forgive us, as we* (or as it is in St. Luke, *for we alſo*) *forgive.* And this Condition is taken up by our Saviour, who in his wiſdom thought it not enough to joyn it to the Petition which conteins all the hope and expectation and happineſs of a Chriſtian, to make it a condition without which there can be no *Remiſſion of ſins*; but *ſæpius retractare*, to reinforce it again and again, as here at the end of this Prayer, and again in the eighteenth Chapter of this Goſpel. Which is as a ſeal to make the Condition authentick. Therefore as we uſe to take more notice of thoſe ſpeeches which men of great place and wiſdom have often in their mouths than of thoſe which fall from them by chance; ſo we may regiſter this *REMITTE DEBITORIBUS*, *Forgive thoſe that treſpaſs againſt you*, in the leaves of Eternity, as the Apothegm and ſentence of our bleſſed Lord and Saviour, who is *yeſterday and to day and the ſame for ever*, and which he commends to his Diſciples as a laſting and ſtanding duty to the worlds end, to go hand in hand with *Remiſſion of ſins*, to keep time with it, and to be in date till Time ſhall be no more, till Chriſts enemies and ours, till the laſt enemy, Death, ſhall be deſtroyed, when neither Chriſt nor we his brethren ſhall have an enemy to forgive. And becauſe our Saviour hath made this Condition ſo remarkable and conſiderable by joyning it to that Petition which ſo nearly concerns us, and in a manner conſecrated it for ever by ſo many reinforcements, ſet it apart as an *Anathema*, not to be toucht or dallyed with, but to be preſerved for ever in the living Temple of the holy Ghoſt, we will briefly lay down a few reaſons why our Saviour may be thought thus to have annext and reinforced it, why he did thus preſs and urge it. We may conceive them to have been theſe. 1. To forgive our enemies is a duty full of difficulty, hard and irkſome to fleſh and bloud, and therefore had need to be ſet out and commended by that neerneſs and

affinity it hath to ſo great a benefit, and by a kind of amiable reflexion from that which is moſt welcome unto us. 2. This duty of Forgiving our brethren is moſt proper to the Goſpel: and was therefore there ſet-down in a more plain and lively character than formerly it had bin either in the Law of Moſes or in the book of Nature, extended and ſtretched-out beyond thoſe bounds and limits in which the Jew and Heathen did underſtand it, enlarged and perfected by him who fought not whilſt he lived, but triumphed being dead; whoſe every word and work was the iſſue of his Tenderneſs and Compaſſion. 3. It is a duty moſt neceſſary to Chriſtians, whom that Religion which they profeſs doth expoſe to all the affronts and injuries of wicked men, and point-out as a mark for the world to ſhoot at; becauſe no power and reſiſtance is ſo available againſt theſe as Meekneſs and Patience. For a Chriſtian overcomes not by noiſe and violence, but by being ſilent and ſtill. By the ſtrict obſervance of this Condition the number of Chriſtians hath been enlarged, and by the neglect of it many inconveniencies broken into the Church, which have not only ſpoiled her tender grapes, but brought-in bryars and thorns; not only hindred the growth of Chriſtianity, but made it a reproach to them which are with-out.

Firſt, this condition ſtands in its proper place, joyned with *Remiſſion of ſins*, the hope of which benefit may encourage us to make the Condition good, or the fear of loſing it fright us from all thought of revenge. For as Captains upon any dangerous adventure uſe to tell their Souldiers, *de ſumma rerum certari*, that they are to try out the main matter, and to fight for all, either to fall as ſlaves, or to be victorious with liberty and renown: So our Saviour, to enforce this duty, and to ſtrengthen us againſt thoſe affections which may bare down our patience, and make way to the deſire of revenge, hath placed theſe two, our everlaſting Happineſs or Miſery, before our eyes; hath ſet before us both Life and Death; and told us that by the performance or neglect of this duty we purchaſe or forfeit all. For both theſe muſt go together, Gods Forgiveneſs of us, and our Forgiveneſs of our brother; or elſe both theſe will meet, our Revenge and Gods ſevere and heavieſt Judgment. Indeed the Condition is very hard; To forgive an injury, Not to ſeek revenge, *To forgive ſeventy times ſeven times*, that is, To forgive all injuries at all times, To teach our Charity to keep time with all the Diſgraces which men can fling upon us, *grande, durum, difficile; ſed magna ſunt præmia*: This is a hard matter, full of difficulty; but then look back upon Remiſſion of ſins, and that will make Diſgrace honourable, an Injury a benefit, and Oppreſſion advantageous. And now, though it be difficult, yet we may pace through it with eaſe. *Nec eſt vir fortis cui non creſcit animus in ipsâ rerum difficultate*; He is but faint-hearted who doth not gather ſtrength by the ſight of difficulty, eſpecially when he may look beyond it, and at the end of all ſee Mercy ready to embrace him, and Heaven open to receive him. It is an obſervation of St. Auguſtines, *Magna pars legis Divinæ hominibus à Deo propter homines data eſt*, That a great part of the Divine law was given to men for the behoof and good of every man. God is eaſie to be appeaſed, if we were ſo: but he firſt provides for the weaker part, for Man. If we read our Saviours Sermon on the mount, we ſhall find that the greateſt part of the precepts it contains, concerns the mutual converſation of men amongſt themſelves. We ſtand in need of our brothers reconcilement; but God doth not ſtand in need of ours. Therefore it hath been the wiſdom of thoſe who made laws, to curbe and reſtrain this deſire of revenge, becauſe by the light of nature they ſaw it was very dangerous to all Societies, and that it would in time deſtroy the greateſt kingdoms, and lay their honour in the duſt. But yet

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no policy did ever tye it up ſo ſhort, and give it ſo little line, as our Saviour hath done, who hath threatned to puniſh a revengful thought, which is but a thought, and hath but the endurance of a thought, with everlaſting fire; and hath promiſed eternal life to none but thoſe who poſſeſs their ſouls in patience, and are ready to kiſs that hand that ſtrook them. And in this he lays his axe to the very root of the tree, to that which is moſt radicated and grows cloſeſt to the very nature of man. *Habet enim mens noſtra ſublimè quiddam & erectum, & impatiens ſuperioris*, ſaith the Orator; For the mind of Man is very lofty, and loves to advance it ſelf; and therefore is moſt impatient of injuries: becauſe whoſoever doth them, doth them as a ſuperiour, and though he ſit at our footſtool, yet ſeems to uſurp a kind of power over us. Not only the rich man, when he takes the poor mans lamb, but the poor man, if he doe not bow, doth ſeem to arrogate to himſelf what indeed he hath not. And all deſire of revenge proceeds from Pride, *quæ ultima exuitur*, which ſticks cloſe unto us, and is the laſt garment we put off. It is, ſaith St. Baſil, to the ſoul as an inflammation to the body, and makes us ſwell and wax hot againſt our brother. Now by no better rule than this do we judge of injuries. If our Pride be built up from Money, then he that takes from me my coat, nay, he that will not give me his, is an enemy: if from Power; then not to go when I am bid go, and come when I am called, though perhaps it be to do that which is not right, is an injury: if from Beauty; then not to commend or dote, is a diſparagement: if from an Opinion of wiſdom and learning; then not to clap my hands and applaud each word as an Oracle, is detraction. He that will not ſubſcribe to our opinion, though it bear falſhood in the very face of it, hath contemned our perſons. And here to revenge ſeems an act of juſtice; and therefore we draw our ſword with a kind of majeſty, and wade towards it with delight and great contentment, *& dolore noſtro utimur pro lege publica*, and uſe our diſtaſt as a kind of law, as thoſe who do but exact and fetch back their own. *Tanto proclivius eſt*, ſaith the Hiſtorian, *injuriæ quam beneficio vicem exſolvere; quia gratia oneri, ultio in quæſtu habetur*; So bent and ready we are rather to repay injuries than good-turns, becauſe Gratitude is a burden, Revenge is ſweet, and counted as a gain. With what formality and method have men ſtudied it? What preparations have they made? What ſtratagems have they invented? How witty and ſportful are they when they have waſht their feet in the bloud of their enemies? Vitellius, when he had poyſon'd Blæſus, made it his boaſt, *paviſſe ſe oculos ſpectatâ inimici morte*, that he fed his eyes with the ſight of his dead enemy; and profeſſed it *optimè olere occiſum hoſtem, melius civem*, that his enemy ſmelt beſt when dead. *Quoties cædes & fugas juſſerat princeps, toties grates diis actæ*: It was common with Tyrants, in times of publick execution, when they had commanded the lives or liberties of their ſubjects, ſolemnly to offer ſacrifice unto the Gods. Nor hath Chriſtianity ſo prevailed with men as quite to extinguiſh this Deſire. We have juſt reaſon to ſuſpect that the *SICUT*, the Condition here, is performed by very few; As if with thoſe in Caſſian we had quite left it out of our *PATER NOSTER*, and, becauſe we will not forgive, blotted-out the *SICUT* quite, and concluded the petition with Our ſelves. This *Forgiveneſs of others* we may find *in paginis, non in operibus*, in our books perhaps in a fair character, but not ſo legible in our lives and converſation. Beſides, humane Laws ſeem to countenance Revenge. Yet the very Heathen will tell us, *Multa injuſtè fieri poſſunt quæ nemo poteſt reprehendere*, Many actions may be unjuſt which are not blameable: and I muſt not flatter my ſelf that I have done that which is right becauſe no man can reprehend me. Some there are who think that *to put-on Chriſt*, and to

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put-on that Tenderneſs and Mercy which he pours forth in abundance, is *exuere hominem*; To be a Chriſtian is quite to leave off to be a Man. Therefore I told you this is a hard Condition, a duty which we do not eaſily digeſt. Though Charity hath many glorious acts which make it viſible to the eye, as to Feed the hungry, Cloath the naked, Redeem thoſe who are in miſery and iron, yet to *Forgive them that treſpas againſt us* is the hardeſt task of all. And *alterutra diligentia charitatis*, the diligence of our mutual Love one to another, is moſt eminent in this; it being far more difficult to forgive where an injury beats upon us than to open our hands and give where miſery falls down at our feet; harder to ſuppreſs my anger than to *caſt my bread upon the waters*; harder to command my paſſions than my purſe. We willingly help thoſe who bow and ſubmit themſelves, *quia hoc facere tanquam majores videmur*, becauſe this is no diſparagement but an honour to us, and we do it as ſuperiours: But in pardoning an injury we ſeem to looſe our right, to lay our hand under our brothers foot, and to confeſs a kind of ſoveraignty of his over us. And in this reſpect it is that Chriſt placeth this Condition here, and joyneth it with *Remiſſion of ſins*, propoſeth his Mercy to challenge and encourage ours; promiſeth Forgiveneſs, but upon condition of Forgiveneſs. Indeed in the midſt of all contumelies and reproaches, in the midſt of all contradiction, to be ſtill and quiet, to requite an injury with a benefit, to ſend-up prayers as faſt as others breath-forth curſes, and to kiſs our enemy when he is angry, *hæc omnia dura videntur*, *ſed ei qui non amat Chriſtum*, theſe things are harſh and unpleaſant, but it is to thoſe who love not Chriſt, and who little ſet-by this crown of bleſſings, *Remiſſion of ſins*. And ſo I paſs to a ſecond reaſon why this *SICUT*, this Condition was annext to this Petition, to wit, Becauſe Forgiving one another is a duty moſt proper to the Goſpel.

And you may judge of the Goſpel by him who came down from heaven to promulge it, by *the Author and finiſher of our faith*; *Qui non fulminans & tonans, ſed vagiens & tacens in præſepi, homines ſalvavit in cruce*, as St. Hierome ſpeaks; Who came not down in thunder and with a noiſe, but with the voice of an infant; Who fought not whilſt he lived, but triumphed being dead; Whoſe every word and work was purely the iſſue of his tenderneſs and compaſſion. Tertullian obſerves that the Apoſtles of Chriſt after his aſcenſion did practice that ſeverity which Chriſt himſelf never made ſhew of whilſt he converſt upon the earth: *Plagas inflixerunt Apoſtoli; quod noluit Chriſtus*: The Apoſtles pronounced ſentence of death, ſtruck men blind, deliver'd them to Satan to be tormented: Which power though they had from Chriſt, yet Chriſt would never exerciſe it himſelf, but was as patient as a Lamb, though he had the ſtrength and power of a Lion. And as his comming was in great humility, ſo hath he left it as a charge to thoſe who will be his diſciples, to follow him in that way which himſelf was pleaſed to tread before us. He hath ſet-up *Remiſſion of ſins*, but with a *SICUT*, upon condition that we will be as patient and humble and as ready to forgive as he; that Humility, which brought him down to earth to ſuffer for us, may lift us up to heaven to reign with him for ever. Therefore this doctrine of Forgiveneſs *è cælo deſcendit*, came down from heaven with Chriſt, and is moſt proper to the Goſpel; For reckon-up all the precepts which the Heathen Sages have given, all the examples which they have ſhewn, and we may find enough perhaps to ſhame us, but not that meaſure of goodneſs which is required of a Chriſtian. As Ariſtides was led to puniſhment, one ſpat in his face; but this diſgrace could move him no further than *contumeliam contumeliæ facere*, to revenge this contumely with a jeſt. Socrates rails not at Anytus in priſon; but, being to die, diſcourſeth

courſeth of the Immortality of the Soul. *Magna certè exempla, & grande teſtimonium.* Theſe are great examples, and bear witneſs to the doctrine of Chriſt. But Tertullian, at the beginning of his book *De Anima*, hath paſt a judicious cenſure on them, That the Heathen did and ſuffer'd many things, *non de fiduciâ compertæ veritatis*, not from any confidence that this virtue would make them everlaſtingly happy, *ſed ex induſtriâ conſultæ æquanimitatis*, but from a ſetled and ſtrong reſolution that nothing ſhould drive them to diſcontent. And this proceeded rather from affectation than from a diſpoſition raiſed by the celeſtial diſcipline and that doctrine which came down from heaven. *Munit nos Chriſtus adverſus diaboli latitudines*; The Goſpel of Chriſt is a fenſe to keep us from theſe latitudes and expatiations and extravagancies, and diſcovers the danger of thoſe actions which the Heathen approved for virtuous. But what talk we of the Heathen, *quorum religio pro certo non eſt, cùm Dei eorum non ſint pro certo*, who, being not well aſſured of their Gods, muſt needs alſo be as uncertain and unſtable in their religion? This doctrine of *Forgiveneſs of ſins* was not underſtood of thoſe who were *domeſtica Dei gens*, the peculiar and familiar people of God, to whom he gave his ſtatutes and teſtimonies, and who were entruſted with his Oracles. The Jews indeed do challenge the commandments of God *tanquam propria & hæreditaria*, ſaith Hilary, as proper to them, and their peculiar inheritance; but yet they never underſtood this command of Chriſt, *To forgive an enemy.* Whatſoever Moſes required of the Jew that doth Chriſt exact of the Chriſtian, and more, more Patience, more Compaſſion, more Tenderneſs to our enemy, becauſe the heavenly promiſes are more clearly propoſed in the Goſpel than they were under the Law. *Multa ſunt facienda, non jubente lege, ſed liberâ charitate*, ſaith St. Auguſtine; Many things are to be done, not becauſe the Law commands, but becauſe Charity perſwades them; *quæ cùm liceret non impendere, tamen dilectionis causâ impendimus*; Many offices are done, which we do out of love, not upon command; when as Love it ſelf is a command. *Behold*, ſaith our Saviour, *I give unto you a new command, that you love one another.* When Voluſian urgeth the objection of Julian, That Chriſtianity ſtands in oppoſition to polity and government, the Father replyeth by paralelling of a ſentence of Saluſt with thoſe precepts of our Saviour. *Romanos Remp. ex parva magnam feciſſe, quòd acceptâ injuriâ ignoſcere quàm proſequi maluerint*, That the Romans had raiſed themſelves to that greatneſs, not by revenge, but by forgiving injuries. We know there is a righteouſneſs moſt proper to the Goſpel, which the Jew for the moſt part ſaw but darkly and in a cloud, even that righteouſneſs of Faith which juſtifies an unrighteous perſon. And indeed in this very reſpect, as the Chriſtian hath more day and light, more helps, than the Jew, ſo his task ſhould be greater. Our Saviour hath told us, *Of him that hath much much ſhall be required. To forgive our enemies* is a Condition and a Law, and lies heavier upon us than it did upon the Jew. *Lex ligat*, a Law is an obligation: and therefore, where it binds not, it is not a Law, but where it is propoſed as a Law, it binds. When God ſaw the Jews would not be kept within thoſe bounds in which his wiſdom firſt had ſet them, he was pleaſed ſo far to condeſcend as to give them line, leaſt too ſtrict a curb and charge might have enraged them. Yet in all thoſe tolerations his will did ſhew it ſelf, and did ſhine forth. Even the very Permiſſion was a commentary upon it ſelf. In that he did forbid them to practice Uſury upon their brethren, he gave them a fair intimation that it was far better not to practice it on ſtrangers. When he gave them leave upon ſlight occaſions to put-away their wives, he made a kind of expoſition upon that Law, ſaith St. Auguſtine, in that he commanded them alſo firſt to give them

a bill of divorce. For he doth not ſay, *Let whoſoever will put away his wife*, but in a manner tells them he would not have them do it, though it were permitted, *cùm hanc interpoſuerit moram*, when by making this delay he gave them time of deliberation, that ſo their wrath might be appeaſed before the bill was writ. Beſides, they were firſt to go unto the Scribes; to whom alone it was lawful to write the Hebrew letters, as St. Auguſtine tells us; who were men of great wiſdom, and interpreters of the Law, men famous for their piety and juſtice; that they might diſſuade them. Laſtly, for that law of Retaliation, it was permitted, not as if it were good, but for avoiding of greater evil, *ut furoris non fomes, ſed limes*, ſaith St. Auguſtine; not to excite and provoke but to bound their malice. Nor did they, ſaith Joſephus, receive an eye for an eye, or a tooth for a tooth; but for it took a pecuniary mulct: Which was alſo practiced amongſt the Romans, as Favorinus obſerves in Gellius. For God did not approve of theſe as commendable to be done, but permitted them as lawful for them who would not endure a ſharper bit to be put into their mouths. For even this law of *Forgiving every man his treſpaſſes* in equity concerned them as well as us; but the permiſſion and diſpenſation doth not concern us, as it did them. Between the Precepts of Chriſt and theſe Permiſſions there is no repugnancy, but a diverſity only. For he that ſhall not put away his wife, he that ſhall remit a private injury, is ſo far from doing any thing againſt the Law, that he doth that which the Law eſpecially intends. The very Heathen could tell us, *aliqua eſſe quæ non oportet fieri, etiamſi liceat*, that there be ſome things which indeed may lawfully be done, but it is far better and more praiſe-worthy not to do them. And therefore God often chargeth the Jews with *the hardneſs of their hearts*, calls them *a ſtubborn and ſtiffnecked people*, and by many tokens made it evident that he did not approve of that which he did permit. He forbids them *to hate their brother in their heart*. He commands them to do many common offices to their enemy, to bring back his oxe that went aſtray, to help him whoſe aſſe lyeth under his burden, and the like. He permits Revenge, but of lighter injuries; and of greater, only by the hand of the Magiſtrate. And, had they been capable, he would have *yet ſhewed them a more excellent way*. I leave this point, and come to ſpeak of our third and laſt reaſon why our Saviour annexed this Condition to this Petition, and enforced it afterwards.

Lev. 19. 17.

It is indeed the nature of Fleſh and Bloud, to be exaſperated and enraged by injuries, and to thirſt after revenge. But Chriſtians have learnt a quite contrary leſſon in the School of their Maſter, To put-up injuries with patience, and to requite them with courteſies; To love their greateſt enemies, and to pray for them who make it their buſineſs to ſeek and to work their deſtruction. This our Saviour hath taught his followers both by his precept and example; this we oblige our ſelves to perform as oft as in this Prayer we beg forgiveneſs of our ſins. This leſſon the primitive Chriſtians had well learnt, and ſtill obſerved. And nothing was of greater avail both to themſelves, and to their profeſſion, than this. Hereby they overcame their enemies, and poſſeſſed their own ſouls; in priſon they found liberty; in the greateſt ſtorms, a calm; in torments and death, hope and joy. Meekneſs and Patience made them in all their trials, and ſufferings more than conquerers. Neither was the obſervation of this rule advantageous to Chriſtians alone, but alſo to Chriſtianity it ſelf, which got ground by this means, took root, and ſpread exceedingly. *Crudelitas veſtra illecebra eſt magis*, ſaith a Father; your cruelty, whereby you ſeek to deſtroy us, is a kind of invitation to draw-on more company, and to make us more numerous. The more you cut us down, we grow-up the faſter;

and

and the more you lop-off our branches, the more they multiply; and by driving us out of the world, you plant new colonies of Christians: For our Bloud is as seed which will bring-forth an hundred-fold. The blessed Martyrs knowing this, when they were led to death, did not onely forgive their enemies, but pray for them; not onely pray for them, but give them thanks. Καὶ Λούκιος χάριν ἐθέλει οὐχ ὁμολογεῖ, saith Justine Martyr; *Lucius replied not, but thanked them.* And thus those torments which were invented to restore Paganisme, did much weaken it, and strengthen Christianity, every martyr, like Samson, killing more Idolaters at his death than he did in his life. *VIDE UT SE INVICEM DILIGUNT, See how they love one another*, was a strong motive, but, *See how they forgive their enemies, and pray for their persecutors*, was a stronger, a plain convincement, which prevailed with the wisest men, with great men, and sometimes with the executioners themselves. *Non omnia potest potentia; potentior est patientia*; What Power cannot do, that Patience absolves. And this is the onely strength and power that a Christian hath, with which he subdues his enemies, and makes a way to victory by death it self, and gains a crown against all opposition. We might expect perhaps that God should break the jaws of the ungodly, and rise-up against those who rise-up against us; that he should *send divers sorts of flies to devour them, and frogs to destroy them*; that he should knock-off their chariot-wheels, that they might drive but heavily after us, and at last put them to utter confusion. But there needs no miracle where our Saviour hath let down this *Ancile*, this buckler from heaven; nor extraordinary help, where the ordinary means will suffice. For Patience, if we will take it up and use it, will be our *Angelus custos*, our Angel to protect us, and lead us through the enemies land to that city which we would come to. If we observe the condition here, there be more with us than against us. And by yielding we may overcome; by forgiving an enemy, not only conquer him, but make him ours, that he may praise God in the day of visitation.

I have in another place spoken at large upon these three Questions; 1. What Debts we must forgive our brother; 2. How we must forgive them; 3. What dependance there is between Gods Forgiving of us and our Forgiving one another. I shall forbear to repeat; but will only add a word or two, and conclude.

You will say perhaps, This is *durus sermo*, a very hard Condition, That no *Forgiveness of sins* is to be expected unless *we forgive all debts.* It is true, it is so; but to such only who so dote on the world that they grow vile to themselves; not to them whose conversation is not in earth, but in heaven. *Totum durum est quicquid imperatur invitis*, saith Salvian; Every thing is hard and difficult to an unwilling mind. Covetous and Ambitious men had rather mend the Law than their lives, and hate the precepts rather than their sins. But what if the Condition were in it self hard, and did not onely appear so to flesh and bloud? What though I did loose by it my good name, my peace, my possessions? Yet *minora incommoda præmiis*; the Condition is not so hard as the reward is great. These incommodations are nothing in respect of that peace and plenty which they purchase. *Durum, grande, difficile; sed magna sunt præmia*; It is hard to *forgive all debts*; but without this no cancelling of our own. It is a sad and heavy Condition laid upon sinful man; but without this, without shedding of our bloud, without emptying our selves of all rancour and desire of revenge, there is no *Remission of sins.*

To stir us up to the performance of this Condition, let us consider that this virtue of Forgiving others is never alone. It supposeth Faith, which is *signum bonorum operum*, as Chrysologus calls it, *the seal to every good work*,

to make it current and authentick. He whose mind is thus subact as to bear another mans burden, to raise up virtue out of the ruines of himself, and create out of injury and contempt, cannot be *far from the kingdom of heaven*, nor destitute of those *sacrifices wherewith God is well pleased*. Not that we affirm or absolutely determine that there is nothing more required than a mind thus tender, soft, and equally poysed: But we rather suppose that all other virtues are joyned with it. Which though it be not necessary, yet is it very probable. For these two, To be covetous, or luxurious, or wanton, and To be ready to forgive, Cannot lodge in the same breast. For we see Prodigality as well as Covetousness, is the whetstone to our Anger, and makes it keen and sharp. *The wisdom which is from above is first pure, then peacable, gentle, easie to be entreated, full of good fruits*, saith St. James. And the Charity which forgiveth trespasses, *beareth all things*, *believeth all things*, *hopeth all things*, and *doth nothing unseemly*: For the mind of the compassionate is like the Heavens: *Semper illic serenum est*; There is continual serenity, and a perpetual day there. He is as Wax, fit to receive any character or impression of Goodness, and retain it. He is a fit object for Gods benefits to work upon. He is melted at the light of Gods countenance, and yields at the very sight of his hammer: And if the beams of that light, his sweet insinuations and instructions, fall upon him, they fall not as upon a wave of the Sea, tost with the wind and carried about, where the impression must needs be flitting and vanishing, and the reflexion wavering and unequal; but, as upon a still and quiet cloud, the reflexion is equal and glorious. And this reflexion is nothing else but the image of God, according to which we are renewed. In our Compassion and Long-suffering, in our Forgiveness of our brethren, we present unto God his own image, *monetam ipsius inscriptam nomine, hominem misericordem*, a merciful man, a piece of mony taken out of his own mint, stampt with his own mark and character, with his own image and superscription. And when he *makes-up his jewels*, his special treasure, as the Prophet Malachy speaks, he will acknowledge them for his own, and *will spare them as a man spareth his own son which serveth him*. Then *Mercy* shall *rejoice and triumph against Justice*, and open the gates of heaven to those who opened the bowels of Compassion to their brethren. Then for that Charity which covered our brothers trespasses, we shall have a robe of righteousness to cover ours; for curses we shall have blessing; for a prison, heaven; and for disgrace, a crown. Then we shall feel the power of this virtue, and how prevalent it is with God. Then as we have manifested our selves to be his children by performance of this Condition, so will he manifest himself *a Father* in *removing our transgressions from us as far as the East is from the West*. And *as a father pitieth his children*, So will *the Lord* pity those who have been pitiful and merciful to their brethren. Now to this Father of mercies, the God of all comfort, be all honour and glory for ever.

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SERMON.

PART. I.

MATTH. VI. 13.

And lead us not into tentation; but deliver us from evil.

BEfore we make a full diſcovery, or enter upon a juſt expoſition of this Petition, we ſhall firſt obſerve the order and connexion which is between theſe two, between *REMITTE, Forgive us our treſpaſſes*, and *NE INDUCAS, Lead us not into tentation*; as Travellers, which haſten to their journeys end, yet take notice of every remarkable object in their way. After we have deprecated the greateſt evil, that evil of Sin, which entitleth us to an everlaſting curſe, we here deprecate the leaſt evil, even the occaſion of evil, which may lead unto it. And being unfettered by a plenary indulgence from a merciful Father, we are afraid of thoſe ſhackles with which we were formerly bound. *FORGIVE US OUR SINS: Hoc omnia optanda complectitur*; This comprehends all the happineſs of a Chriſtian. This is the centre wherein all our hopes and deſires are at reſt. What can a Chriſtian deſire more? Yes; *unum adhuc ſupereſt*; there is one thing more; Not to ſin any more, to abſtein from all appearance of ſin, and, as good Captains uſe, not to be ſo conſident of a truce, of that peace of conſcience which is ſealed unto us by *Remiſſion of ſins*, as not to prepare our ſelves for war, *quod, etiamſi non geritur, indictum eſt*, which, though battle be not offered, is denounced againſt us. And this is the condition of every Chriſtian. He muſt leave off ſin before he can be forgiven; and when he is forgiven, he muſt fly from it as from a Serpent which hath ſtung him; ſtartle at the very ſight and thought of it; prepare and arm himſelf againſt thoſe tentations which may engage him, and make him ſtand in need of a ſecond Forgiveneſs; which may wheel and circle him about from the love of Sin to the deſire of Pardon, and from Pardon to Sin again, till he can neither ask pardon nor ſin any more. In this order theſe two Petitions ſtand. *Remiſſion of ſins* goes before; but is not alone. It is firſt *REMITTE, Forgive us*, and then *NE INDUCAS, Lead us not into tentation. REMITTE* is not all; all is not *Forgiveneſs*: We muſt pray alſo to be ſtrengthned againſt tentations; plead at the barr for this conſequent Mercy, that takes away ſin; and co-operate with preventing Mercy, which may quite aboliſh it. And with theſe we ſhall exerciſe your Devotion at this time.

First, before Remiſſion, before we are reconciled to God, we are no better then the Devils mark, at which he ſhoots his fiery darts: We are a prey for this Fox and this Lion, who will firſt deceive, and then devour us. Though we avoid divers tentations, though we yield not when he flatters in ſome pleaſing allurement, though we tremble not when he roars in the terrours of ſome biting affliction, though we ſtand ſtrong againſt all his aſſaults, yet thoſe ſins which we have already committed will ſink us. Not that I think that all the actions of a perſon not juſtified are ſins; or that in this ſtate he can do nothing which can pleaſe God or be accepted with him; or that his beſt works are venial ſins, as Luther, or *an abomination unto God*, as Calvin hath taught; that his Prayers, his Alms, his Patience, his Meekneſs, his moral Honeſty, are *mortal ſins*, as the Schools too boldly have determined; that whilſt he remains unreconciled, he offends God not only by his ſins, but by his virtues, by Temperance as well as by Riot, by Hearing the Word as well as by Contemning it, by doing Good as well as by doing Evil. For he who hath publiſht the rule, and as it were imprinted his will in his Law, cannot be offended with that action which is anſwerable to that rule. He who hath endued us with Reaſon, cannot be diſpleaſed with his creature when he doth *operam dare rationi*, as Auguſtine ſpeaks, make uſe of that talent which he hath given, and walk by that light which he hath kindled in his ſoul. For what is our Reaſon but a portion from Gods Divine Wiſdom, a beam from his infinite Light, which he hath given us not only to procure thoſe things which are neceſſary for the uſes of this life, but for thoſe actions which may ἐξομοιῶν τῷ Θεῷ, as Plato ſpeaks, *make us* in ſome degree *like unto God*. Therefore even Heathens themſelves have acknowledged that Life and Reaſon are given to Men to this end, ἵνα καὶ ἀκολουθῶμεν τῷ Θεῷ, *that we may follow God*. Now ſo far as we follow him, ſo near are we to him. And though he be angry with that perſon who hath not ſued out his pardon, yet he loveth his virtues. Though he will not know him, not acknowledge him to be his, yet he doth not frown upon thoſe actions in which he reſembles him. He is not angry with his Patience, his Fidelity, his Truth, but with thoſe his ſins which make him guilty of eternal death. For ſuppoſe a Chriſtian that believes be of a wicked, and an Infidel of an honeſt converſation, certainly of the two the Infidel is neareſt to the kingdom of heaven. No: Theſe actions of piety are not ſins, but they are not conducible to eternal life. They have their reward, but not that reward which is laid up for the righteous. The Law is broken: and all the works, I do not ſay, of all the virtuous Heathens, but of all the Saints, of all the Martyrs, that have ever been, cannot ſatisfie for the leaſt breach of the Law, no more than a Traytor can redeem his treaſon againſt the King by giving of alms, or, which is more, by dying for his country. For *whoſoever committeth ſin is the ſervant of ſin*, to bear not only its heavy burden, but the whip; not only to be at its beck, and when it ſays, *Do this*, to do it; but to be puniſht for ſin, to be lyable to thoſe laſhes of conſcience and to be *reſerved in everlaſting chains of darkneſs unto the judgment of the great day*. He is *captive, ſold under ſin*, driven out from the face of God, under the power of that Law which is *a killing letter*, obnoxious to all the Woes which are denounced againſt ſinners. And thus he ſtands till he doth *poſtliminio recipere*, recover and receive his liberty, till he be redeemed and brought back again: And by juſtification and free pardon *quaſi jure poſtliminii*, as by a law of recovery, he is reinſtaled into that liberty which he loſt, and doth *omnia ſua recipere*, receive all that might be his, his Filiation, his Adoption, his Title to a Kingdome; *& putatur ſemper fuiſſe in civitate*, he is graciouſly accepted as if he had never been loſt, as if he had alwayes been a free denizon of the City of God, and never

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fled from thence, as if he had never forfeited his right. His ſins are wiped out as if they had never been.

This we beg in the firſt place, That we may *be reconciled unto God*; That *being juſtified* we may *have peace*. But then, in the next place, our Petition is, *NE INDUCAT*, That *he will not lead us into temptation*, That we may *ſin no more*. Not that we approve of that error of Jovinian, That after we are baptized, after we are reconciled unto God, we cannot be tempted by Satan; and That thoſe who ſin were never truly baptized, were *baptizati aquâ, non ſpiritu*, baptized with water only, and not with the holy Ghoſt; or That this Petition did belong only to the *Catechumeni*, thoſe novices in Chriſtianity which were not yet admitted into the Church, and not to believing Chriſtians. This error is at large confuted by St. Hierom. For why elſe thoſe warnings, thoſe preparations, thoſe warlike oppoſitions againſt Satan? Why ſhould we ſay this Prayer at all, if after reconcilement there were an impoſſibility of ſinning? But it is impoſſible only *impoſſibilitate juris*, as the Civilians ſpeak; not that it cannot be done, but that it ſhould not be done. For thus the Law ſuppoſeth obligations to be performances, and that neceſſarily done which we are bound to do. What ſhould be done is done; and it is impoſſible to be otherwiſe. When we are juſtified, there is *mors criminum*, and *vita virtutum*, as St. Cyprian ſpeaks; or as the Apoſtle, *we are dead to ſin, and alive to righteouſneſs*. Indeed Juſtification is nothing elſe but an action of God, or a certain reſpect and relation, by which we are acquitted of our ſins. And although it be done without any reſpect had to good works, yet it is not done without them. Although it be not a change from one term to another, from Sin to Holineſs, yet is no man juſtified without this change. Therefore not only Faith but Charity alſo is required as a condition at their hands who will be ſaved. But it hath pleaſed God to *juſtifie us freely by his grace*, and to *impute*, not our Goodneſs, but *Faith, to us for righteouſneſs*. *Chriſtus juſtificat, ſed juſtificabiles*; Chriſt indeed juſtifies, but not thoſe who make themſelves uncapable of his Grace: As Fire burns, but ſuch matter as is combuſtible; and the Soul animates a ſick or craſie body perhaps, but not a carkaſs. So That *Faith juſtifies a ſinner*, and That *Charity doth not juſtifie*, are both true: but it is as true, *Faith cannot juſtifie him who loveth not the Lord Jeſus Chriſt in ſincerity*: *Chriſtus juſtificat impium, ſed pœnitentem*, Chriſt juſtifies a ſinner, but a ſinner that repents. It is true that the Schools tell us, *Juſtificatio non fit ſine interna renovatione*; We cannot be juſtified without renewing and inward change: But this change doth not juſtifie us. Therefore where they enhaunce Good works, and give them a ſhare in our Juſtification, they do *veritatem tenere, non per vera*, as Hilary ſpeaks, ſpeak ſome truth, but not truly apply it, or rather, as Tertullian ſpeaks, *veritatem veritate concutere*, ſhake and overthrow one truth with another. Good works are neceſſary; they muſt abound in us; God delights in them, and rewards them: But what concurrence have theſe with Remiſſion of ſins, which is the free gift of God, and proceeds from no other fountain but his own Will and infinite Mercy? To bring this home to our preſent purpoſe; Our victory over tentations is neither the cauſe of Remiſſion of ſins, nor yet the neceſſary effect: Not the cauſe; For what power have the acts of Holineſs to aboliſh the act of one ſin which is paſt, and for which we are condemned already? Nor the neceſſary effect; For then, when Sin is once forgiven, we could ſin no more, nor be *lead into tentation*. Therefore when we read that the juſtified perſon is *freed from ſin*, we muſt underſtand that he is free from the guilt of former ſins, not from the danger of future; and in the Fathers, *fides eſt genitrix bonæ voluntatis*, that Faith is the mother of a good will, we find not what Faith alwayes doth, but what it ſhould do,

Rom. 3. 24.

Rom. 4. 22.

Eph. 6. 24.

do, and what it is ordeined for, what it would produce if no croſs action of ours did intervene to hinder it. In a word, let us not only in our *Pater Noſter*, but in the whole courſe of our lives, joyn theſe two Petitions together: When *our ſins are forgiven*, Let us pray, and labor too, that *we be not led into tentation*; And that for many reaſons, which we muſt duly weigh and conſider, as we tender the welfare and ſalvation of our ſouls.

Firſt, Remiſſion and Forgiveneſs, as it nullifies former ſins, ſo doth it multiply thoſe that follow: as it takes away the guilt from the one, ſo it adds unto the guilt of the other, and makes Sin *over-ſinful*. We are now Children, and muſt not ſpeak our former dialect, *words cloathed about with Death*; but our language and voice muſt be *Abba, Father*; and every action ſuch a one as a Father may look upon and be well pleaſed. And this *firſt word of our Nativity*, as Cyprian ſpeaks, *Our Father which art in heaven*, is as a remembrance to put us in mind that we have renounced all carnality, and know only *our Father which is in heaven*. *Reatus impii, pium nomen*, ſaith Salvian; A good name is part of the guilt of a wicked man. Our Religion which we profeſs will accuſe us; and that relation which we have to God will condemn us. Plutarch ſaid well, *I had rather a great deal men ſhould ſay there were no ſuch man as Plutarch, than that they ſhould ſay there was one Plutarch that would eat up his children as ſoon as they were born, as the Poets ſpeak of Saturn*: And better it were that it ſhould be ſaid we were no Chriſtians, than that we were Chriſtians ready to devour one another, Chriſtians, but adulterers: Chriſtians, but malitious: the children of God with the teeth of a Lion; delighting in thoſe ſins which we abjure, and every day committing that for which we beg pardon every day. This conſideration was it, I ſuppoſe, that cauſed divers Chriſtians to do what ſome of the Fathers have condemned, defer their Baptiſm. And when they were baptized, what a multitude of ceremonies did they uſe? what prayers? what geniculations? what faſtings? what watchings? Firſt they breathed upon them thrice, and thrice bad Satan avoid, that Chriſt might enter. Secondly, they exorciſed them, that the evil Spirit might depart and give place. Then they gave them ſalt, that their putrid ſins might be cleanſed. Then they touched their noſtrils, and their ears; They anointed their breaſts and their ſhoulders; They anointed their head, and covered it; They put upon them white apparel; They laid their hands upon them, that they might receive the grace of the Spirit. Of all which we may ſay as Hilary doth of Types, *Plus ſignificant quàm agunt*, They had more ſignification than virtue or power, and were intimations, what piety is required of them, who have given up their names unto Chriſt, how foul Sin appears in him that is waſhed, and how dangerous it is after reconcilement. Now as in the converſation of men we cannot eaſily judge where Love is true and where it is feigned by a ſmile, or by fair language, or by the complement of the tongue or hand; and therefore ſome opportunity, ſome danger, muſt offer it ſelf, by the undertaking of which our friendſhip is tryed, as Gold is in the fire; ſo we cannot judge of Repentance, that it is true, by an exterminated countenance, by the beating of the breaſt, by the hanging down of the head; no, not by our ſighs and groans, by our tears and prayers, by our ingemination of *DIMITTE NOBIS, Lord, Forgive us*; which many times are no better than ſo many complements with God, than the flattery of our lips and hands. But when temptations ruſh-in upon us, when they threaten in afflictions, when they ſmile upon us in the pleaſures of the world; then it will appear whether that which was *in voto*, in our deſires, were alſo *in affectu*, in our reſolution. And if we bear not this tryal, we have no reaſon to be too confident of our Pardon. Again, if we ſue for pardon

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of sin, and then sin afresh, we become more inclinable to sin then we were before. It is more easie to abstein from the pleasures of Sin before we have tasted them then it will be afterwards, as its harder to remain a widow then to continue a virgin, harder not to look back toward Sodom after one hath left it, then it would have been to have kept out of it at first. That which is once done hath some affinity with that which is done often, and that which is done often is near to that which is done always. God indeed in Scripture is said to harden mens hearts, and some be very forward to urge those Texts; yet Induration is the proper and natural effect of continuance in sin. For *every man*, saith Basil, *is shaped and formed and configured as it were to the common actions of his life, whether they be good or evil.* Long continuance in sin causeth that which Theodoret calleth νὺν ἀνήκουν, *a reverberating heart*, an heart which is as marble to all the threatnings and promises of God; it worketh in the sinner that difficulty and inability of resisting tentations that he becomes even a devil to himself, and will fall without them. And this may seem to fall as a just judgment of God on those who fix their eyes so steddily upon the Mercy-seat that they quite forget the two Tables; who are all for the *REMITTE*, but not at all for the *NE INDUCAS*; very earnest for Remission of sins, but faint and backward in resisting Tentations; I will not deliver it as a positive truth, but it is good for us to cast an eye of jealousie upon it as if it were so, That there may be a measure of sins which being once full God will expect no longer; a certain period of time, when he will neither comfort us with his Mercy, nor assist us with his Grace, but deliver us up to Satan, to his buffetings and siftings, to his craft and malice; deliver us up to Sin and to the Occasions of Sin; that having *held-out his hand all the day*, as the Prophet speaks, he will now call them in again, and, as we mockt his patience, *laugh at our calamity*. Prov. 1. It is a sign of a pious mind to fear sometimes where no fear is, and even *in plano*, in the plainest way, to suppose there may be a block to stumble at. If it be not true it is a wholsome meditation to think the measure of our sin is so near full that the next sin we commit may fill it; that there is a Rubicon set, as to Cæsar, which if thou pass thou art proclaimed a Traitor; a *river Kidron*, as to Shimei, which if thou *go over, thou shalt dye, thy blood shall be upon thine own head.* 2 Kings 2. 37. *Now is the acceptable hour, now is the day of salvation*; 2 Cor. 6. 2. and if thou art so dazled with the beauty of Mercy that thou canst not see death in a Tentation, horror upon Sin to morrow will be too late. And here in the last place, as the case stands with us, we have as much reason to be afraid of Mercy as of a Tentation, and to beg it at the hands of God that it do not prove so, even a temptation and occasion of sin. For at the very name of Mercy, we lye down and rest in peace. This is the pillow on which we can sleep in the midst of a tempest, and dream of heaven when we are entring the very gates of hell. We make the Pardon of sin *commeatum delinquendi*, but a kind of faculty or safe-conduct that we may sin the more boldly. A heavy speculation it is, but Experience hath made it good; We have learnt a cursed art how to change and transelement the Mercy of God. We make our selves worse for the Goodness of God, and continue in sin because he is long-suffering. Forgiveness blots-out sin, and Forgiveness revives it. We will not be rich in Good works, because God is bountiful of his merits; and we are many times most sinful upon no other inducement then a faith unhappy and ill applyed, That God is most merciful. *Deus, inquiunt, bonus, & optimus, salutificator omnium*, saith Tertullian; This is the plea of most men, *GOD IS GOOD, AND MERCIFUL, AND THE SAVIOUR OF THE WORLD. Hæc sunt sparsilia eorum*; These are those sprinklings of comfort with which they abate the rage of that hell which Sin hath already kindled in their breast. And as

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it fares with us in reſpect of temporal life, ſo doth it alſo in reſpect of ſpiritual life. We lay-up for many years, when we cannot promiſe to our ſelves a night; and we talk of to morrow, when the next word may be our laſt: and though *the keepers of the houſe tremble, and the ſtrong men bow themſelves, and the grinders ceaſe*, yet we nouriſh a hope of life, even then when our voice fails us, and we have not ſtrength enough to publiſh our hope: So when we lye bedrid in ſin, almoſt at the laſt gaſp; when our members are withered, when our underſtandings are darkned, and our memories fail us, when we are nothing elſe but the carkaſs and ſhadow of a Chriſtian, we talk of the glories and riches of the Goſpel, hope to be ſaved by that Grace which we have ſlighted, and by that Mercy which we have trampled under our feet. We force Mercy to theſe low offices in our health and jollity, to ſit with us in the ſeat of the ſcornful, to walk with us in our inordinate courſes, and to make the way ſmooth and pleaſant which leadeth unto death; and at laſt when we lye on our death-beds, we get it to perſwade us that we who have believed, and no more, who all our life long had no other virtue than Faith, may now dye in hope; that we may *dye the death of the righteous*, who have *made our members the weapons of unrighteouſneſs*. Thus we pray, That *Gods will may be done*, That we may overcome *Tentations*; but we live as if there were no other Petition but this, *Forgive us our Treſpaſſes*. Tertullian ſaith, *Solenne eſt perverſis idiotis*, It is a common thing with ignorant and fooliſh men, with men of perverſe hearts, to lay hold upon ſome one fair promiſing Text, and to ſet it up *adverſus exercitum ſententiarum inſtrumenti totius*, againſt a whole army of thoſe ſad and ill-boding ſayings which qualifie it. *HABEMUS ADVOCATUM, If we ſin, we have an Advocate with the Father*; This is a fundamental truth, and to this we ſtand, and never heed thoſe paſſionate Texts in Scripture, thoſe expoſtulating Texts, *Why will you dye? Oh fools, when will you be wiſe?* thoſe wiſhing Texts, *Oh that my people would underſtand! that Iſrael would hear my voice!* thoſe forewarning Texts, *Tribulation and anguiſh on every ſoul that doth evil*; and, *They that do theſe things cannot enter into the Kingdom of heaven*: and thoſe begging and beſeeching Texts, *I beſeech you, brethren, be reconciled*; *I beſeech you, abſtain from carnal luſts*. I have often wondred within my ſelf how it ſhould come to paſs that ſo many Heathen have ſurpaſſed moſt Chriſtians, in the commendable duties of this life, that even Turks and Pagans do loath thoſe ſins which Chriſtians ſwallow-down with eaſe and digeſt with all their horror and turpitude; why the light of Reaſon ſhould diſcover to them the foul aſpect of Sin, which the Chriſtian many times doth not diſcern with that light and with another to boot, the light of Scripture; why the ſecret whiſper of Nature ſhould more prevail with them, then doth with many of us the voice of God himſelf and the open declaration of his will in Scripture. But it is too true, They are not alwayes beſt who have moſt motives to be ſo. For as it falls-out ſometimes in men of great learning and ſubtilty, though they are able to reſolve every doubt, untie every knot, and anſwer the ſtrongeſt objections, yet many times they are puzzled with a meer fallacy and piece of ſophiſtry: So the formal Chriſtian can ſtand ſtrong againſt all motives, all beſeechings, all the batteries of God, againſt the terrour of hell, and allurements of promiſes; but he is puzzled with a piece of ſophiſtry, and cannot extricate and unwind himſelf; with the Devils fallacy *à dicto ſecundum quid ad dictum ſimpliciter*, That *Mercy doth ſave ſinners which are penitent, and therefore it ſaves all*: And upon this ground *the Pleaſures which are but for a ſeaſon* ſhall win upon us, when Heaven with its eternity cannot move us; and the ſuppoſed Tediouſneſs and Trouble which is in Goodneſs ſhall affright us from Good works more than the Torments which

Ezek. 33.11. Pſal. 94.8. Pſal. 81.13.

Rom. 2.9. Gal. 5.21.

2 Cor. 5.20. 2 Pet. 2.11.

which are eternal can from Sin. So that that Mercy which the unbelieving Heathen wanted to make them happy, the Christian hath but *ad pœnam*, to make him miserable, being made by him *the savour of death unto death*: And that which is his priviledge here, shall be to his greater condemnation, and urged as a reason why the Christian shall have *more stripes* than the Infidel. To restrain this evil, which is the cause of all evil, and the abuse of Mercy, which envenomes it and makes it malignant, and leaves us so incurable that infinite Mercy cannot restore us, that *ipsa Salus*, Salvation it self, cannot help us, the primitive Christians admitted publick penance in the Church but once after Baptism. They had μίαν ἐξομολόγησιν, as Clemens speaks; *primam & unam pœnitentiam*, as Tertullian, but *one repentance*, but *one, which was first and last*, fearing lest if they did *laxare frænos disciplinæ*, slacken the reins of discipline, and admit of notorious sinners *toties quoties*, though they laid-down and took-up their sins at pleasure, they might make that a fomenter of Sin which was ordeined to kill it. The Novatian was yet stricter; and would not admit it once, and therefore underwent the Churches heaviest censure, as an enemy to God and to his infinite Goodness, and one who shut-up the bowels of that Compassion which is open unto all. The Fathers would have it once, Novatus not once; and, for ought appears, both upon the same ground and reason, To teach men that after Remission once obtained, their work is to subdue Tentations, and to fight against the Devil, whom they have so solemnly renounced. It is true, Novatus was in the error: But against a wilfull offender his error is as useful as their truth: and though it be no cordial for a broken and contrite heart, yet is it a good antidote against Sin. For how wary would men be in ordering their steps, if they could perswade themselves that every fall were irrecoverable, and that God is as jealous of his Mercy as of his Truth, and will not afford too frequent a view and sight of her to those who every day prostitute her to their lusts. I am sure the Fathers, even where they oppose Novatus, deliver the doctrine of Repentance with great wariness. *Invitè loquor*, saith Tertullian; I am unwilling to publish this free mercy of God. φοβοῦμαι λέγω, saith Basil, *I speak in fear when I speak of Mercy. For my desire is that after Baptism you would sin no more, and my fear is that you will sin more and more upon presumption of mercy.* Upon presumption of Mercy it is that we do *return with the dog to our vomit*, that we have *alternas inter cupiditatem & pœnitentiam vices*, those courses and that interchange between our lusts and repentance, that we are whirled about like the Spheres, which reiterate their motion, and return to the point which they passed. Our whole life is a motion and circumvolution from Sin to Repentance, and from Repentance to Sin again; from Want to Mercy, and from Mercy to the Need of it. And thus we turn and return, till at last we all burn in the common conflagration, and our souls shall shrivel up as a scroul. We woo sin and embrace it, but upon some pang that we feel we begin to distast it. When it flatters, we are even sick with love; but when it after chides us, we are weary of it, and would fain shake it off. Our soul cleaveth to it, and our soul loatheth it. We send it a bill of divorce, and after marry and joyn with it. And all this ariseth from our Presumption of Mercy. I should be loth to confine the Mercy and Goodness of God, which is infinite. I know Repentance is not as Baptism, but once to be had, and never reiterated; that he who was overcome at first may πανὰ παλαίειν, *secundo certamine superare*, recover the field, and at a second onset gain the conquest over that enemy who before had foiled him. But it concerns us Christians to be very wary that our best remedy turn not into a disease, *nè nobis subsidia pœnitentiæ blandiantur*, that these succors and supplies do not flatter us so long till we grow at last enamored with their very shadows and

names. Let us beg Remiſſion upon our knees, but then ſtand-up againſt Tentations. Our firſt care ſhould be *nè peccemus*, that as far as is poſſible we do not ſin at all: but then, *ſi peccemus*, if we ſin, *we have an Advocate*, unto whom we may *lift-up our eyes, till he have mercy upon us*; And if we obtain favour at his hands, we muſt *ſin no more, leſt a worſt thing fall into us*; leſt that ſin which did but prick us to ſome ſenſe of it, at laſt ſting us to death: In a word, we muſt *watch and pray, leſt we enter into temptation*, and ſo bring a nullity on our Pardon. And this we learn from the order and connexion of theſe two Petitions. *NE INDUCAS, Lead us not into tentation* immediately followeth after *REMITTAS, Forgive us our treſpaſſes*, that we may learn not to pardon that ſin which God hath pardoned. We ſhould now unfold the Petition it ſelf. But ſo much at this time.

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SERMON.

PART. II.

MATTH. VI. 13.

And lead us not into tentation; but deliver us from evil.

THIS is the ſixth and laſt Petition. And I make it but one, although ſome there be who have divided it, and made it two, that ſo they might make up the full number of Seven, and ſo compare them to the ſeven Stars, to the ſeven golden Candleſticks, and the like. But, for ought I know, we may find as great a myſtery in the number of Six as others have in that of Seven. But this were *exercere ingenium inter irrita, & nihil profuturis otium terere*, to catch at atoms or ſhadows, and ſpend our time to no purpoſe. I am ſure the Petitions can borrow no virtue from the number; nor do I ſee how the number ſhould derive any myſtery from the Petitions. Be they ſix, or ſeven, it is not much material. But moſt plain it is, in the Vulgar Latine edition in St. Luke this latter particle, *SED LIBERA NOS A MALO, but deliver us from evil*, is wanting; Which at this day is extant in all the Greek copies, and in the Syriack edition. Although it is more than probable that in the time of the Old Interpreter there were ſome Greek copies which had it not. And therefore the diverſe reading, and the defect of this part in St. Luke, is a probable confirmation that there is nothing contained in this laſt part of the Petition which was not virtually in the former, and that it is no diſtinct petition from it, but rather an explication of it, affording us light more exactly to diſcover what it is we deſire when we pray *NOT TO BE LED INTO TENTATION. Eò reſpondet clauſula interpretans quid ſit, NE NOS INDUCAS IN TENTATIONEM*, ſaith Tertullian. For we then are victorious, and overcome tentations, when we are freed not only from them, but from the power of that Evil one who multiplieth them, and with them works upon the ſoul with an intent to ruine and overthrow it.

And here, before we deſcend to particular enquiries concerning the Nature, the Power, the Variety and the Ends of Tentations, and the Manner of their working, together with the Remedies or Means by which we may overcome them, we muſt ſtay a while upon the words here *Tentation*, and to be *led into temptation*. For the word; *Tentation* in Scripture

hath divers ſignifications, all drawn from one and the ſame *Etymon* of the word, which is, *To aſſay or make tryal what another will do, To attempt to work ſome new and unuſual thing.* And ſo God is ſaid to *tempt*, and the Devil to *tempt*: and God *doth make tryal*, and the Devil *makes tryal*; although God doth it only to make tryal of our obedience, the Devil doth it with a further purpoſe, to deſtroy us. So God is ſaid to *tempt Abraham*, when he commanded him to ſacrifice his Son; which was rather a Probation than a Tentation; *ut per eum faceret exemplum præcepto ſuo*, ſaith Tertullian, that upon this command he might build up a glorious enſample for us, and teach us to eſteem our Children, the fruit of our body, our beſt hopes and expectation, as nothing in reſpect of God. And the Devil is ſaid to *tempt Job*, but to another end, to make *him curſe God to his face.* In both under the name of *temptation* thoſe adverſe and contrary things are comprehended, by which we may be withdrawn and hindred in the race which we run. For the command to Abraham was a grievous command, grievous to fleſh and bloud, for a father to ſlay his ſon, and might have ſhook his faith: And the Devils tentation was ſuch a touch of Job as might have overthrown him. Only here is the difference; There was love in Gods tryal, which made it a tryal of a Father, and no more; but there was malice in the Devils, which made it the tryal of an Enemy, a bloudy tryal, to undermine and overthrow. Gods tryal did beſpeak obedience; but the Devils tryal breathed-forth nothing but deſtruction. But here the word *INDUCAS*, or *INFERAS*, *Lead us not into tentation*, may ſeem to imply that God ſometime not only brings us but leads us into tentations, there to be as it were ſhut-up and detained. For that may be the force of the word, as if we were ſo caſt upon tentations that they might lay-hold and take poſſeſſion of us. And if it would not bear this ſenſe, yet even the word *Tentation* may ſignifie no leſs than a Withdrawing us from God. And ſo it is taken 1 Cor. 7. 5. where Paul admoniſhing the married couple to ſeparate themſelves but for a ſeaſon, adds the reaſon, *Leſt Satan tempt you for your incontinency*; Which is nothing elſe than, *Leſt Satan make you ſin through incontinency.* And Gal. 6. 1. he beſpeaks them, *brethren, If any man be overtaken in a fault, reſtore him in the ſpirit of meekneſs, leſt thou alſo be tempted*; which muſt needs be the very ſame with that before, *Leſt thou alſo be overtaken with a fault.* And 1 Theſ. 3. 5. *Leſt the tempter have tempted you, and our labour be in vain.* For though by adverſity or ſome other temptation they were ſolicited to ſin, yet it doth not follow that their labour ſhould be in vain: but it was then *in vain* when they yielded unto the temptation, and did actually ſin. Now it cannot be attributed to God that he thus tempts us. *God is a Tempter of no man.* We will therefore, before we deſcend to particulars, lay-down theſe two poſitions, 1. God doth permit us to be *led into tentations*; 2. God doth but permit us. That we are *led unto tentations* is by the permiſſion of God; and this permiſſion is not efficacious, for, if we will, we may overcome them.

Gen. 22. 1.

Jam. 1. 13.

Nothing more contrary and abhorrent to the will of God than Sin, and yet the Permiſſion of Sin is a poſitive act of his will: for he will permit it. For though *God made Man upright*, yet he made him alſo mutable: the root of which mutability was the freedom of his Will, by which Man might incline to either ſide, and either embrace tentations, or reſiſt them. Man being thus built-up did owe unto his Maker abſolute and conſtant obedience: and obedient he could not be if he had not been thus built-up. Therefore his Underſtanding and Will were to be exerciſed, the one with Arguments, the other with Occaſions; the one of which might diſcover the Reſolution, the other the Election of Man, which way he would take, whether

whether to the right hand, or to the left. These arguments and occasions are that which we call *Temptations:* Which, though they naturally light upon the outward man, yet do formally aime at the inward. For Obedience hath reference to some law by which it must be squared and directed: and therefore God hath made Man capable of one, made him *Dominum rerum temporumque*, Master and Lord of his own actions; and imprinted in him a Will, which may either joyn with the Sensitive part against Reason, which make us *to every good work reprobate*: or else with Reason against the Sensual appetite; which works in us a conformity to Gods will. He that is capable of this Law must have some power and faculty left to break it: Otherwise, it were a vanity to enact a Law. Who would speak to the Grass to grow, or to the Fire to burn, or to a Stone to lye still and move no more? *Quis unquam lapidem coronavit quod virgo permanserit?* saith St. Hierome; Who ever put the crown of virginity upon a Stone, upon his head who could not possibly defile himself? There is a nullity in every Law if the persons to whom it is given be necessitated to either part of the contradiction, to keep, or not to keep it. Obedience is nothing else but a bowing of the Will and conforming it to the Law of God against all those assaults which, like so many winds, beat upon the Will, which is a free faculty, to drive it from that object to which the will of God confines it, to that which indeed it may choose, but for the *VETO*, the prohibition, written upon it, to dull and take off that inclination. Now the Will of man, having this natural propriety to be *libripens emancipati à Deo boni*; to weigh that good which is proposed as it were in the scales, and to chuse and refuse it, is that which turns Tentations from that end for which they were permitted and ordained, makes Satans darts more fiery, his enterprises more subtle, his arguments more strong, his occasions more powerful, and his tentations more perswasive, than indeed they are; so that what God ordained for our tryal and crown, is made a means of our downfal and condemnation. All the weakness of our soul, all those sad symptoms and prognosticks of death, all the sins of the world, though permitted by God and suggested by Satan, are properly and principally from the Will. Suppose a darkness on the Understanding, the cloud is from the Will: and therefore God often complaineth, not that we *do not*, but that we *will not understand*. That, my Anger rageth, my Love burneth, my Grief is impatient, and my Joy is mad, all is from the Will. All arguments, all occasions, all tentations, all provocations supposed, no outward force, no flattery, no violence, not all the power of Hell, can determine our Will, or force us unto action. *NULLUM MALUM EST NATURALE*, That *no evil is natural*, is the substance of that great dispute of St. Augustine against the Manichee. And then certainly *nullum malum est supernaturale*, no evil is or can be supernatural. The highest Heaven is not the coast from whence this pestilential wind doth blow. And therefore the Father laies it down as a fundamental principle, *MALUM NON EXORTUM NISI EX LIBERO ARBITRIO*, *Sin could have no beginning or being but from the Will of man.* God permits; the Devil tempts; outward objects are busie in our eyes; every place is full of snares, full of dangers: but, as Palladius speaks of the Husbandman, *Villicus, si nolit peccare, non facit*, the spiritual husbandman doth nothing disorderly unless he will. No man sinneth, or can sin against his will. If Sin were not permitted, why have we a Will? *Cur permiserat, si intercedat? cur intercedat, si permiserit?* saith Tertullian. And if there were no tentations to sin, how weak would our Obedience be? how easie to obey, where there is nothing to hinder or retard us? The things which are in this world are the good creatures of God, and by their first institution

served

ſerved to ſhew the bounty of God, and to provoke Man to thankfulneſs, and to the contemplation and exſpectations of thoſe better things which ſhall never periſh. *Næ Mundus ſchola magna patet,* ſaith the Poet; The World is a great School, in which we may ſpend our time with profit, and by viſible things grow up to the knowledge of thoſe things which are inviſible. *The heavens declare the glory of God, and the firmament ſheweth his mighty Power. Day unto day teacheth knowledge.* And by theſe Heavens I may be brought to a view of thoſe *new heavens wherein dwelleth righteouſneſs.* By this temporary Light, which when time comes I ſhall ſee no more, I may learn how to value that light which is everlaſting; by the Riches of this world, what to think of the riches and glory of the Goſpel; by a ſpan of Time, to conceive more rightly of Eternity. But then it is as true, that this world as it is a School to teach us, ſo is it *officina tentationum*, a Shop full of tentations: And we may make it ſo. We may turn theſe good creatures of God, and make the Beauty of the world a ſnare; the Riches and Glory of the world, as prickles and thorns; and that which is very good a provocation to induce and intice to that which is very evil. One ſaid of Rome, *Talis eſt qualem quiſque velit*, It is ſuch a place as we will make it. And as it is the commendation of our Obedience to ſtand out againſt thoſe aſſaults, againſt the Wine when it is red, againſt Beauty when it ſmiles, againſt the Pomp of the world when it glitters in our eyes: ſo doth it aggravate our Diſobedience if we entertain that as an occaſion of ſin which indeed in it ſelf is an inducement to virtue; if we chuſe Gold before the Maker of it, a Pearl before the Kingdom it repreſents, and had rather have *villam quàm cœlum*, a farm here than a manſion in Heaven. There is nothing in the world, nothing in our ſelves, which we may not make either good or bad uſe of, a means to avoid and prevent ſin, or an occaſion to commit it. That by which we diſhonour God, by the very ſame we may glorifie him. The Underſtanding may be as the Sun in the firmament, to lead us in our way, that we *hurt not our foot againſt a ſtone*; and it may be as a Meteor, to lead us into by-paths and dangerous precipices, till we fall headlong into hell it ſelf. The Will may be ἐργαστήριον ἀρετῆς, *a ſhop and workhouſe of virtuous actions*; and it may be a forge of all iniquity. The Memory may be a book fairly written with all the characters of goodneſs; and it may be a roul blotted and blurred with luſt and uncleanneſs. So then if we ſeek the true immediate and proper cauſe of Sin, ὐ δεῖ ἔξω περιβλέπειν, *we muſt not turn* our eyes *outward*, to look abroad, either on the Will of God; for it is againſt his will: nor on the Devils malice; for he can but occaſion and promote it: nor on thoſe many Tentations which daily aſſault us; for to a reſolved Chriſtian they are but as ſo many atoms, and cannot hurt him unleſs he drink them down: But let us ſearch the cloſet of our hearts, and look upon our own Will. This is the very womb which conceives that viper that eats it out and deſtroies it. God hath no intereſt in our ſins: All he doth is, that he permits them. And as he permits us to commit them, ſo he permits, nay he commands, us not to do them. *Et quid velit Deus, non quid permittat, conſiderandum*, ſaith Cyprian: The rule of our Obedience muſt be this in all the courſe of our life, *To conſider, not what God doth ſuffer to be done, but what he would have us do.* For as Auguſtine ſaith, *Deus bonitatem ſuam aliâ voluntate non prævaricatur*; God doth not prevaricate; nor doth he bring in one will to deſtroy another: his will to permit Sin doth not croſs that will of his which doth forbid it. Let us give God no further intereſt in our ſins than this, That as a juſt and wiſe Lawgiver he doth barely permit us to fall into thoſe tentations to which when we yield we break that Law, and become obnoxious to puniſhment, who by a conſtant reſiſtance

ſiſtance and withſtanding of it. Nay, he may ſuffer us to be led into *tentations*, though he call to us to avoid them. And this leads me to that which I propoſed in the next place, That this Permiſſion is not efficacious; That it is not neceſſary for any man to be taken in the ſnare, and to fall into tentation. If it were not poſſible he might fall, he could not merit, he could do no good; and if it were neceſſary he ſhould fall, he could do no evil. And yet ſuch an ungrounded poſition there is, and it paſſeth current amongſt many, That upon the Permiſſion of Sin it muſt neceſſarily follow that ſin muſt be committed; For indeed I find they make great uſe of this word *Permiſſion*. If we read their tractates, we ſhall find that under this one word they cunningly wrap-up Excitation, Compulſion, and what not? Nay, they ſpeak it ἐκφώνως, before the Sun and the people; *Deus vult fieri, quod facere vetat. Deus non ſemper vult quod ſe velle ſignificat.* And again, *Ab æterno reprobantur, ut indurarentur*, Some, they ſay, there are who are reprobated and caſt-away from all eternity, that they may be led and ſhut up into temptation, and be hardened. And this with them is nothing but Permiſſion. We cannot be too wary in our approaches to God and his Majeſty, nor in our diſcourſes of him. *De Deo vel ſeriò loqui periculoſum.* It is dangerous after mature deliberation to ſpeak of him, ſaith the Philoſopher. But either directly or by way of deduction or conſequence to entitle him to our Sins is blaſphemy againſt his infinite Goodneſs. To think that he *leads* any *into tentation* is to faſhion him out to be like to our own Luſts, and to our Adverſary, who, though he be not alone in the work, yet alone hath the name of *Tempter*.

But now ſome places of Scripture there are brought-forth which ſeem to favour this efficacious Permiſſion, and to ſpeak no leſs than that God doth not only permit tentations, but lead us into them; not only ſhews us that which may hurt us, but betrays us to it. And no doubt ſuch there are. But here we muſt be wary that we raiſe not arguments from meer ſound of the words. *Expetit ſenſus interpretationis gubernaculum*, ſaith Tertullian: We muſt make uſe of the light which a juſt interpretation may bring. *Univerſa Scriptura quaſi una propoſitio copulativa*, ſaith Gerſon; there is ſuch a ſympathy, ſuch an analogy between one part and another that *the whole Scripture may ſeem to be but one entire copulative propoſition.* Therefore where two places ſeem to look divers waies, we muſt not be too forward to adhere or faſten to either, but *ex præpoſitis & conſequentibus*, as Hilary teacheth us, by comparing that which goes before with that which follows after, by help of plain and open places, bring them together, and make them one in underſtanding, which cannot poſſibly be oppoſite in ſenſe. It cannot be that that ſhould be the ſenſe of any part of Scripture which contradicts any principle of truth, or violates any attribute of God, as his Goodneſs, his Wiſdom, his Juſtice. I will not ſay as the Father upon occaſion doth, *Talia ſi dicunt Prophetæ, non erunt mei*; If the Prophets or Apoſtles ſpeak any ſuch words, they ſhall be none of mine; but rather be confident that whatſoever at firſt to an indiligent Reader the words may ſound, the Prophets and Apoſtles could not mean. And in common reaſon, that which is plain and acknowledged on all ſides to be true ſhould give light to that which is obſcure, and be, as *an Oath, for confirmation to ſet an end to all ſtrife* and controverſie. To examine ſome places of this nature; In 2 *Sam.* 24. 1. after we are told that *the anger of the Lord was kindled againſt Iſrael*, it preſently follows, *and he moved David againſt them, to ſay, Go number Iſrael and Judah.* And ſome have been too ready to lay hold on this, and urge it as a plain teſtimony that God many times makes Satan his inſtrument, and by him inciteth and moveth men to ſin. Which notwithſtanding the groſs abſurdity of the thing it ſelf, and a plain teſtimony

Jem. 1. 13. mony of Scripture, *That God tempteth no man*, that is, incites or ſolicites none to ſin, doth evidently demonſtrate to be moſt falſe. And this *He* in 1 Chron. 21. 1. Samuel is pointed-out by name, and is no other than Satan himſelf. Now the reaſon of this grand miſtake and blaſphemy was no other than this, that this, *He moved David*, is brought-in cloſe to that, That *God was angry*; ſo that it might ſeem to be referred unto Him, becauſe there is no mention there of any other. But yet they might have obſerved that it is a common thing with the Hebrews to bring-in their Verbs many times without the Perſon who is the agent; ſo that theſe words, *ET INSTIGAVIT DAVIDEM, he moved David*, by the common opinion of Grammarians may be thus ſupplyed, *ET INSTIGAVIT IS QUI INSTIGAVIT, He moved him that moved him*, that is, the Devil.

But that 1 Kings 22. is more plain. There *comes-forth an* evil *Spirit*, and offers as it were himſelf to aſſiſt and help God to deſtroy Ahab. For when God asks, *Who ſhall perſwade Ahab to fall at Ramoth-Gilead?* the evil *Spirit* anſwers him, *That will I: How?* ſaith God. *I will go forth, ſaith he, and be a lying Spirit in the mouth of all his prophets. Go*, ſaith God, *and prevail.* If we take the words as they ſound, here was more than Permiſſion: Here was a Command; and God may ſeem to have given the Spirit a Commiſſion, and deputed him as an inſtrument to deſtroy Ahab. But if we rightly weigh each circumſtance, all will amount to no more than Permiſſion. For though God gave-way to the evil Spirit, yet was it not infallibly neceſſary that Ahab ſhould be deceived. If he would, he might have hearkened to Micaiah the true Prophet, and caſt the lying Prophets into priſon, there *to eat the bread of ſorrow, and drink the water of affliction. GO, AND DO SO*, are the words of an offended God, who, when he found an inſtrument, ready to his hands, would not hinder that voluntary profer of the evil Spirit, which he knew how to uſe to execute his vengeance upon that wicked King. *Occulta juſtitiæ licentia malignis ſpiritibus datur*, ſaith Gregory, *ut quos volentes in peccati laqueo ſtrangulant, in peccati pœnam etiam nolentes trahant:* Even the evil Spirits have a kind of licence, a Writ *De puniendo peccatore*, given them, that they who are ſo gentle and willing to be led into the ſnare of the Devil, may be dragged by them to puniſhment againſt their will.

Again, God indeed is ſaid in Scripture to have *hardened Pharaoh's heart*, to *give-up* men *to their own luſt, to vile affections, and to a reprobate mind*, &c. But all this in effect is no more, (as I have elſewhere ſhewn at large) than that God hath ſo ordained, hath ſet things in ſuch a courſe, that, if men continue in ſin, they ſhall be hardned; if they love temptations, they ſhall be led into them; and if they will needs play and ſport with theſe Serpents they ſhall at laſt be ſtung to death. To conclude then; *God tempteth no man*, God ſolicites no man to ſin, much leſs doth he lead or force men into this ſnare. No: *God is faithful, and will not ſuffer us to be tempted above our ſtrength.* He doth not bid us fight when he hath diſarmed us, nor aſſiſt that enemy which he bids us reſiſt, nor *lead us into* thoſe *tentations* which we are ſure to fall under. But πιστὸς Θεὸς, *God is true and faithful*: and to expoſe us a prey to a mercileſs and invincible enemy is prejudicial to the Faith and Truth and Sincerity of God. He leaves Tentations as they are, allurements and terrors, and no more: And he leaves us as we are; with Underſtanding, to diſcern what is true, and what is counterfeit; and with a Will of greater activity than the Rhetorick of a pleaſing or the terror of a fearful tentation. As he leaves us Senſe to receive objects, ſo he leaves us Reaſon to weigh and ponder them, to conſider what deceit may be in Beauty, and what danger in Honour; to conſider that a *light affliction* may *bring a great weight of glory*; that though Pleaſure flatter, yet I may run from it; and though

Affliction

Affliction threaten, yet I may embrace it, and count the ſtrokes of the one better than the kiſſes of the other. *God is faithful, and will with the tentation alſo make a way to eſcape.* ποιήσει σὺν τῷ πειρασμῷ, ſaith the Apoſtle; not *make a way* with the breath of his Omnipotency, but *make a way* ſo plain and eaſie and paſſable that, if thou wilt, thou maiſt *eſcape*, *flee from the noiſe of the fear*, and yet not *fall into the pit*, and *come out of the midſt of the pit*, and yet not *be taken in the ſnare*; flee one tentation, and yet not be driven upon another. So that though the word *INDUCAS* doth ſeem to import that God doth ſometimes *lead us into tentations*, and give them a kind of poſſeſſion of us, yet we muſt conceive no ſuch thing of God. Therefore St. Auguſtine explains *NE INDUCAS* by *NE PATIARIS INDUCI*, *Lead us not*, that is, *Suffer us not to be led into tentations.* Which makes God not a party in Tentations, but a Deliverer out of them, and forbids all jealouſie of God, and teacheth us to call upon him as upon our Buckler, our Strength, our Salvation. For concluſion; We may thus paraphraſe this Petition; *Heavenly Father, if it be thy will that, whilſt we ſtrive to ſerve and pleaſe thee, the World and the Devil fight againſt us, and even for this cauſe, becauſe we ſtrive to ſerve and pleaſe thee; If pleaſures ſhew themſelves to delay us, and Afflictions beat upon us to drive us back from the prize and price of the high calling, we murmur not, we repine not: But we beg this favour of a juſt and gracious God, That thou wilt not in a manner throw us into tentations, or caſt us upon them, ſo that we be held or detain'd by them; but rather grant thy help and aſſiſtance, that we may make an eſcape; that leaving theſe pleaſures behind us, and bearing theſe afflictions about us, and even trampling upon the necks of our enemies, and treading them down under our feet, we may run with joy the race which is ſet before us, and paſs from one degree of perfection to another, and ſo fit our Heads for that crown which thou wilt give to all thoſe who overcome.* And this I conceive is the ſenſe of theſe words; Of which we ſhall ſpeak now at large.

The Three and Fourtieth

SERMON.

PART. III.

MATTH. VI. 13.

And lead us not into tentation; but deliver us from evil.

WE have diſcourſed in general concerning the Ground of all Tentations, that they are as natural to Man as the faculties of his Soul. We will now give ſome particular Reaſons why God doth permit them, why he leaves the world ſo full of ſnares, ſo full of ſtumbling blocks, and layes Man thus open and naked to temptations, and *ſets him up*, as Job ſpeaketh, *as a mark* for the Devil to ſhoot his fiery darts at. And firſt, herein God acteth the part of a Father, when by tentations he maketh tryal of our faith in him and of our love and obedience to him. The skill of a Pilot is beſt ſeen in a tempeſt, and the ſincerity of a Chriſtian in the midſt of tentations. He who either yields to the flattery of pleaſure, or falls under the burden of affliction, he who either by fair weather is enticed or by foul weather is driven from the right way, behaveth himſelf neither like a ſon nor a ſervant. *Probandus prius quam laudandus Chriſtianus*, A Chriſtian muſt be tried firſt, and not till then be commended. *Habendo tentationem, habet probationem*, Being tempted, he is proved and tryed, as Gold in the fire. Then are the choſen and golden veſſels of God known, when they are brought to the touchſtone of Temptation. Thus doth God exerciſe his ſervants in the ſpiritual conflict of Temptations. And thus the evils of this world *uſu bono vertuntur in bonum*, by well managing of them are made good, whilſt they do not increaſe our concupiſcence, but exerciſe our patience. Therefore God hath placed a difficulty (which is a kind of tentation) upon every thing that is truly deſirable. The object of our Faith are *things not ſeen*; the object of our Hope, happineſs at a diſtance; the object of our Charity, that Enemy that perſecutes us. And the Inviſibility of the object, the Diſtance of the object, the Unlovelineſs of the object, theſe are as ſo many temptations to ſhake my Faith, to dead and wither my Hope, and to deſtroy my Charity. And to believe upon this probability is the merit of my Faith; to hope on earth for that which is laid up in heaven, is the life of my Hope; and to love that which my very bloud riſeth at, is the crown and perfection of my Charity.

Again,

Again, as God doth permit Temptations and exerciſe us with afflictions *ad probationem fidei*, for the tryal of our Faith, ſo doth he alſo many times even ſend them upon us *ad emendationem labilis vitæ*, as St. Auguſtine ſpeaks, for the amendment of our ſinful lives, that being foil'd by one temptation, we may be raiſed by another; being wounded by pleaſure, be cured by grief: that the bitterneſs of affliction may ſowre thoſe ſins which we drunk-down as the Oxe doth water, and make us diſtaſt them. *Productior eſt pœna quàm culpa*, ſaith St. Auguſtine, *nè parva putaretur culpa, ſi cum illa finiretur & pœna.* Our ſins were no longer then they were a committing; but their guilt ſtill remains: And leſt we ſhould let them ſleep with ſmall notice, leſt they ſhould put-on a lovely ſhape, and ſo deceive us, when the ſin is paſt, the rod is on the back; which maketh us turn our countenance, and behold our ſins in their own ugly ſhapes. *O beatum ſervum, cujus emendationi inſtat Dominus, cui dignatur iraſci*, ſaith the Father; O bleſſed and happy ſervant upon whom God takes ſuch pains, whoſe amendment he thus urgeth and forceth, whom he honours ſo highly as to vouchſafe to be angry with him! We may think indeed that when God thus brings on his armies and changes of ſorrows, that he comes to fight againſt us, that he ſticks his arrows in our ſides to deſtroy us, that he brings theſe evils upon us to make us worſe, and layes us on our beds of ſickneſs to fling us upon that impatience which will ſink us into hell, that he purſues us as an enemy. But this is to make thoſe Temptations which ſhould deſtroy Sin to be exceeding ſinful: this is not to *ſavour the things which are of God.* For even thoſe ſmiling temptations, if we had not been willing to be deceived, might have helpt to increaſe that joy which is real. Had we frowned on them, we had had no ſin. But having ſinned, God comes towards us in blackneſs and darkneſs, in the horror of temporal afflictions, to ſee whether we have more patience towards theſe temptations of his left hand then thoſe of his right hand; not to ſink us deeper, but to draw us out of the pit. He *writes bitter things againſt us, and makes us poſſeſs the ſins of our youth*, as Job ſpeaks: So to *poſſeſs* them that we may drive them out, ſo to look upon them that we may loath them. He *placeth them in order before us*, that we may read and deteſt them and wipe and blot them out with our tears, and draw a new copy in the reformation of our lives. They are indeed Temptations; but, if we pleaſe, they are invitations to mercy. They give indeed but an unpleaſing ſound; but, if we will attend and hearken to them, they are ſermons and inſtructions, and they may ſerve to order and compoſe *rotam nativitatis*, the whole wheel of our nature. And firſt they work upon the Underſtanding part, to clear and enlighten that. We ſee not only ſeeds of moral converſation, thoſe practick notions which were born with us, but alſo thoſe ſeeds of ſaving knowledge, which we gather from the Scripture, and improve by inſtruction and practiſe, never ſo darkned and obſcured as when Pleaſures and Delights have taken full poſſeſſion of our ſouls. And as we ſee in ſick and diſtempered men, that the light of their reaſon is dimmed, and their mind diſturbed; which proceeds from thoſe vicious vapors which their corrupt humors do exhale: it is ſo in the Soul and Underſtanding, which could not but apprehend objects as they are and in their own likeneſs, as it were not dazled and amazed with intervenient and impatient objects and phantaſms: but being blinded by the God of this world, it ſees objects indeed, but through the vanities of the world, which, as coloured Glaſs, preſent the object much like unto themſelves. Sin hath now the face and beauty of Virtue: Envy is emulation; Covetouſneſs, thrift; Prodigality, bounty; the Goſpel, a promulgation of liberty, and a priviledge to ſin. Things now appear unto us as upon a ſtage, in maſques and vizards and ſtrange ap-

Job 13. 26.

parel. Now when the hand of God is upon us, when to expel that ſin which a delightful tentation hath occaſioned, he maks us feel the ſmart of one quite contrary, and to drive out that which entred with delight he ſends another with a whip; when this croſs tentation hath cut of all hopes of enjoying ſuch pleaſing objects as have taken us up, the Underſtanding hath more liberty then before to retire into it ſelf, and begins *evigilare*, to awake as a man out of ſleep, and to enjoy a kind of heaven and ſerenity, which before did ἐν ἅδου ὑπολαμβάνειν, as the Platonicks ſpeak, ſleep in a hell of confuſion and darkneſs. Now the ſeeds of Goodneſs being freed from the attractive force of allurements, begin to recover life and ſtrength, and ſprout forth into thoſe apprehenſions which bring with them a loathing of that evil which before they converſt withal as with a familiar friend: And anon every ſin appears in his own ſhape: Envy is Murder; Covetouſneſs, Idolatry; Prodigality, Folly; and the Goſpel, a Sanctuary not for Libertines, but Repentants. *In my proſperity I ſaid*, ſaith David, *I ſhall never be moved. Lord, by thy favour thou haſt made my mountain to ſtand ſtrong.* Pſal. 30. 6, 7, 8 *Thou didſt hide thy face, and I was troubled. I cryed unto thee, O Lord, and unto the Lord I made my ſupplication. It is ſtrange*, ſaith Calvine, *that God ſhould enlighten Davids eyes by hiding his face, without the light of whoſe countenance even Knowledge it ſelf is no better than Darkneſs.* But we find it moſt true, that, when one temptation doth infatuate, a contrary is brought-in to make men wiſe. Secondly, the Will of man as it is a free ſo is a perverſe and froward faculty, and many times Planet-wiſe moves-on in its own way contrary to the ſtrong circumvolution of the Firſt mover: But the Temptations of the left hand ſerve to ſettle its irregular motion, and to make it wait upon Reaſon. For having followed the deceitful allurements of the World, and finding gall and bitterneſs upon every ſeeming delight, having found death in the Harlots lips, and miſery in every way ſhe wandered, ſhe begins to renounce her ſelf, and, though ſhe be free to every object, yet ſhe faſtens her ſelf on one alone, and hath her eye alwayes upon the Underſtanding, as the eye of the hand-maid is upon the eye of the miſtreſs who directs her. Laſtly, Tentations may have their operation on the Memory, and revive thoſe decay'd characters whether of Gods bleſſings or of our own ſins, and bring thoſe ſins which did lurk in ſecret into the open light. How ſoon when we are at quiet and eaſe do we forget God? how ſoon do we forget our ſelves? How many benefits, how many ſins are torn out of our memories? Who remembers his own ſoul in this calm, or can think that he hath a ſoul? Who thinks of Sin in Jollity? So that it may ſeem to be a kind of tentation to be long free from tentation. We read in the book of Geneſis that Joſeph's brethren made no ſcruple of the ſin they committed againſt him for fourteen years together: but being caſt into priſon they preſently call it to mind, and that upon no apparent reaſon, *We are verily guilty concerning our brother; and therefore is this diſtreſs come upon us.* Beloved, afflictions are to us *à memoriâ:* and though they be tentations to diſtruſt and murmuring, yet they may prove (and ſo they are intended) like Joſeph unto his brethren, remembrancers to us, to remove the *callum*, the hardneſs, of our conſciences, and make them quick of ſenſe, that we may *ab ipſo morbo remedium ſumere*, force a remedy from the diſeaſe, and make even Sin advantageous to us, by removing it out of the Affection, where it playes the paraſite, and fixing it in the Memory, where it is a fury, where it is as operative to deſtroy as it was in the Affection, to increaſe it ſelf. To contemplate Sin and to view the horror of it, and the hell it deſerves, is enough to break our hearts, and bow our wills, and to make us hate and deteſt Sin more than Hell it ſelf.

Again,

Again, in the third place, this exerciſe in tentations doth not only draw us to repentance for ſins paſt, but alſo ſerves as a fence or guard to thoſe virtues and ſaving graces which make us gracious in the ſight of God; it doth temper that portion in us which is the Spirits, that it prove not more dangerous and fatal than that of the Fleſh. For as Bernard diſcanteth upon Porphyrie's definition of Man, *HOMO EST ANIMAL RATIONALE MORTALE, Man is a rational, but mortal creature: The Mortal*, ſaith he, *doth temper the Rational, that it do not ſwell; and the Rational ſtrengthen the Mortal, that it do not weaken and dead our ſpirits.* And therefore St. Auguſtine was bold to pronounce that it was very happy for ſome men that they did fall in tentations. For Pride, which threw down the Angels from heaven, will grow not only upon Power and Beauty and Pomp of the world, but upon the choiceſt virtues; and like thoſe *plantæ paraſiticæ*, thoſe paraſitical plants which will grow but upon other plants, it ſucks out the very juice and ſpirits of them, and is nouriſht with that which quickens thoſe virtues and keeps them alive. When we have ſtood ſtrong againſt temptations, *quâdam delectatione ſibimet ipſi animus blanditur*, there ariſeth in our ſoul a kind of delight, which doth flutter and tickle us to death. *Fovea mentis, memoria virtutis*, ſaith Gregory; Too much to look back upon our beauty, and too ſteddily to view our own perfections, is to dig a pit and a grave for thoſe virtues we boaſt of. When the ſoul is lifted up thus high, it will fall with all its honor into the loweſt pit. It is St. Hieroms obſervation of ſome Monks in his time, That if they did but for ſome few dayes cloyſter up themſelves and faſt, they did preſently think themſelves *alicujus momenti*; and did begin to look big and ſcornfully on their brethren. Let a blind Votary devote himſelf to poverty, or go in Pilgrimage to ſome created Saint, and his own opinion full ſoon will canonize him. Do we hear a Sermon, or give an alms to the poor? we are in heaven already. But if we keep our ſelves from thoſe ſins which make others the ſong and proverb of the people, then we ſeem to walk upon the pavement of heaven, to converſe with Angels, with Seraphim and Cherubim: from which imaginary ſtate we look down and behold our brother on the ground; and how vile doth he appear in our eyes? a worm, a wretch, a ſon of perdition; and we begin to thunder when God is well pleaſed to be ſilent. Now this Pride and Contempt of our brother, *ortum habet à pace quam habemus à tentationibus*, ſaith the Schoolman, ariſeth from a peaceable conceit which we are very willing to cheriſh, that we have ſtood ſtrong againſt the violence of temptations. And then with us he is ſcarce a Chriſtian who is tempted: Therefore St. Paul makes Temptation an argument againſt Sin, and the Poſſibility of being tempted a motive to have compaſſion on thoſe who are fallen into tentation; *Brethren, if a man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs, leſt thou alſo be tempted*; When Alexander was wounded, who would be thought a God, Calliſthenes tells him that *certainly the Gods had no ſuch bloud.* Heracleotes Dionyſius was a great profeſſor amongſt the Stoicks, who knew not grief, nor pleaſure: but he ſoon forſook their School, ſaith Tully, *propter dolorem oculorum*, when he was troubled with a great pain in his eyes: Beloved, when we have run on ſmoothly and evenly a long time, and met with no rub or check in our wayes, when we have fought proſperouſly, and gained ſome few victories over our ſpiritual enemies; we may flatter our ſelves that we reign as Kings, and are indeed the ſons of God, whilſt we eſteem others as worms and no men: But when the Devil hath flung his dart at us, and drawn bloud from us; we begin to think that this bloud is not the bloud of God, that thoſe ſins cannot iſſue from any heart but his who is full of imperfection, who is ſubject to paſſions and tentati-

Gal. 6. 1.

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ons, even as they are who for our ſeven times fall ſeventy times a day. And though we number our ſelves amongſt the ſtricteſt profeſſors, and ſeparate our ſelves from our brethren as from the Goats on the left hand, yet when we feel the pain, not of our Eyes, but of our Conſcience, we then are content to rank our ſelves with the brethren of low degree, with vulgar Chriſtians, with Publicans and Harlots, and joyn with them in one common Letany, *God be merciful to us miſerable ſinners.*

Laſtly, this conflict with Tentations makes us *look-up unto the hills, from whence cometh our ſalvation*; that we may not ſay with that proud King in Daniel, *Is it not I that built Babel?* Is it not I that have been wiſer than the Serpent? that *was not ignorant of his enterpriſes?* that have encountred him both when he roared as a Lion, and when he put on the ſhape of an Angel of light? Is it not I that have coped with him in every ſhape he put on? that have met with Pleaſures in their faireſt dreſs, and paſt them by with a ſlight and diſdain? that have had Honor woo me, and have run from it? Riches thrown into my lap, and flung them away? nay, that have met Satan in all his horror, in miſery and affliction and diſgrace, and have made him fall off and retire? And this is a tentation greater than all thoſe we have avoided. And therefore the ſervants of God, being taken with it, have been turned back to groſſer ſins for a remedy, and as that proud King was made a beaſt to learn humility, ſo were they delivered to more brutiſh affections, to learn that God in their weakneſs whom they forgat in their ſtrength; to aſcribe the victory to him who *teacheth our hands to fight*, and *girdeth us with ſtrength*; to acknowledge that, though we ſweat and labour and fight it out even unto death, yet *the victory is the Lords*, even of that God who is not *gratiæ anguſtus*, as Ambroſe ſpeaks, *any niggard of his grace*, but ſeeing the many ſnares in the midſt of which we are placed, the many temptations we are to cope withal, hath not only made a Law againſt Sin, and proclaimed a reward to the righteous, and puniſhment to the breaker of the Law, placed Puniſhment againſt that *Pleaſure which is but for a ſeaſon*, and eternity of Reward againſt the Bitterneſs of theſe *momentany afflictions*, but hath alſo afforded us his Grace and aſſiſtance, as a ſtaff by which we may walk. And as when the children of Iſrael were in the wilderneſs he rained down Manna upon them, and led them as it were by the hand till they came into the land of Promiſe, and taſted of the milk and honey there: ſo God deals with his children and ſervants whilſt they are *in viâ*, in this their peregrination, ever and anon beſet with Philiſtines and Amalekites, with thoſe tentations which may deter them in their journey, and drive them back; he rains down abundance of his Grace to aſſiſt them againſt the violence of Temptations; ſometimes beating back the blow, removing the temptation; ſometimes diverting our thoughts; ſometimes ſtrengthning and incouraging us in the very skirmiſh; ſometimes waſhing off thoſe colours with which the Devil hath painted the object, making Pleaſure irkſome for the ſting in its tail, and Grief delightſome for that *weight of glory* which it *worketh*; teaching us our poſtures; diſcovering to us the enemies ſtratagems, and *where his great ſtrength lyeth*; girding and fencing and compaſſing of us in on every ſide, till he hath brought us to the cœleſtial Canaan, where *there is fulneſs of joy for evermore.* And therefore as he hath given us a command to try our Obedience, ſo he hath commanded us alſo to call and depend upon him for aſſiſtance. *Et ſcimus quiâ petentes libenter exaudit, quando hoc petitur largiri quod jubet*; And we know it is impoſſible that he ſhould deny our requeſts, when we deſire him to grant us that which he would have us ask, his help and aſſiſtance to do that which he commands. We beg his aſſiſtance againſt *the luſts of the Fleſh*; he commands us to *mortifie* them: againſt *the pollutions of the world*;

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his *will is our ſanctification*: againſt the Devil, he bids us *tread* him *under foot*. He bids us, who is Xyſtarchus, *the maſter of the race*, and Epiſtates, *the overſeer of the combate*. His Grace is *Bellonia*, that divine Power which ſhall drive-back our enemies. And if the Devil inſpire evil thoughts, God is both able and willing to inſpire good; and in all our tryals, *in all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, his Grace is ſufficient for us*; that our *rejoycing* and *boaſting* may *be in the Lord*; *that the glorious company of the Apoſtles, the goodly fellowſhip of the Prophets, the noble army of Martyrs*, that all the victorious Saints of God may *caſt-down their crowns at his feet*, and confeſs that *Salvation is from the Lord*. And thus much be ſpoken of the Reaſons why God doth exerciſe his ſervants with divers tentations.

The

The Four and Fourtieth

SERMON.

PART. IV.

MATTH. VI. 13.

And lead us not into tentation; but deliver us from evil.

THE Reaſons why God permits Tentations, and hath placed mankind as it were in open field to fight it out againſt ſpiritual enemies, we laid before you the laſt day. We proceed now to diſcover the Manner of their operation and working, and to find-out when they become ſins, and how we may know they have prevailed and overcome us.

The Will of Man, as his Deſire, is led with reſpect of ſomewhat that is good, or at leaſt ſeemeth ſo. This provoketh and draweth both Senſe and Will to perform her actions. And though the Deſire, which is firſt, and the Delight, which follows, be inward and inherent, yet thoſe things which we affect and would attain are then external when we purſue them; and when we enjoy them, they are but in a manner conjoyned with us in opinion or poſſeſſion, which contenteth both body and ſoul. St. Auguſtine, upon the 79 Pſalm, makes two roots of Sin, Deſire, and Fear; *Omnia peccata duæ res faciunt, Deſiderium, & Timor.* St. James tells us that *every man is tempted by his own luſt*, which is the nurſe and mother of Sin. Nor doth St. Auguſtine jarr with St. James; who ſetteth down Luſt for the firſt ſpring of every tentation to Sin. For either that Tentation which St. James ſpeaks of is a delightful provocation to ſin reſting within us; or that Terror which St. Auguſtine addeth is nothing elſe but a violent and external inducement working from without. Or elſe we may joyn the one as a conſequent to the other; ſince the natural Deſire we have of our own eaſe breadeth in us the Diſlike and Fear of evil which ſo ſtrongly urgeth and forceth us. From whence we may conclude that if Deſire and Fear, as St. Auguſtine ſpeaks, be the motives and inducements to all ſins, and the Deſire and Fear, on which depend the reſt of the affections, be paſſions of the Senſitive part of the Soul permixed in this life with corporal Spirits, then all have their provocation and incitement from the bodily ſenſes, ſpirits or motions. Διὰ τῆ σωμαϛικῆ ἄρα πνεύματος αἱ ἀνθρώπου ἡδοναὶ καὶ ἐπιθυμίαι, ſaith Clemens Alexandrinus, All Deſires and Fears and Sorrows have their original riſing and motion from the Body. For the Father will tell us, Πάθος ἐστὶ κίνησις, that *Paſſion is* nothing elſe but a ſenſible

ſenſible *motion* of the Deſiring and Appetitive faculty upon the imagination of good or evil. The paſſions of the ſoul, as Deſire, Fear, Joy, Sorrow, do not move in this life without the Body. Firſt, in that they are ſenſible motions, they muſt be perceived in the Body: Secondly, in that they riſe from the Senſitive appetite, they are conjoyned with the Body: Thirdly, in that they come from the Phanſie or Imagination of good or evil, whether truly ſo or but in appearance, they are kindled from the Senſes of the Body. What the Eye ſees beautiful, awaketh my Deſires; what terrible, provokes Hatred and Diſdain; What is good and atchievable, lightens my Joy; What is evil and unavoidable, begets Sorrow. According as things objected to Senſe, or remembred after, ſeem good or evil to the powers of the ſoul, ſo is Deſire or Anger kindled by Pleaſure on the one ſide, or Diſlike and Grief on the other; which preſently and with a kind of violence prevaileth with the Soul, if we do not ſtand up ſtrong to reſiſt them. Thus the Body hath its operation upon the Soul, as the Soul hath upon the Body. *Adeò autem non ſola anima tranſigit vitam, ut nec cogitatus licèt ſolos, licèt non ad effectum per carnem deductos auferamus à collegio carnis,* ſaith Tertullian; *So far is it that the Soul ſhould be alone in the actions of our life, that we cannot take thoſe thoughts which are alone, and not yet by the fleſh brought into act, from the ſociety and fellowſhip of the body:* For in the fleſh and with the fleſh, and by the fleſh that is done by the ſoul which is done in the heart and inward man. In all ſins not only the Doers and Actors, but the Leaders, Directors and Adviſers, Conſenters and Allowers are guilty with the Principal. All the Inſtruments are juſtly deteſted where the Sin is worthily condemned. *The Creatures* of God, which in themſelves are *very good,* being made ſnares and pricks and thorns unto man, are *ſubjected to vanity,* and have no better ruler than Satan the God of this world; becauſe that by infecting Man with ſin he hath altered and inverted the uſe and end of the whole world. The Eye that wanderd after vanity ſhall be filled with horror: the Ear that delighted in blaſphemy ſhall be puniſhed with weeping and gnaſhing of teeth: the Touch which luxury and wantonneſs corrupted, ſhall be tormented with fire and brimſtone. Men, as well as Angels, ſin in their whole natures, in their bodies and in their ſouls. Otherwiſe, one part muſt be placed in hell, as peccant; the other in heaven, as innocent. And this the Fathers made an argument and ſtrong proof of the Reſurrection of the dead: *Sic ad patiendum ſocietatem carnis expoſtulat anima, ut tam plenè per eam pati poſſit, quàm ſine ea plenè agere non potuit*; The Soul muſt have the ſociety and company of the Body in the puniſhment, as ſhe made it a fellow and companion in ſin; that now ſhe may as fully ſuffer by it and with it, as before without it ſhe could do nothing. And they bring her in thus beſpeaking the Fleſh, *Thou didſt let open the gates at which the enemy enterd that deſtroy'd us both. Thou hadſt Beauty, for which I was more deformed; Riches, for which I was the poorer: Thou wert clothed ſumptuouſly, for which I was the more naked. Thou hadſt Strength, for which I was the weaker. Thou hadſt Eyes, which let-in thoſe colours which are now blackneſs and darkneſs. Thou hadſt Ears, which ſuckt-in that muſick which is turned into mourning. In thee was the ſin ſhaped and formed which begat death. I have ſinned in thee, and with thee; and now we muſt both ſmart together. I went-out by thy Ears and Eyes and Hands, and wandred abroad after forbidden objects; and now, being returned home, I find my ſelf naked.* It is evident then that the Senſes of the Body are the Windows of the Soul, and that through them Tentations make their entrance into the inward man. Why do men disbelieve and impugn the word of God, but becauſe they meaſure Divine things by humane Senſe and Experience? Thus did Mahometiſm get a ſide preſently, and overflow the greater part of the

Rom. 8.20.

world, becauſe it brought with it a carnal Paradiſe, an eternity of Luſts, and ſuch promiſes as flattered the Senſe to blindfold the Reaſon, that it might not ſee its abſurdities. For the Turk, deſtitute of truth, and ſo not able to judge aright of Gods favours in this life, caſting an eye on the worldly miſeries of Chriſtians, and puffed-up with his own victories, condemneth the faith of Chriſt as diſpleaſing to God, becauſe by reaſon of afflictions it is ſo unto the Fleſh, and preferreth and magnifieth his own, for no other reaſon but that it is more attempered to the Senſe, and anſwerable to the deſires of the Fleſh. The Atheiſt, who hath no Religion at all, no God but his own right hand and his arm, no Deity but Policy, is, carried with the ſame reſpects to deny and deſpiſe the Providence of God. For being earthly minded, and even buried alive in the contemplation of the things of this world, and ſeeing the wicked *flouriſh as a green bay-tree*, and Innocence clothed with ſhame, brought to the ſtake and the rack, concludeth there is no God, and derides his Patience and Juſtice, becauſe his Providence waiteth not upon his deſires, governs not the world as he would have it, and is wanting ſometime to his expectation. Nay, beloved, how many are there of us who draw-out our Religion by this model, and if Religion will not condeſcend and meet with our ſenſual Deſires, draw them up and mix and temper them with our Religion; and if we do not find Religion fit to our humor, we make one. Chriſtianity of it ſelf is a ſevere and ſimple Religion, and doth ſo little favour our fleſhly part that it commands us to mortifie and kill it; and yet how by degrees hath it been brought to joyn and conform it ſelf to our Senſe, which lets-in thoſe tentations which are the very ſeed out of which many monſtrous errors are ingendred. Of a ſevere Religion we have made it a ſportful Religion, an eaſie Religion, a gaudy and pompous Religion; of a doing active Religion, a heavy Religion; of a bountiful Religion, we have made it ἀνάπαυσιν, a cheap and thriving Religion. For from our Senſes and fleſhly deſires have thoſe corruptions and mixtures crept into Religion which carry with them a near likeneſs and reſemblance to them. Ambition hath brought-in her addition or defalcation, and Covetouſneſs hers, and Wantonneſs hers; and the Love of pleaſures hath caſt-in her poyſon; and all theſe have left their very mark and character in the doctrines of men. Nor can I attribute it to any thing more than to this, that we do πᾶσαν αἴσθησιν ἀγάζειν Θεῷ, take our *Senſes* from the world, and *ſanctifie and conſecrate them to God.* One would think indeed that Ambition and Covetouſneſs and Senſuality were of a quite contrary ſtrain, and not competible with thoſe more ſpeculative errors. For what can the Love of money or honor do to the ſtating of a queſtion in Divinity? But by the art and craft of the Devil theſe have been made tentations to error, have been, as the Popes claim runs, infallible, far more potent with us than an œcumenical Councel. For theſe tentations of the World and the Fleſh firſt ſtrike the Senſe with delight, which by the help of the Phanſie doth ſoon enflame the Affections; and the Affections will ſoon build-up an opinion. The Love of honor makes the Judgment follow it to that height and pitch which it hath markt-out. My Love of money will gloſs that Bleſſing which our Saviour hath annext to Poverty of ſpirit. My Factions humor will ſtrike at the very life and heart of Religion in the name of Religion and God himſelf, and deſtroy Chriſtianity for exceſſive love of Chriſt. Every humor will venture upon any falſhood which is like it. There is nothing within the compaſs of our Senſual appetites which we are not ready to embrace, and believe it to be true, becauſe we wiſh it ſo, being advantageous and conducible to the end which we have propoſed and ſet-up to our ſelves. When Chriſtians did *revocare mentem à ſenſibus*, take and withdraw their Hand

from

from thoſe objects which were buſie with the Senſe, when they were within themſelves, and framed their lives to the ſimplicity and plainneſs of the Goſpel, there was ſcarce the name of Heretick heard amongſt them, no contentions, no exſecrations, no thundring-out excommunications againſt one another. But within a while this ſimplicity abated, and the doctrine of Faith was made to give attendance on ſenſual humours that did pollute it. Therefore the Heathen, to make the Chriſtians let go their hold, and fall off from the acknowledgment of the truth, did uſe the Devils method, and laid before them temporal contentments and the ſweetneſs of life. Their common forms were, *CONSULE TIBI*; *MISERERE TUI*; *Have a care of your ſelf*; *Pity your ſelf*; *NOLI ANIMAM TUAM PERDERE*; *Deſtroy not your own life.* They made large promiſes of honours, riches and preferment, And theſe Tertullian calls *deviliſh ſuggeſtions.* But when they could not thus prevail, when theſe ſhining and glorious tentations could not ſhake or move them, then

Tormenta, carcer, unguleæ,
Stridénſque flammis lamina,
Atque ipſa pœnarum ultima,
Mors; ——

then torments were threatned, the Hook, and the Whip, and the laſt of puniſhments, Death it ſelf.

And as Tentations inter ento the ſoul by the Senſes, ſo they look-out by the Eye. *Facies, intentionum omnium ſpeculum*, ſaith Tertullian; The face is the glaſs wherein you may ſee the very intentions of the mind. Anger, Sorrow, Joy, Fear, and Shame, which are the affections of the heart, appear in the countenance. *Why art thou wroth? and why is thy countenance fallen?* ſaith God to Cain. Gen. 4. 6. When Eſau was well pleaſed with Jacob, Jacob tells him, *I have ſeen thy face as the face of God.* Gen. 33. 10. *Habitus mentis in corporis ſtatu cernitur*, ſaith St. Ambroſe; You may view the ſtate of the ſoul in the outward man, and ſee how ſhe changes and alters, by thoſe outward motions and impreſſions which ſhe makes in the body. When the Soul of man liketh the object, and apprehendeth it under the ſhew of good, ſhe kindleth and moveth her ſelf to attain her deſire, and withal incenſeth the ſpirits, which warm the bloud, enlarge the heart, and diffuſe themſelves, to embrace that good which is either in the approach or preſent. And when ſhe ſeeth evil which ſhe cannot decline, ſhe ſtaggereth and ſinketh for fear; which quencheth the ſpirits, cooleth the bloud, cloſeth and contracteth the heart. At one object it leapeth for joy, at another is cold and dead. Thus by theſe gates of Sin, as Gregory calls them, do thoſe Tentations enter which will ſoon overthrow the ſtate and peace of the mind. *Audivit auris, & intentionem inflexit, &c.* ſaith St. Ambroſe; He did but hearken, and loſt a good intention; he did but look, and his mind was overthrown; but ſmell, and his thought periſht; but taſte the lip of the harlot, and he devoured a ſin; but touch, and he was all on fire.

Now as Tentations work by the Senſitive part upon the Rational, ſo in the laſt place, they have a diverſe operation according to mens ſeveral Conſtitutions and Complexions. In ſome they ſoon prevail, in others by degrees, and in ſome not at all. For every man is not equally inclined to every ſin. This ſtayeth the eye of one which another will not look on. And this our own uncharitable cenſures of each other may teach us. For we ſee that this man bleſſeth himſelf and wonders how ſuch a one could commit ſuch a ſin, and the other wondreth no leſs that he or any one elſe ſhould commit the contrary. Therefore the Devil, who knows how we are elemented and compoſed, hath μάϛανα & τρίϐυχα, ſaith Macarius; divers *inventions*, divers *back-doors*, by which he may ſlip and return at plea-

ſure, and, if his firſt bait be diſtaſtful, come again, and preſent another, which will fit our taſte and palate. He applyeth himſelf to every mans humor and complexion. *Omnium diſcutit conſuetudinem, ventilat curas, ſcrutatur affectus*, ſaith Leo; He examines every mans cuſtomary behaviour, he marks where we place our care and ſolicitude; he ſearcheth our affections and obſerveth our conſtitution, and enters with ſuch forces as we are not willing to withſtand; with a Sword, which a Cholerick perſon will ſnatch at; with Beauty, which the Wanton at firſt ſight will fall down and adore; with Honour, which the Ambitious will fly to; with Riches, which the Covetous will dig for. He knows whom to inflame with luſt, whom to incite to luxury, whom to pour the poyſon of envy into, whom to caſt down with ſorrow, whom to deceive with joy, whom to amaze with fear, whom to ſeduce with admiration. And he ſo fits his temptations that ſomething about us, ſomething within us, our very natural temper and conſtitution, may quicken and promote the activity of thoſe tentations which may deſtroy us. Again, that we may conclude, as their operation is either farthered or ſlacked by the ſeveral tempers and complexions of men, ſo is it by many outward circumſtances: of Time: at one time a birth-right for a meſs of pottage; at another, not receive a drove of cattle, but ſay, *I have enough, my Brother.* Of Place: Not look upon that bait in publick which I will devour in my cloſet; be very attentive at Church, and as buſie a knave in my ſhop. And laſtly, of humane Laws, which are many times more powerful againſt Sin then the Laws of the Eternal God, whence it comes to paſs that we reſiſt temptations to the greateſt ſins, as Murder, Adultery, and the reſt of thoſe which are the groſſer and of the higheſt nature, becauſe they are hung round with curſes, and the Magiſtrate ſtands by; and, if we yield, he lays the whip upon our backs, or draws his ſword and deſtroys us; but thoſe leſſer ſins, ſecret and ſpeculative ſins, Wanton thoughts, Idle words, and the like, we ſcarce take notice of, becauſe there is no penal ſtatute to repreſs them. And we are ready to ſay of every ſuch ſin as Lot did of Zoar, *Is it not a little one? and my ſoul ſhall live.* For as Tentations work by the Senſe, ſo are we led by it. We fear that Power which is ſeen more than that Omnipotency which is inviſible: we fear Man more than God, and the ſhaking of his whip more than the ſcorpions of a Deity: and therefore we fly greater ſins, and run into leſs; prevail againſt the Anakim, and are beat with a graſhopper. For though Tentations make their entrance by pleaſing and flattering the Senſe, and being admitted are poliſhed and decked-up with glory, and ſo preſented to the nobler faculties, though this be their natural operation and common way of working, yet they work differently and unequally according to that variety which is obſervable in the tempers and conſtitutions of men, and by outward circumſtances of Time and Place or the like, are either hindered or advanced in their operation. And this may ſuffice to diſcover the Manner how Tentations work upon the Soul.

I ſhould now proceed, and enquire when Tentations prevail with us and overcome us. But having upon another Text, Matth. xxiv. 42. handled this point at large, and ſhewn that though the Senſe and Phanſie receive the object, which is the tentation, and that with ſome delight, yet it may be without ſin; yea, though our natural temper incline to it, and raiſe in us ſome kind of deſire, yet if we ſtand upon our guard, and watch, and keep it within the limits that God hath ſet us, we ſhall be ſo far from ſinning, that our obedience will be the greater; theſe things having been there fully treated of, I will now paſs-over. Only this I add, That there may be yet more than an Inclination. There may be a kind of Deſire, a ſudden motion

of

of the mind, which may at unawares ſtrike through the heart of man, but yet not ſo entangle it as to procure the aſſent of the Will; may but ſhew it ſelf, and vaniſh like lightning; may be extinguiſht in the very flaſh. Now that this is not truly and properly a ſin, we may gather from the very nature of Sin, to the committing of which theſe two things concur, 1. an Aſſent of the Will, 2. a Power in man to avoid it. * * * *

——— We think of it to hate it, and by thinking love it. We muſt therefore give them no line, but curb and reſtrain them at the firſt; not only ſhun τὸ ἔργον, *the work*, but τὰς αἰτίας, as the Philoſopher ſpeaks, *the cauſes* and beginnings which may produce it; chaſe away ἀναθυμιάσεως ὄψιν, as Juſtine Martyr ſpeaks, *the firſt ſmoke*, the firſt inclination, *of our ſenſual appetite*; and when tentations offer and preſent themſelves, not revile and embrace them, ſay we would and we would not; but to give them a peremptory denyal by our ſerious diſtaſt of them, and that deteſtation which may take theſe brats of Satan and daſh them againſt the rock. *Nemo ſic negantem iterum rogat*; When we have given them ſuch a denyal, a denyal with anger and indignation, they will keep a diſtance, and not ſuddenly come ſo near as to ſolicite us to ſin. But if we firſt give them admittance, and then take pleaſure in them, it is a ſign we will make them our Friends and companions; nay, it is a ſign that we have made them our Lords and Maſters; and that they have already prevailed againſt us.

The

The Five and Fourtieth

SERMON.

PART. V.

MATTH. VI. 13.

And lead us not into tentation; but deliver us from evil.

WE have already ſhewed you how Tentations work upon the ſoul, and when they prevail. The Devil doth make uſe of our own ſtrength to overthrow us; and ſeeing the greateſt force he hath limited and bounded by an eternal and indiſſoluble law, that he cannot ruine all mankind at once, he attempteth to do that by our own folly and improvidence which is above the power either of his ſubtlety or malice. He makes uſe of our Eye, to blind us; of our Ear, to make us deaf to the voice of God; of our Touch and Taſt, to make us ſenſleſs and ſtupid, that we may not ſavour and reliſh the things which are of God; of our Phanſie, to work upon our Affections; and of our Affections, to perſwade and over-rule our Will. And here *hoſtis habet muros*: When the Will is once brought to yield, the Tentation, which ſmiled as a friend, is enterd as an enemy, and hath prevailed againſt us, and brings-in that ataxie and diſtemper into the parts and faculties of the ſoul which is fatal to it: although peradventure it declares not its infection and malignity by any outward ſymptoms and indications, by the violence of the Hand, or the pride of the Tongue, or by breathing forth its venom in the outward act. It is now high time upon the diſcovery of the diſeaſe to preſcribe the remedies. And this is ſo much the more neceſſary, becauſe we are not more inclinable and obnoxious to the diſeaſe than we are apt to miſtake the remedy, and to draw divers medicines, but not *è vero Narthecio*, out of the right box. To the tentations of the left hand we many times apply thoſe of the right. We ſweeten Afflictions with Jollity, and cure carnal Sorrow with carnal Pleaſure. To drive away the fear of ſmart we take ſomething which may raiſe a hope of delight, we blot-out the remembrance of our ſins with *the pleaſures which are but for a ſeaſon*, and ſtrive to keep off the diſeaſe with that which makes it more malignant. We know no remedy for Poverty but Riches; no releaſe from Impriſonment, but Liberty; no help for Grief, but impatience. And with Ahab King of Judah, we *ſeek not to the Lord but ſome phyſician* of our own. *Nec tam morbis laboramus quod remediis.* Nor is there ſo much danger in our diſeaſe as there is in thoſe remedies we uſe.

uſe. As for the Tentations of the right hand, thoſe ſmiling and flattering tentations, we ſoon give them the right hand of fellowſhip; we woo, we embrace, we ſtudy them; we kiſs them when they wound us, and rejoice when they are enterd even into our very Soul; and are ſo far from thinking them to be a diſeaſe that we are ſcarce well without them. We will therefore take thoſe remedies which are moſt ſoveraign *è communi medicinæ officina*, as the Father calls it, *out of that common ſhop of Phyſick*, the Word of God, where are remedies againſt all diſeaſes of the mind; where are corroſives and cordials, cordials for a drooping ſpirit, and corroſives to work-out the corruption of our fleſh: Where the Wanton may find what will cure his itch of luſt; the Covetous, what will take-away *the luſt of his eyes*; and the Ambitious, what will abate his *pride of life*; that which will tame the Wanton, and make the Covetous go upright, and the Ambitious ſtoop: Remedies which will not deceive us, if we do not deceive our ſelves: *Scriptura hominem non fallit, ſi ſe homo non fallit*; The Scripture never faileth us, till we be wanting to our ſelves. And there we are taught To reſiſt Tentations. Which we may do 1. by not giving our conſent, or yielding to them; 2. by flying from them; 3. by beating them back by the diſcovery of ſomething in them which we may take-up and uſe againſt them, as David found a ſword in the hand of Goliath to cut-off his head withal. And this that we may the more eaſily do, we have many helps proferd and preſented to us, many means preſcribed; 1. the knowledge of Our ſelves; 2. the knowledge of the Temptations; 3. the knowledge of God, to whom we are as a ſpectacle in this fight: Who *looks down upon the children of men*, and beholds them in all their waies. And theſe, if they have their natural operation, and be not dulled and hindred in their working will raiſe us up to a healthful eſtate, and beget in us 1. Watchfulneſs, againſt Security, 2. ſpiritual Valour, againſt Diſtruſt and Cowardiſe, by preſenting to us both the horror of that puniſhment which will follow us if we fail, and the glory of the reward which will crown us if we overcome.

And firſt, that we be *not led into Tentations*, we muſt reſiſt them. For, as the Apoſtle ſpeaks, *Brethren, you know your calling*, that you are called unto a warfare. When you gave-up your names to Chriſt, you made your ἀποταγὴ, your ſolemn *abrenunciation* of all his enemies, and preſt your ſelves as Souldiers under the King of heaven. And as in war *nullæ feriæ, nullæ vacationes admittuntur*, there are no holy-daies, no times of vacation, ſo in this your exerciſe *nunquam quies, nunquam otium*, there is no reſt, no ceſſation, but you muſt alwaies be in arms, ready to reſiſt. And indeed this is the difference between Gods commands and the tentations of the Devil, the World and the Fleſh, That his commands are *quoddam dilectionis pignus*, a kind of pledge and aſſurance of his love, but Tentations are promiſes of that which they cannot yield. God commands, that he may reward us; but the Devil profers, that he may deceive us. The one is harſh and irkſome to fleſh and bloud; the other is oppoſite to the ſpirit. And as it is truly ſaid, *Obſequio mitigantur imperia*, That Obedience makes the hardeſt Command eaſie; ſo is it as true, that Reſiſtance maketh the ſtrongeſt temptation weak. Now to reſiſt Tentations there is no more requiſite than this, Not to conſent unto them when they preſs upon us; When they plead vehemently for admittance, when they are importunate (as Tertullian calls the Forbidden tree *importunam arborem*, the importuning tree) to give them a check, and ſay, *I know you not: You ſhall have no place in me*, κεγκλείειν τὰ ὦτα, as Clemens ſpeaks, *to block-up the ears*, and ſhut-up the eyes againſt them; and though they come cloathed in all their beauty and royalty, to reſolve not to entertain them, but to repel them

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quantum poſſumus, imò pluſquàm poſſumus, as far as we can, nay, if it were poſſible, more than we can. For we may reſiſt tentations, and yet conſent unto them. We may reſiſt them at the firſt knock, but, when they make a ſecond or third adventure, open unto them and conſent. Theſe elevations of the mind, theſe *theorici conatus*, as the Schools call them, theſe airy ſpeculations, theſe faint endeavours of the thoughts will not make it up. Theſe are ſtrivings, rather than reſiſtings, *ſimiles conatibus expergiſci volentium*, as Auguſtine ſpeaketh, like to the turnings and liftings of men who would awake, but that ſleep is ſo heavy on them that they cannot. They reſiſt, and fall off, awake and fall down again upon their pillow faſt aſleep; ſome ſparkles, ſome ſcintillations, and the buſineſs of the mind. We may conſent for all theſe, and joyn with them after we have bid ſo many defiances to them. That which makes up our conſent is a ſtrong and undaunted Reſolution upon no parley, upon no terms to admit them; though they flatter, yet to ſtand out; though they threaten, yet to ſtand out; though they come in a low voice or though they come in the whirlwind and earthquake, though they promiſe kingdoms or threaten death, not to conſent. In this caſe what is fully reſolved is done already. *Quicquid imperavit ſibi animus obtinuit*: The mind of man is of that power as to create that which it commands it ſelf. If it lay upon it ſelf the ſtrictneſs of Temperance, it hath ſet-up that virtue in it ſelf. If it command Chaſtity, it is *an Eunuch for the kingdom of heaven.* Whatſoever it will, it doth; whatſoever it purpoſeth it hath. In a word; if we truly reſolve, we ſhall never give conſent: and if we give conſent, we may be ſure that we did never truly reſolve. For to ſpeak truth, the reaſon why tentations are ſo importunate can be no other but this, That we make them ſo, and by our indifferency and irreſolution prepare a way for them, and even invite them to come on, and do, as the Æqui told the Romans, *oſtentare bellum, non gerere*, rather denounce war againſt them than wage it, vow againſt them, profeſs againſt them, bid them open defiance, but never reſolve to keep them out. And this is the great error of our lives, this is the ſhame of a Chriſtian Souldier, to beat his brains and exerciſe his thoughts in theſe vain ventilations and flouriſhes; in big words and loud defiances, in promiſes and vows, as *the children of Ephraim*, to be *ready harneſſed*, to talk of *the Sword of the ſpirit and the Shield of faith*, and *the Helmet of ſalvation*, and then *turn back in the day of battel.* Pſal. 78. 9. *Nihil indignius quàm conſumi virtutem ubi non poteſt oſtendi*, ſaith the Hiſtorian; There is nothing more unworthy a ſouldier than to waſt and ſpend his ſtrength in thoſe low imployments where it cannot be ſhewn. The ſtrength and virtue of a Chriſtian is moſt ſeen in a firm reſolution, which makes quick diſpatch, and at once puts the enemy to flight. It is no more but *Nolle*, Not to be willing to conſent, and the victory is ours, and the Temptation overcome, nay, put to confuſion and annihilated, is no more a tentation. There is no delight in Pleaſure, no beauty in Riches, no lovelineſs in Honour, no horror on Afflictions, no terror on Death. If you ask how you may conquer them, I will give no other anſwer than Aquinas did to his ſiſter, *SI NOLIS, You have done it already if you will not conſent.*

But yet, in the next place, though the Will be of greater activity than all the Temptations of the world, yet it is a faculty ſeducible, and which may be ſwayed and bowed to incline to that object which it loathed. Nor is there any clock which is careleſly lookt unto ſo looſe and diſordered in its wheels and parts and indication of the hour, as is the Will, if it be not carefully watched, ſometimes pointing to this, and ſometimes to that, and then running back again to that point where it was before. Therefore our ſafeſt courſe is to be indeed alwaies ready prepared to the battel, but

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not to provoke the enemy to fight, *fugiendo pugnare*, to fight flying, and by removing our ſelves at ſuch a diſtance that no dart of Satan may reach us; to fly from Tentation as from a Serpent, *tanquam à facie aſpidis*, as from his gaping mouth and deadly poyſon; *& tanquam à facie*, to fly not only from its poyſon and ſting, but from the very face and ſight of it, and, as St. Paul exhorts, *to abſtain from all appearance of evil*, not only from 1 Theſſ. 5. 22. thoſe groſs and palpable tentations, but from the very phantaſmes and apparitions, the very image of them; *non à vero tantùm ſed & à picto malo*, to deteſt Sin not onely in the deformity of it, but in the very repreſentation, and to hate it even in a picture. Therefore St. Hierome counſels Euſtochium that ſhe ſhould not have acceſs into Noble-mens houſes, nor often ſee that by the contemning of which ſhe was a virgin; *Diſce*, ſaith he, *in hac parte ſuperbiam Sanctam*; Learn in this reſpect a holy pride, and vouchſafe not to converſe with them whoſe pomp and glory may bewitch thee to a liking. *Scito te illis eſſe meliorem*, Know thou art far better than theſe. Nazianzene tells us of his mother Nonna that ſhe would not give her hand to a heathen woman, though ſhe were of alliance to her, not ſalute her, *non commune ſal edere*, not eat, or ſit at table with her. Cyprian *Epiſt.* 77. laies it down as his opinion, That we ought not to feaſt or talk with Schiſmaticks, but be ſeparate as far from them as they are from the Church. Tertullian, though he permits Chriſtians to live with the Heathen, yet he would not have them die with them; *licet convivere, commori non licet.* And therefore he interdicts them the feaſts of ſhews of the Ethnicks. Nay, ſo ſcrupulous is he in removing the occaſions of ſin and every thing that may prove a tentation, that he doth blame not onely the making of Idols, but the very art of the Statuary, as unlawful; and proceeds yet further, to inhibite Chriſtians from being Schoolmaſters, becauſe they muſt be forct to mention the names of the heathen Gods; although indeed this they muſt have done if they had preached againſt them; and ſcarce any makes more frequent mention of them than himſelf. I do not propoſe theſe as patterns or enſamples for us to follow; nor do I know any warrant to do it: but only I commend unto you the reaſon which made the Fathers ſo ſcrupulous; Which was nothing elſe but the danger they conceived to be in the very repreſentation of Sin. For it is not ſafe *to give place to the devil*, but to keep him off at ſuch a diſtance that, as Eph. 4. 27. far as we can, he may not tempt us; not to retreat, or ſhun the combat when he aſſaults us, but yet not to call for it. *E quàm parvis veniunt ſumma mala principiis! How great a matter doth a little fire*, a very ſpark, *kindle!* What great evils have been raiſed from very ſmall beginnings! What danger in a look, in a glaunce of the eye, in colour! *Quàm alter, alteri eſt periculo!* How dangerous are we one to another! It is a friend, *& factus eſt gladius*, and he is become a ſword to me to wound me to death! It will therefore concern us to be ſhy and wary even of the leaſt occaſion: for what know we what great evil may lurk in the leaſt! And, be it never ſo little, it is too great if the matter near it be catching. To the Eye of man a Star ſeems no bigger than it ſelf: but Reaſon corrects the error of our Eye, and teacheth us that it may be greater than the Globe of the Earth. So that which at firſt we do not diſcern to be ſo much as an occaſion of ſin, at laſt proveth ſo, and hath the more leiſure to work upon our nature, becauſe we perceive not when it entred, is more operative, becauſe we neglected it, nay, perhaps overprized it, and eſteemed that as a duty of our life and a point of civility which is made an occaſion of ſin. Who would think there were any danger in converſing with a friend? yet it may ſo fall out, that we may looſe by a friend, when we benefit by an enemy. For his ſake we may begin to excuſe and pardon that ſin which

before we did loath; to make gloſſes and fair interpretations, and by degrees love it, and make much of it, and at laſt ſwallow it down. Before it was a great and heavy ſin, within a while not ſo great; *paulò pòſt & leve ſenties*; *paulò pòſt nec ſenties*; *paulò pòſt & delectabit*: Preſently thou ſhalt feel it light; anon thou ſhalt not feel it at all; not long after it ſhall be thy delight, and thou ſhalt take pleaſure in it as in a friend. We muſt not then upon confidence of our own ſtrength be ſo bold as to walk amongſt ſnares, or be too familiar with any thing that may prove a tentation: Much leſs may we deſire or pray for tentations. You ſee we are here commanded to pray againſt them; againſt that Beauty which may deceive us; againſt that *Poverty* which may make us *ſteal*; againſt thoſe *Riches* which may make us *ſo full* that we ſhall *deny God*; againſt that Affliction which may ſwallow us up. For though Tentations occaſion that which is good, yet naturally they tend to that which is evil: and though without them we cannot be victorious, yet by them we are too often overthrown. *Brethren*, ſaith St. James, *count it all joy when you fall into divers tentations*: But this upon this ſuppoſition, in the next verſe, *that the tryal of our faith worketh patience, and patience, when it perfecteth its work, maketh us perfect and entire.* Otherwiſe all this joy were none at all. For the victory proceeds not from the Tentation as from the efficient, but from the wiſdom of him that is tempted. And if it be deſirable becauſe it may be an occaſion of good, then, Sin may be deſired alſo, which occaſions that *Sorrow* which *brings forth repentance not to be repented of*; and where it *abounds* makes *Grace abound much more.* It is indeed the glory of a Chriſtian to *wreſtle againſt principalities and powers, and againſt the rulers of the darkneſs of this world*; to be near to danger, and avoid it; to parley with a Tentation, and ſilence it; to diſpute Afflictions out of their ſmart, and carnal Pleaſures out of their allurement; to *touch pitch*, and not be *defiled*: nay, *it is his portion all the daies of his life.* *Agnoſco hæreditatem meam in cruce Chriſti*, ſaith Bernard; *I acknowledge my inheritance is in the croſs of Chriſt.* But when we ſee ſo many ſhipwrackt before our eyes; him that was conſtant in torment, overthrown by pleaſure; him that defied the World, overcome by the Fleſh (as Macarius tells us of one that after torment and impriſonment for the truth in the very priſon defiled a virgin) it will concern us not to be too bold to put forth. *Nihil in bello oportet contemni*; It is here as in war, nothing muſt be eſteemed ſlight and not worth the regarding: nor muſt we offer our ſelves to thoſe tentations which may be too hard for us. *Malo cautior eſſe quàm fortior. Fortis ſæpe captus eſt, cautus rariſſimè*; It is better a great deal be timorous and wary than preſumptuouſly bold and fool-hardy. The ſtrong man hath oft been led into captivity, but the wary man ſeldom, but overcomes the enemy by withdrawing himſelf from the danger of the fight.

Jam. 1. 2.

But, in the third place, though we be never ſo wary, never ſo abſtemious, yet tentations will offer themſelves, and come ſo neer unto us that we ſhall be forct to cope with them. We muſt here learn ſome wiſdom from our adverſary the Serpent; and as he makes uſe of our members to make them *inſtruments of ſin*, ſo muſt we of his Tentations, and turn them from that end they are driven to, and make them occaſions of virtue. And this is *contundere viperam in theriacam*, to beat and bring theſe vipers into an antidote, into precious treacle; like a ſubtle Logician, to draw the anſwer out of the very argument; like a skilful Chymiſt, to extract gold out of baſer mettals; or like a wiſe and experienced Captain, to turn the enemies ordinance upon the face of the enemy. For as it is one part of wiſdome *futura ex præteritis providere*, to ſee future things in things

things that are paſt, ſo is it no leſs to know how to manage things preſent, and to make an advantage for good out of that which was placed before us and intended for evil, to force light out of darkneſs, and virtue out of that tentation which was a ſtrong invitation to vice. And therefore ſince the Tempter doth ſuggeſt vice by the ſhew and appearance of ſome deſirable good, by counterfeit pleaſure, and falſe riches, and imaginary content, by ſomething which even Reaſon it ſelf may perſwade us is convenient to our nature, let us not preſently abhor all Riches, all Pleaſure, all Content, becauſe he miſcalls his tentations by that name; but turn our thoughts, and enquire where theſe are to be had. Doth he tempt us by Pleaſure? Let us ſeek that which is conſtant and everlaſting. Doth he tempt us by Riches? Let us ſeek them where no *ruſt* can *corrupt* them. Doth he propoſe Content? Let us expect it there where we may be ſatisfied. Nay, we may make uſe not only of his tentations but of thoſe ſins they would bring in. *Et quid eſt unde homo commoveri non poteſt ad virtutes capeſcendas, quando de ipſis vitiis poteſt?* ſaith St. Auguſtine, What is there that may not be a motive to Virtue, if Vice it ſelf may be one? Curioſity affects knowledge, and the certaineſt knowledge is of eternal things, which never alter, but alwaies keep at the ſame ſtay. Pride ſeeks for power; and the ſoul which is perfect and ſubject to God hath a kind of omnipotency, and may do all things. Pleaſure promiſes the reſt and quiet of the body; which cannot be but there where there is no want, no corruption. *Non ex eo quod eſt fallimur, ſed ex eo quod non eſt*; we are not deceived with that which is and hath a reality and being, but with that which is not but only in ſhew and appearance. And the curioſity of fools, which catch after ſhades and apparitions, may put me in mind of that knowledge which will make me wiſe to ſalvation. Their affectation of power may provoke in me a deſire of an everlaſting kingdom; and their love of pleaſure, a love of that joy which is ſpiritual and heavenly. I may learn skill *ab adverſario artifice*, from my adverſary; obſerve and watch him, and blow him up in his own mine. And this is not only to reſiſt him, but to lead him in *triumph* and *ſhew* him *openly*; to ſhew how we have taken his weapons out of his hands, and made them *inſtruments of righteouſneſs*; how his provocation to luſt hath holpen to beget a greater *hunger and thirſt after righteouſneſs*; his tentations to covetouſneſs have expelled all covetous deſires, but thoſe of eternity; and his pleaſing tentations whet and encreaſe our appetite to thoſe *pleaſures* which are *at the right hand of God for evermore*. This is, not to fight with him in his viſible ſhape, to try it out at blows with him, as ſome fooliſh Monks in St. Hieromes time would boaſt they had done, to make themſelves a wonder to the people; but to fight againſt him inviſible, hid and obſcured in all his wiles and cunning enterpriſes; to diſcover what is not ſeen, his craft and malice, and make uſe of what is ſeen, his paint and colours, his glorious ſhews and preſentments, to kindle our love to that which is really and ſubſtantially good. This is truly to reſiſt and conquer and tread him under foot.

This is our glory, and this is our duty. For indeed our Duty is our glory; and that which we call ſervice is *the glorious liberty of the ſons of God*. And we ſhall be the more ready and active to perform it, if we duly and exactly enter into conſideration of Our ſelves, who are to fight; of the temptations, which aſſault us; and of God, who is a pure and ſimple Eſſence, and therefore cannot but be ſore diſpleaſed to ſee Man, ſo noble a creature, thus mingle himſelf every day with the vanities and traſh of this world, and ſell himſelf *for that which is not bread*. And firſt, the Knowledge of Our ſelves is of great force to redeem us from the vanities of the World. *NOSCE TE IPSUM*; *Hujus præcepti tanta vis, tanta ſenten-*

tia eſt, ut ea non cuiquam homini, ſed Delphico Deo tribueretur, ſaith Tully; *KNOW THY SELF, is a præcept in which is conteined ſo much virtue and high wiſdome, that men dare not entitle any man to it, but the Delphick God Apollo, and make him the author of it.* For he that knows himſelf ſhall ſoon perceive that he hath ſomething in himſelf Divine, that his Will and Underſtanding are as an image dedicated and conſecrated in him; and he will alwaies be doing or thinking ſomething which may be worthy of ſo great a gift of the Gods. And when he hath well viewed and ſurveyed himſelf in every part, he will quickly obſerve how richly furniſht Nature hath ſent him into the world, with what helps and inſtruments to procure that wiſdom which muſt ſtile and denominate him a Man, which may help him *deligere bona, reijcere contraria,* to know and chooſe that which is good, and to reject the contrary, though it borrow the ſame ſhape and countenance. *Quam pro nihilo putabit ea quæ vulgo ducuntur ampliſſima!* How will he ſlight and look down upon thoſe things which the vulgar admire and have in high eſtimation! ΤΟ ΓΝΩΘΙ ΣΕΑΥΤΟΝ τῦ Θεῦ παράγγελμα, ϗ ἀρχὴ ϗ τέλ☉ πάσης ἐστὶ φιλοσοφίας ϗ ἐυζωίας, ſaith Simplicius; *KNOW THY SELF; it is the command of God, that wherein all Philoſophy and Goodneſs begins and ends.* And ſo it is the beginning of all Divinity, ſaith Baſil, Ἐξέτασον σεαυτὸν τίς ἐ, γνῶθι σεαυτὸν τὼ φύσιν; *Ask your ſelf the queſtion Who and What you are; and ſearch and know your nature and compoſition.* Know that thou art ἡ ψυχὴ ϗ νοῦς, *Soul and Underſtanding*; that thou art made after the image of God; that thou art not the Body, but the Body is thine; and Money and Arts, and all that proviſion for life, are not in thee, but about thee; that thy body is mortal, thy ſoul immortal; that there is a double life propoſed, this life, which is a dying life, and ends ſooner than a tale, and that life which is συγγενὴς τῆ ψυχῆ, *of ſome affinity to thy ſoul,* immortal, and not confined and circumſcribed by time. And if thou attain to this knowledge, thou wilt not fix thy mind upon theſe tranſitory things as if they were eternal, nor deſpiſe thoſe everlaſting bleſſings as if they were fading and tranſitory, but give unto thy Fleſh that which is due unto thy Fleſh, *duſt to duſt and aſhes to aſhes*; meat to thy belly, and cloth to thy back, *both* which ſhall be *deſtroyed by God*; but to thy Soul and immortal part, δόγματα ἐυσεβείας, ἀρετῆς ἀσκήσιν, παθῶν ἐπανόρθωσιν, *the precepts of piety, the exerciſe of virtue, the moderation of thy unruly affections*; Nor be ſo over-careful to cloth thy body that the while thou letſt thy ſoul go naked and bare, nor provide for the one to deſtroy the other. *Advertamus qui ſimus ipſi, ut nos quales oportet eſſe ſervemus,* It concerns us to remember what we are, that we may ſtill keep our ſelves the ſame which we ought to be. If thou beeſt never ſo learned, never ſo wiſe, yet thou ſtill wanteſt ſomething, nay the greateſt point of wiſdome, if thou be not wiſe for thy ſelf. For what commendation is it to know all things which are in heaven and earth, to be well ſeen abroad, and yet be a meer ſtranger at home? to have an inſight in all things but himſelf? Certainly nothing lays us more open and naked to tentations and the vanities of the world than the low eſteem we have of our ſelves. For we live as if theſe vanities were made for us, and we for theſe vanities; as if our Eye were made to no other end but to behold vanity, our Ear to hearken after it, and all our Senſes were ordained as ſo many inlets of Sin, as if we were made for nothing elſe but Sin, and were all Fleſh, and had no Soul at all. And what a diſhonour is this to the dignity of our nature! How doth this irreverence to our ſelves make us *like unto the Beaſts that periſh,* nay, far worſe then they! For *proprietas ei nominis, ubi de innocentia exciderit, auferetur,* ſaith Hilary; Man looſeth the propriety of his name when he divides himſelf from innocency: *Aut Serpens, aut Equus, aut Mulus ei nomen eſt*; and

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you may call him Serpent or Horſe or Mule; *Quot peccata, tot perſonarum ſimilitudines*, ſaith Hierom; As many ſins as we commit, ſo many perſons and reſemblances we put-on; ſometimes of a Fox, ſometimes of a Wolf, ſometimes of a Lion. The holy Father layes it as an imputation upon Man, *Solum hoc animal jura naturæ tranſgreditur*, Of all the creatures Man alone breaks thoſe bounds which are ſet him, that law of Nature which was written in his heart, and makes Reaſon, which ſhould fence and ſecure him from theſe dangers, an agent for the Fleſh, to promote that which it oppoſeth. And we are ſo much worſe than the Beaſts by how much the better we might have been. No Fox to Herode, no Wolf to the Oppreſſor, no Horſleech to the Miſer. When Man hath thus renounced his Reaſon, he is worſe than a Beaſt, that never had any. Tertullian gives it as a rule in his Book *De anima*, *Naturalium ſcientia nè in beſtiis quidem deficit*; The knowledge of that which is natural to them is never loſt in any creature, no not in Beaſts. The Lion, ſaith he, may forget his ferity and fierceneſs, and in time be tamed, and brought to that meekneſs that he may be made the delight of ſome Bernice, ſome wanton Queen, and innocently lick her cheek with his tongue: *Mores beſtiam relinquent, ſcientia naturalium permanebit*; His manners may leave him, but not his apprehenſion of things natural to him. *Si de piſcibus, ſi de placentis regina ei obtulerit, carnem deſiderabit: ſi languenti theriacam compoſuerit, ſimiam requiret*; *& ſi nullum illi venabulum obfirmabit, gallum tamen formidabit*: If the Queen offer him a fiſh, or ſome junket, he will leave it for fleſh: if ſhe make an antidote for him when he is ſick, nothing will cure him but an ape: and though he fear not the dart or hunting-pole, yet he is afraid of the crowing of a Cock. Every Creature follows on in that way which Nature hath chalked out, and doth ſeldome or never turn aſide or look back. The Sun knoweth his ſetting, and the Moon her ſeaſons. Onely Man, when he ſins, ſetteth where he ſhould riſe, and riſeth where he ſhould ſet; begins his time in pleaſure, where he ſhould but end; and ends in ſorrow, where he ſhould but begin; riſeth in the ſpirit, and ſetteth in the fleſh; forgets his very naturals. For to avoid the infections of the world, to ſhake off all theſe tentations of the fleſh, which we Chriſtians call the effect of Grace, with the Philoſophers is nothing elſe but κατὰ φύσιν βιῶν, *to live according to the dictate and preſcript of Nature.* For even Nature, and the very ſtructure and compoſition of Man, teacheth us that we are *ad majora nati*, born to greater matters then theſe; born, not to be ſo familiar with that which periſheth, not to be ready to give every vanity a meeting at a call, to converſe and trade with it; not to complement with Beauty when it ſmiles, or bow down to Gold when it ſhines: no, nor to be afraid of the ſmart of that ſorrow which doth but afflict that part of us which muſt be turned to duſt and aſhes. I cannot but think there is as great an antipathy between Sin and the nature of Man, eſpecially renewed in Chriſt, as there is between the Lion and the crowing of a Cock. If I miſtake, St. Baſil hath deceived me, who in in his Hexameron tells us that there needs no inſtructer to teach us, no orator to perſwade us, to hate a loathſome diſeaſe. For by the common principles of Reaſon we commend Juſtice and Temperance, and condemn that which is evil. Ἔστι τις ἀδιδακτος ἔκκλισις τῦ κακῦ, *There is*, ſaith he, *in the ſoul of man an averſneſs from evil, which he never learnt, but brought with him into the world.* Therefore, when we yield to tentations, we forget from whence we are ſprung, that we are made according to the image of God. For can this image be ſeen in a Wolf, or a Fox, or a Lion? Can we ſay we are made after his image, who have transformed our ſelves into the ſimilitude of ſo many beaſts? who have in a manner forgotten our naturals, and are afraid of that which Reaſon teacheth us to

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desire, and desire that which we have reason to fear? who, when Honor is set-up, are upon the wing, but, when Heaven is proposed, flag and fall down to the ground? who will run to hear the melody and jollity of the world, and are afraid at the voice of the living God. Nor can we give any reason why we should thus debase and vilifie our selves, thus bespot and defile our selves, thus put our selves under the yoke and harrow, sell our selves out to such base and loathsome imployments, to follow and wait upon every tentation that offereth it self, to be servants to sin and slaves to Satan, and help them to destroy us. Oh that we did know our selves, what we are, and to what end made and created; made, not ἀυτοχεδιάζειν ἢ βίον, *in diem vivere*, to extend our thoughts no further than the present, to our next food, the next delight and the next pleasure; not to trade on earth, but to have πολίτευμα, as the Apostle speaks Phil. 3. 20. *our conversation in heaven*; not to be made *like unto the beasts that perish*, but ἰσάγγελοι, *like unto the Angels in heaven*; not to converse with those delights which as Scorpions will sting us to death, but with holy thoughts and divine contemplations, which are the best companions we can have; not to *labour for the meat that perisheth*, but through delights and terrors, *through good report and ill report*; through all the tentations and retardations of the world strive forward to eternity of bliss!

We may now exalt this consideration a little higher, and out of this commend unto you the knowledge 1. of your own Strength, 2. of your own Weakness. By which later I understand that particular inclination which ariseth from the temper of every particular man, by which one is more inclinable and obnoxious to this or that sin than another, by which one man is easily seduced by a temptation which another doth withstand with ease. And first, the reason why we fall into so many tentations is this, That we know not our own strength, that we are very willing to entertain a conceit that every tentation is too hard for us: *Nec mirum si vincamur, qui jam victi sumus*, No marvel if we fail in the day of tryal, who in our own opinion are already overcome. We lay all the blame upon Original sin and the weakness of our nature, and attribute our full growth in sin to that seed of sin which we should have choaked. For let us, with Aquinas admit of that double process and derivation of Original sin, from the Flesh into the Soul, and from the essence of the Soul into every power of it, let us take it in the Body, which they call *vehiculum*, the instrument and conduit to convey it, and we shall quickly find that we may not only subdue and overcome it, but turn it to our benefit and behoof; that though with Samsons Lion it comes with open mouth to devour us, yet we may kill it by degrees, and find honey and sweetness in the belly of it. This Flesh of ours is much blamed, as being a prison of the Soul, and a weight to press it down. The Manichee, observing that war which is betwixt it and the soul, allowed it no better maker than the Devil; but is solidly confuted by St. Augustine. Gregory Nyssen calleth it ὀρυκὸς ἐργαστήριον, *a fuliginous ill-savoured shop*. But all this will not make Tentations unavoidable, or bring-in an Impossibility of prevailing against them. *Non enim caro suo nomine infamis*, saith Tertullian; The Flesh is not ill-spoken of for it self: *Neque enim de proprio sapit aliquid aut sentit*; for it doth neither understand nor will; but is of another substance, another nature added and joyned to the Soul as an instrument in the shop of life. Therefore the Flesh is blamed in Scripture, because the Soul doth nothing without it. Nor was it made to press us down to Hell, but by the power of the soul to be lifted up into heaven. *Animus*, *Imperator corporis*; The Mind hath supream power over the Body, and is inthroned there; the Body is made to be obedient and tractable, to be reined and checked and guided

guided by the Mind. Whence Athanaſius compares the Soul to a Muſician, and the Body to a Harp or Lute, which ſhe may tune and touch with that art and skill as that it may yield a pleaſant and delightful harmony, *nunc pietatis carmen nunc temperantiæ modulos*, as St. Ambroſe ſpeaks; now a ſong of Sion, a Pſalm of Piety, a cœleſtial Hymn; and again, the compoſed meaſures of temperance and chaſtity. It was made for the Soul as Eve was for Adam, *in adjutorium*, not to tempt and ſeduce it, but to be a helper. What part almoſt is there of Chriſtianity which is not performed by the miniſtry of the Body? Haſt thou a hand to take thy brother by the throat? thou haſt a Hand alſo to lift him out of the duſt. Haſt thou an Eye to take in the *adultereſs*? thou haſt an Eye alſo to *pity the poor*. Haſt thou a Tongue which is a ſword to wound thy brothers reputation? thou mayeſt, if thou wilt, make it thy *glory*, and miniſter *a word of comfort* in due *ſeaſon*. *Domus animæ caro eſt; & inquilinus carnis anima*; The Body is the Houſe of the Soul, and the Soul the tenant and inmate of the Body: *Deſiderabit ergò inquilinus ex cauſa hujus nominis profutura domui*, therefore the Soul is obliged by this very name, as ſhe is an inmate, to watch over the Body, and carefully to provide thoſe things which may uphold and ſuſtein it, and not to put it to ſlaviſh and ſervile offices, to let and hire it out to Sin and Uncleanneſs, which will bring a fearful ruin both upon the houſe and the tenant, *caſt both Body and Soul into hell*. *Nè nobis ergò blandiamur quia Dominus conſenſit carnem eſſe infirmam; nam & prædixit ſpiritum eſſe promptum; ut oſtenderet quid cui eſſe debeat ſubjectum*: Let us not therefore, ſaith Tertullian, flatter our ſelves in ſin becauſe Chriſt hath told us that *the Fleſh is weak*: for he hath told us alſo that *the Spirit is ſtrong*, and thereby made it plain unto us which part ſhould be ſubject to the other, that we may not excuſe our ſelves by the infirmity of our Fleſh, but uphold and eſtabliſh our ſelves by the ſtrength of the Spirit. For tell me, Why were we baptized? why were we made Chriſtians? Was it not to *mortifie our earthly members and luſts? non exercere quod nati ſumus*; to be in the body, and out of the body; to tame the wantonneſs of the fleſh; to make it our greateſt care that the Fleſh, which is weak, prevail not againſt the Spirit, which is ſtrong; to fight againſt temptations, and eſpecially againſt the moſt dangerous tentation, which perſwade us that we are weaker than we are. For I cannot ſee of what uſe this unſeaſonable conſideration of our own weakneſs ſhould be, when the Lord of hoſts is with us, when he hath girded us with ſtrength and power, when he hath fitted us with all habiliments of war, *the Helmet of Salvation*, *the Sword of the Spirit*, and *the Shield of Faith*; when *they that are with us are more* and ſtronger *than they which are againſt us*. You will ſay perhaps, To humble us. Indeed we cannot be too *humble under the mighty hand of God*; but that is not Humility, but baſeneſs, which humbles us under tentation. This is the beſt uſe we commonly make of it; We remember our weakneſs; and that thought leads us captive, makes us ſo humble as to crouch and fall at the foot of the enemy which will devour us. This low conceit of our ſelves is the cauſe of all the errors of our life. *Deſperatione debilitati experiri id nolunt quod aſſequi poſſe diffidunt*, ſaith Tullie. As it is in Arts and Sciences, ſo is it in our Chriſtian warfare; Nothing more weakens and diſinables us than our Diſtruſt and Diffidence in our ſelves; and we never make a proffer or motion to do that which we preſume we cannot do: when as they who affect any great matter muſt try every way, break through all oppoſition, do what they can, nay, do more than they imagine they can do. And as David went up againſt Goliath, and ask'd, *Who is this uncircumciſed Philiſtine that he ſhould defie the armies of the living God*; ſo ſhould we buckle on our armor, and draw near to the ſtrongeſt tentation, and defie it; For what is this Tentation,

tion, that it ſhould ſtand up againſt *the whole armour of God*, againſt *thoſe armies of the living God*, his many Precepts, his many Promiſes, the Examples of good men, the Prayers of the Saints? What are theſe Tentations, that they ſhould gain the victory over our Faith? Are they *principalities or powers, or things preſent or things to come?* are they *life or death?* they *ſhall not be able to ſeparate us from the love of God.* Thus may we overthrow them *in the name of the Lord.* We read in the Hiſtorian of Caligula the Emperour, *Nihil tam efficere concupiſcebat quàm quod poſſe effici negaretur*, that he was moſt eager in attempting that which he knew beforehand could not be done: And this no doubt was a great argument not only of pride but of folly in him. But certainly it is a far more dangerous folly, in a matter that ſo nearly concerns us as our everlaſting welfare, to frame to our ſelves an impoſſibility of doing that which we are bound to do, which not to do is to undo and deſtroy our ſelves; to think we are too weak to fight, who have vowed to overcome. To attempt that which I cannot do is but to loſe my labor; but not to do what I can, is to be unwilling to labour. And in this caſe my greateſt weakneſs is that I think I have no ſtrength at all. For indeed this our cowardiſe in not oppoſing our ſelves proceeds not out of want of ſtrength but want of will. Therefore as Petrarch tells his Friend, ſo may we the diffident Chriſtians: *Verba quibus ſe uti velim, ſunt, ut ubi te non poſſe dixiſti, ultra te nolle fatearis*; When you ſay you cannot wreſtle with this or that tentation, I would have you change your language, and ſpeak the truth, which is that you will not. *Difficultatis patrocinium ſegnitiæ percepimus*; Ever when we are unwilling to ſet forward, we complain of ſome Difficulty, ſome ſtrange Impoſſibility, ſome Lion in the way; and when we betray our ſtrength, we lay the fault here, that the difficulty was greater than our ſtrength; and thus, ſaith St. Hierome, *Domino reclamamus, & dicimus nos vel difficultate mandatorum vel impoſſibilitate premi: nec ſufficit quòd juſſa non facimus, niſi etiam jubenter injuſtum pronunciemus*; It is in his Epiſtle to Celantia. God calls upon us to reſiſt tentations, and we anſwer, *We cannot*; and groan as under the burden of the hardneſs and impoſſibility of the command. Nor are we content not to do what he commands, but in a manner we pronounce what he commands to be unjuſt. And this conceit we have of the command is that which makes it hard, which makes that yoke heavy which Chriſt hath made light, by his rich and glorious promiſes, and by his gracious aſſiſtance when we refuſe it not. *Totum durum eſt quicquid imperatur invitis*, ſaith Salvian; To an unwilling mind every command carries with it the amazing ſhew of Impoſſibility. And a wicked man had rather condemn the Law than reform his life, rather hate the precept than his ſin. We read that Mynderidos the Sybarite was weary at the very ſight of another mans labor, and when he ſaw a man a digging wiſht him to forbear, as if he had done him an injury. *Laborioſa omnia ignavis*; All things are toylſome to the Sluggard: a pain it is to him to pull his hand out of his boſome. Continence is a hard leſſon, but to the Wanton; Temperance, but to the Glutton; and Liberality, but to a Miſer. *Omnia hæc dura videbuntur ei qui non amat Chriſtum*; All theſe things are hard to him that loves not Chriſt. But where there is a will, there is ſtrength enough. Love and Cheerfulſulneſs of mind make all things eaſie. What was ſweeter then the Manna in the wilderneſs? what ſooner gathered, yet the people of Iſrael murmured. What more bitter than Hunger and Impriſonment? yet St. Paul rejoyced in this. *Non eſt opus peregrinationibus*; To conquer a tentation thou needſt not go on pilgrimage, or take any long journey. Thou needſt not be at any expenſe about it: It will not coſt thee thy money, nor engage thee to thy friend. Thou needſt not ſail for it, thou needſt not plow

for

for it: thou needſt not riſe up early and lye down late. Ἀρκεῖ θελῆσαι μόνον, καὶ τὸ κατόρθωμα τέλος ἔλαβε, ſaith Chryſoſtome; *If thou beeſt willing virtue hath its work and conſummation.* To conclude; Nothing is more powerful againſt tentation than the Knowledge of our ſelves, and of our ſtrength in Chriſt. This will make a Chriſtian like Ariſtotles Magnanimous man, ᾧ οὐδὲν μέγα, to conceive of nothing as difficult and impoſſible.

But in the next place, though a Chriſtian hath ſtrength enough againſt all temptations, yet he is more ſubduable by ſome then by others. Some men by their very temper and conſtitution with eaſe withſtand Luſt, but muſt ſtruggle and take pains to keep down their Anger. Some can ſtand upright in poverty, but fall in wealth. Some can reſiſt this tentation by ſlighting, but muſt beat down and macerate, muſt offer a kind of violence to themſelves before they can overcome another, which is more ſutable and more correſpondent to their conſtitution. Therefore, as Quintilian gives it as a rule to Schoolmaſters, To obſerve the ſeveral diſpoſitions of their Scholars, and ſo accordingly to apply themſelves unto them, ſo muſt we obſerve our own inclination, and be moſt inſtant and diligent againſt that tentation which it looks towards. *Animadvertenda ea peccata maximè quæ difficilè præcaventur*, as Tully ſpeaks; We muſt keep a ſtrict eye and watch over thoſe tentations which we are moſt like to fall into, and to which the bent of our complexion ſwayes us. Let the Melancholick beware of Envy, the Cholerick prepare himſelf againſt injuries, the Glutton *ſet a knife unto his throat*, and the wanton beat-down and chaſtiſe his body. The Enemy taketh advantage of our complexion and temperature, tempting the Sanguine to pleaſure and luſt, the Phlegmatick to idleneſs and ſloth, the Melancholick to envy and malice, the Cholerick to brawls and contentions, driving us forward to that which our own luſts lead us to, and changing his tentations as we change our affection. He walks about us, and findeth out where we are moſt open, and aſſaults us there were he knows the Fleſh will further him. And though we be Achillean Chriſtians, and have but one place, but our Heel, vulnerable, he will ſmite and wound us there. Therefore as wiſe Captains plant their greateſt forces where the city is weakeſt, and as it is the wiſdome of Governours *iis malis maximè mederi quibus reſpublica maximè laborat*, to be moſt diligent to cure thoſe evils with which the Commonwealth is moſt moleſted; ſo muſt we take a ſtrict ſurvey of our ſelves, and ſet the ſtrongeſt guard there where we are moſt attemptable: And if it be Anger that we lye moſt open to, tye it up; if Luſt, quench it; if Sloth, chaſe it away. *Non emendabis te, niſi deprehendas*, ſaith the Philoſopher; If you do not deprehend and find out, you can never correct your ſelf. If you do not enter into your own ſoul, and *commune with your own heart*, and find out what paſſage is moſt open to the enemy, you can never block it up and ſhut him out. *Ante omnia neceſſe eſt teipſum æſtimare*; It is the chief and principal work of a Chriſtian to weigh and ponder himſelf. For as it is good to know our own ſtrength, ſo is it alſo to take notice of our own weakneſs, that we may make uſe of our ſtrength to defend us where we are weakeſt, and to quench the fire of that dart which is moſt likely to enter. In a word, By thus looking into our ſelves we provide againſt danger which threatens abroad; and by often ripping up our hearts we purge and cleanſe our leprous ſouls, as Moſes did his hand by putting it again into his boſome.

Thus we have ſhewed you of what uſe the Knowledge of Our ſelves is in this our ſpiritual combat. Now for our further advantage we muſt duly conſider the Tentations themſelves. *Humanæ mentis natura eſt*, ſaith Hilary, *ut ſi cogitatione aliquid contemplemur, talem ſe nobis unaquæque ſpecies exhibeat qualem eam & cogitando formemus*; It is natural to the mind of man

to put ſhapes and forms upon things, which exhibit that *ſpecies* and repreſentation to it which it ſelf hath already made. It may conceive of Gold as of earth; and it may conceive of it as of a God. It may look upon Beauty as upon a flower that fades; and it may conſider it as a laſting heaven upon earth. It may think of Honour as of that which makes us Gods; and it may eſteem it but as a bubble, which is loſt in the making. And as we transform things, ſo do they transform us. For *talis quiſque eſt, qualibus delectatur, & inter artificem & artificium mira cognatio*; Our minds are even faſhioned like unto thoſe things which we moſt delight to converſe with: and a great correſpondence there is between the Work and the Artificer. Whereſoever the Workman goes, he carries about with him the Idea and Repreſentation of his work along with him. Where St. Peter gives us a character of prophane and unclean perſons, amongſt other marks he ſets this as one, that *they have eyes full of adultery*; but in the Greek it is more ſignificant, μεστὸς μοιχαλίδος, *full of the Adultereſs*; as if the Wanton carried her about in his very eyes, and had alwaies her image before him. The Covetous perſon converſes with his Gold as with a God; he ſpeaks of it, he dreams of it, he commits Idolatry with it; *Si tacet, hoc loquitur*, and when he is ſilent he talks of it within himſelf. And in this very ſhape which we have given them, in this dreſs which we have put upon them, they deceive us. But if we do ſearch into their nature, and ſtudy them throughly, we ſhall not be deceived by their outward appearance: We ſhall find there is truly and indeed no content from Riches, no pleaſure from Beauty, no horrour from Affliction. If we ask them for themſelves, our Saviour may well return us that anſwer which once he gave to his diſciples, *Ye know not what you ask*. The Beauty of women; what is it? It is but colour and proportion, which a light Ague will ſoon wipe out, and which Age will ſo diſſolve that we cannot believe there was ever any. What is Honour but σημεῖον εὐαγγελικῆς δόξης, *a ſign and ſignification of mans good eſteem*, and many times but a bare ſign, and no more; a leg to Haman, when we wiſh him on the gallows; a cabinet of air, to which every man, even the worſt man, hath a key, to open and ſhut it as he pleaſes. What are the Pleaſures of the world? Neither true, nor laſting; and like painted Curteſans, as Hierome ſpeaks, *id ſolum oſtendunt quod placere poteſt*, they only lay that open to the eye which may pleaſe it. We read in St. Hierom of an Heathen who was wont to ſay to Pope Damaſus, *Facito me Romanæ urbis Epiſcopum, & protinus ero Chriſtianus*, Make me but Biſhop of Rome, and I will preſently be a Chriſtian. We may be ſure he knew not well what the Chriſtian was, and ſaw no more of the Biſhop than his pomp and outſide; otherwiſe, he would rather have given a Biſhoprick, nay, ſold all that he had, that he might have been a Chriſtian. What do we undergo, what do we attempt at the ſight of a temptation? What Rhetorick is there in a piece of Gold, or in Beauty, or in Honour? What do they not force us to, becauſe we will not look neerer unto them, but are ſo amazed at their firſt apparition that we can look no further? But how vaſt a difference is there between theſe things and ſpiritual and heavenly bleſſings! What is Beauty to Virtue, Gold to Grace, Honour to Glory. Spiritual things in the mouth are bitter, but in the belly as ſweet as honey. They are favourable to us and benevolent, and admit at once ſatiety and deſire: But earthly things, when we have them not, kindle in us a deſire; and being enjoyed, quench that deſire with loathſomneſs: But the other are never loathed but when we have them not: for when we have them, we ever deſire them more. The more we feed, the more we are hungry; and yet when we are moſt hungry, we are full and ſatisfied. *In illis appetitus placet, experientia diſplicet: in*

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iſtis appetitus vilis eſt, experientia magis placet, ſaith Gregory: In the one our Appetite pleaſeth us, but Experience is diſtaſtful: They are honey in the deſire, but in the taſt gravel. But to the other the Appetite is commonly ſick and queaſie; but when we have chewed them, they are ſweeter than the honey or the honey-comb: they are Gall to the appetite, but to the taſt Manna. The one brings a ſhew of pleaſure, but ends in grief: the other brings a ſeeming diſtaſt, but ends, nay never ends, but is immortal. *Et quis tam parvis oblectare animum in vitâ poſſit, ſi vera cognoverit?* And who will ever delight himſelf in thoſe vain and tranſitory things, who hath had a full view of thoſe which are real and eternal? *Nonne melius eſt brevi tempore dimicare, ferre vallum, arma ſumere, & poſteà gaudere victorem, quàm impatientiâ unius horæ ſervire perpetuo?* ſaith St. Hierome. Better fight a while and get a glorious victory, than be ſlaves to ſin and Satan for ever. Did we thus compare the Devils offers with Gods, we ſhould quickly pull-off the viſour from Tentations, and diſcover their deformity; we ſhould be full of ſhame and grief for having ſo long vouchſafed familiarity to ſuch loathſom ſolicitors. Then we ſhould be able to call them all by their names, and to ſay, This Beauty is *a deceiver*, This *Wine is a mocker*, This *Strumpet is a deep ditch*, Theſe *Riches* have *wings*, and will *fly away*. *Non obvia occupant. Videt aurum; ſcit hoc terræ limum eſſe: videt gemmas; meminit eſſe aut montium aut maris calculos: videt illicem ad laſciviam vultum; ſcit tanquam avibus cœli ex his ſibi laqueis evadendum*, ſaith Hilary: A good man is not taken with obvious and ordinary objects. He ſees gold, and know it is but the ſlime of the earth: He beholds pearls and diamonds, and knows they are but ſtones taken from the rocks or ſea: He ſees the bewitching countenance of the wanton, and on chaſt deſires and reſolutions, as on the wings of a Dove, he fleeth ſwiftly away from the ſnares. And thus, as I ſaid before, Not to yield to Tentations, is to overcome them, ſo I ſay now, To know Tentations, and to ſtrip them of their diſguiſe and falſe appearance, is the ready way to victory.

We have preſcribed unto you two remedies againſt Tentations, the Knowledge of Our ſelves, and the Knowledge of the Tentation. If we knew our ſelves, we would not converſe and trade and be ſo familiar with Tentations as we are. And if we knew Tentations *in intimis eſſentiæ*, naked as they are in themſelves, not dreſt-up and coloured-over and refined by the Senſes, we would loath theſe ſmiling enemies, and the more becauſe they ſmile. *Ipſum vocabulum nos admonere poteſt*; The very word *TENTATION* may admoniſh us to be ſhy and wary of them. For what is a Tentation but a heave, a tryal, an experiment to overthrow us? But ſo it is that we are commonly the greateſt ſtrangers at home, that we are willing to believe that we are *of the earth earthly, and like the Horſe and Mule, which have no underſtanding*, lower and viler than thoſe Tentations which do but knock, nay but ſhew themſelves, and are welcomed as friends. *Rarum eſt ut ſatis ſe quiſque vereatur*; It is a very rare thing for men to fear and reverence themſelves, to give that honour to themſelves which they do to the whip, nay to the frown, of a Superiour. Theſe many times curb and reſtrain us when we are making forward to unlawful pleaſures: they ſeal-up our lips, they bind our hands, they put-in their *Veto*, and we dare not *touch* or *taſt*, or *handle*. But αὐτοκράτωρ λογισμὸς, our *Reaſon* which ſhould be as an *Emperour*, and commander over us, is ſlighted and neglected, and eſteemed not worth the harkning-to: To which if we gave that due reverence which we owe, *dimittamus licet pædagogum*, there were no need at all of any outward reſtraint. And as we take no great pains in the ſtudy of Our ſelves, ſo do

we as little trouble our ſelves to ſift and examine thoſe Tentations which make towards us, but judge of them by their outſide; look upon them, and are taken with a look. And as the Romans obſerved of the barbarous Nations, that being utterly ignorant of the art of Engining, when they were beſieged and ſhut-up, they would ſtand ſtill and look upon the enemy working in the mine, not underſtanding *quò illa pertinerent quæ ex longinquo inſtruebantur*, what it meant, or wherefore thoſe things were prepared which they ſaw afar off at diſtance, till the enemy came ſo near as to blow them up and deſtroy them: So do we behold Tentations with a careleſs and regardleſs eye, as if we knew not what they meant, and ſo ſuffer them to work-on, to ſteal nearer and nearer upon us, till they enter our ſouls, and dwell there, and take full poſſeſſion of us. That we may therefore be the more ready and skilful to apply theſe two Remedies, we will add a third, which we at firſt alſo propoſed, the Knowledge and ſerious Conſideration of God himſelf. For *quantò magis appropinquat Deo cogitatio noſtra, tantò præcellentior ejus nobis videtur majeſtas*, the nearer we draw unto God, and the greater our knowledge is of him, the more are we taken and amazed with his beauty, and the glorious raies of his Majeſty; in compariſon of which all the Beauty in the world is but deformity; all the Pleaſure of the world, loathſomneſs; all the Glory of the world, but as vanity, as nothing. Now by *the knowledge of God* I do not underſtand that imperfect and weak apprehenſion of him which even they may have who underſtand his precepts, and give aſſent unto them that they are juſt and holy, but yet through their corrupt and wicked converſation cannot be induced to believe his promiſes, and by virtue and force obey his commands: as the Apoſtle ſpeaks of the Heathen, that *they knew God* but *did not glorifie him as God*. For as Ignorance of God brought-forth thoſe Luſts of concupiſcence in the Heathen, ſo the like Luſts as greedily affected by Chriſtians breed not Ignorance onely, but alſo a Denial of God, and of *Holineſs, without which no man can ever ſee God*. But a ſad and ſerious Conſideration of Gods Majeſty and Goodneſs may transform the Soul into the ſimilitude and likeneſs of God. For true Knowledge is a kind of aſſimilation of the mind to that which it apprehends. And as there is imprinted in the organ of every Senſe a likeneſs of that object which it doth receive, ſo is there alſo in the Underſtanding an impreſſion made which, if it be not wiped out and defaced by impertinent deviations and wandrings, by the frequent admittance of contrary objects, will work in us a conformity to the nature and purity of that God which we behold with wonder; that we may converſe here on earth as ſo many mortal Gods; that, as God is preſent every where, and yet receiveth no contagion from any place; preſent with the wicked, yet is Juſtice it ſelf; preſent with the adulterer, yet is Purity it ſelf; *tunc maximè magnus, cùm homini puſillus; tunc maximè optimus, cùm homini non bonus; tunc maximè unus, cùm homini duo aut plures*; then moſt eminently great, when he ſeems leaſt unto man; then eſpecially beſt, when we leaſt feel him ſo; then moſt one, when we conceive of him as of two or more; in his anger and in his mercy, in his bleſſings and in his curſes μονότροπος, *unchangeably one and the ſame*: So we may learn to be in the world and yet be no more ſpotted of the world than if we were out of the world; to hear its muſick, yet not hearken; to ſee its allurements, and not be allured; to walk in the midſt of its tentations, yet remain untoucht; whether it fawn or frown, ſmile or threaten, amidſt all its changes and varieties, to abide ſtill the ſame. This is indeed ὁμοίωσις πρὸς θεῷ, to be made like unto God. Every article of our faith leads us to ſome operative virtue; and by the Knowledge of God we grow-up to be like him. If I believe he is *GOD*, I muſt fall down

Rom. 1. 21.

down and worſhip him; What he commands muſt be my law, and I muſt fulfil it. His Omnipotency both comforts and affrights me. His Juſtice drives me from Preſumption, and his Mercy from Deſpair. If I do not make uſe of him as far as he is pleaſed to open and reveal himſelf, though I fall down before him and worſhip him, yet I deny him, or at beſt miſtake him. *Alium enim Deum facit, quem aliter cognoſcit*, ſaith Tertullian: He makes him another God who conceives of him otherwiſe than he is; who calls him Juſt, yet ſo lives as if he were not ſo; who acknowledgeth him to be the Holy one of Iſrael, and yet leaves him for Uncleanneſs; to be the Fountain of all bleſſings, and yet *heweth to himſelf broken ciſterns*, and truſteth in the Creature. * * * Certainly the greater Gods Love, the hotter his Anger. *Etiam Amor læſus iraſci ſolet*; For even Love it ſelf, if you chafe and provoke it too much, will wax angry. And he that is jealous over us for our good, if we offend him and charge him, will be jealous againſt us to our deſtruction.

To conclude then; The conſideration of theſe three, the All-ſufficiency and Providence of God, his Omniſcience, and his Jealouſie, if it be ſerious, as it ſhould, may bring-in *univerſitatem donorum*, as Tertullian calls it, that Academy, that world of ſpiritual gifts and endowments, which may be as a court of guard about us, to defend and protect us in all our waies, againſt the craft and malice of our enemies; may awake our Security, which arms our Enemy; and remove our Diſtruſt, which diſarms us; *ut nec metuamus quicquam, & caveamus omnia*, as Tully ſpeaks; that we may not neglect our foe, nor yet be afraid to meet him; that we may fear nothing, but yet be ſhy and ſuſpicious of every thing; not fear the approach of a Tentation, yet be as cautelous and wary as if it were now at hand. Gods All-ſufficiency may take my eye from the World, and make me look up upon Him who is the giver of all things: His Omniſcience may make me not to dare to look toward a Tentation, no not in the twilight, nor when it comes with the advantage of Secreſie: And His Jealouſie may make me *jealous* over my ſelf *with a godly jealouſie*, that I may *preſent my ſelf as a chaſt virgin unto God*. In a word; The Knowledge of Our ſelves, that we are made according to the image of God; of Tentations, that they are the baſeſt and vileſt things in the world, and, like the Painters ſhop, have *veri nihil, omnia falſa*, nothing true in them, nothing but colour and ſhew; and laſtly, of God, who is an infinite and glorious Eſſence, who ſo provides for us that we need not Tentations; who looks down upon us, that we may not dare to touch them; and who is jealous over us, and will ſeverely puniſh us, if we caſt Him off, who onely can truly be ſaid *TO BE*, for Shews, for Promiſes, for Nothing, for Sin, which will make us worſe than Nothing; Theſe, I ſay, driven home and faſtned in our hearts by due and frequent meditation, may circle us round about, and ſo keep us in on every ſide, ſo check and reſtrain us, that we may *not be led into tentation*. We have now done with the firſt part of this Petition.

The

The Six and Fourtieth

SERMON.

PART. VI.

MATTH. VI. 13.

——But deliver us from evil.

AS we pray *not to be led into tentation*, ſo we further pray *to be delivered from evil*. For Tentations, as they are tentations, and no more, are not evil to thoſe whoare tempted, but they are evils inherent and proper to the tempter himſelf. Till they prevail, they are the matter and occaſion of virtue as well as of vice, and alwayes work for the beſt to thoſe who are *ſtrong in the Lord and in the power of his might*. *Non lætatur Dæmon cùm affligimur, ſed cùm ſuccumbimus*; The Enemy takes no delight to ſee us beat upon by Afflictions, or woo'd by Pleaſures, or converſing in the World: for here he ſtands as one doubtful of the victory, in a poſſibility to receive a foil as well as to give one. Then he triumphs, when Afflictions have driven us from our hold; when Pleaſures have detain'd us in the way which we walk, and are become ſo gracious unto us as to command our will and affections; when we *love the world and the things of the world*: Then he rejoyceth as a conqueror doth when the day is won. And this may be the reaſon why this particle and clauſe is added, not as another Petition different from the former, but as an illuſtration and explication of it. For *to be delivered from evil* takes off all fear, and ſecures us from the force and violence of Tentations. Indeed *Evil* is that which we all naturally ſhun, and *to be delivered from it* is a part of every mans Litany. In the firſt of Jonah, when the ſtorm was high, *the mariners cryed every man unto his God*, and awaked Jonah *to call upon his*. The very Heathen ſacrificed *Diis depellentibus*, to thoſe Gods whom they thought to have power to drive away the evil which they feared, and to free them from danger. They had their Goddeſs *Pellonia*, and their *Deos Averruncos*, therefore ſo called for *turning away evils from them*. Evil hath but a ſad aſpect, and at the firſt ſhew and appearance makes us look about us for ſuccour. It is terrible afar off, in the very ſtory and picture and repreſentation, and moves our affections when it nothing concerns us. Auguſtine tells us that he wept at the very reading of the ſtory of Dido in Virgil. And it is common unto us ſo to be affected with thoſe evils which others have long ſince undergone, as if they were now

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in the approach toward us, and we our ſelves in preſent danger. But when Evil comes near us indeed, and is ready to ſeize upon us, then it ſhaketh the whole courſe of our nature, it changeth the countenance, it calls-up all the powers of the ſoul, and drives us to conſultation. When *the ſtormy wind is raiſed, then we cry unto the Lord in our trouble*, that *he may deliver us out of our diſtreſs.* For the very fear of Evil is a kind of diſtreſs. *Satis malum eſt apud timentes quicquid timetur*; Whatſoever is feared is evil enough to them that fear it. And in this reſpect we may admit of St. Baſils nice diſtinction between σώζειν and ῥύεσθαι, between *Saving* and *Delivering*: For we deſire not only to be *ſaved* and *preſerved*, as men weak and impotent and obnoxious to a fall; but to be *freed* and *delivered*, as men walking in the midſt of ſnares, as men already in a kind of captivity. And certainly it will be good for us often to repreſent Evil unto our ſelves, and place it in its full horror before our eyes, that having a foretaſt as it were of it, our prayer may be the more hearty and earneſt againſt it; to conſider what a wound and bruiſe ſuch a one received, how one hath been ſlain with Luxury, and another with Pride, how Beauty hath deceived one, and Wine mocked another; to behold the Devil in his true ſhape; that we may call upon *our Father which is in heaven*, not only to *ſave us* in this preſent life, but to *deliver us* for ever from the Enemy, that *he devour not our ſouls as a Lion.* We have then, you ſee, two terms in this clauſe, *Evil*, and *Deliverance.* And if it be *evil*, what can we more properly pray for then for *deliverance.* To draw then the lines by which we are to paſs, we muſt conſider. 1. What is here meant by *Evil.* 2. What it is we deſire when we pray for *deliverance.*

And, in the firſt place St. Auguſtine will tell us that *Evil is of no eſſence at all*; and Nyſſen, that *it is not* καθ' ἰδίαν ὑπόστασιν, *by any proper ſubſiſtence it hath*, that it is nothing elſe, but a kind of corruption and perverſion of that manner and order which Nature hath ſet down and preſcribed. It was the great buſineſs of many years in the times of our fore-fathers to find-out the original fountain from whence it ſprings. The Manichees made ſome of the creatures, which in themſelves are very good, evil by nature, and therefore were forced to invent two cauſes and beginnings of things, the one good, the other evil. With them it was a kind of murder to pluck up a Plant, and ſacriledge to taſte of the Vine. Therefore they called Wine *fel poteſtatum tenebrarum*, the very Gall of the Devil and the powers of Darkneſs. But the Father makes it plain, *prodeſſe ſingula per convenientiam*, that every creature is good and uſeful by a kind of conveniency and to that end to which Nature hath ordained it. For if the Scorpion were in it ſelf evil, it would then certainly ſooneſt kill and deſtroy it ſelf. We will not here engage our ſelves in a needleſs diſpute. What ſay we to Diſeaſes, and Calamities, and Deſtruction of Cities, and War, and Peſtilence, and the like? Theſe indeed are Evils, and we may pray againſt them. For the Wiſe man will tell us, *Fortis eſt perpeti, at non eſt prudentis optare periculum*; There may be Valour ſhown in induring of theſe evils, but it is no Wiſdome to wiſh for them. For Virtue is oppoſed to theſe, not becauſe ſhe chuſeth them, but becauſe through the inevitable Laws of Neceſſity ſhe cannot avoid them. And therefore, when the Chriſtians profeſſed a willingneſs to ſuffer perſecution, and the Heathen upbraided them, *Cur ergo queremini?* Why then do you complain of us for afflicting you? Tertullian replyes, *Planè pati volumus, verum eo modo quo & bellum miles*, Truly we are willing to ſuffer, but with the ſame mind with which the Souldier doth enter the battle, in which he is glad to overcome, though before he complained that he was forced to fight. *Theſe are evil*, ſaith Baſil, πρὸς αἴσθησιν κακὰ, *to our ſenſe*, ſenſible evils: And we may, nay we muſt, pray againſt them, becauſe

becauſe we are uncertain to which hand they may incline us, whether they may drive us to the right hand or to the left. And indeed all thoſe *deliverances* we pray for in our common Litany are but as ſo many branches from this root, *LIBERA NOS A MALO, Deliver us from evil.* But thoſe Evils which are truly ſo and in their own nature *proceed*, as our Saviour ſpeaks, *from within us*; not Thunder, and Perſecution, and War, and Peſtilence, but Injuſtice, and Wantonneſs, and Luxury, and Envy, and Malice, and Deceit, and the reſt of thoſe helliſh *Evils* which *do pollute the ſoul* and deface the image of God in us. *Hæc ſunt verè mala quæ faciunt malos*: Thoſe evils are truly and really evil which make us evil. Indeed when we ſpeak of *evil*, every man ſtreight phanſieth to himſelf that Evil which he is moſt afraid of; the Covetous, Poverty; the Ambitious, Diſgrace; the Voluptuous, the bitter cup of Afflictions: although theſe, as they may be applied, are rather remedies than evils. For Poverty may teach the Covetous *the uncertainty of Riches*; and Diſgrace, the Ambitious what a bubble Honor is, and how ſoon turned into air; and Miſery, the Voluptuous what a ſad aſpect Pleaſure hath when it turns its back and goes from us. Οὐδὲ γὰρ ἂν πάσχομεν βλαβερόν τι ἦσι, ſaith the Father; *For thoſe things which we ſuffer are not evil, but thoſe things which we do.* But we our ſelves create evils, draw them out unto our ſelves in the form of evil things, and then name them ſo. So the ſuperſtitious Papiſt brings every rotten ſtick he meets with to kindle a fire, and then trembles at it; and, to be freed from this cryes out, *Domine, hic ure, hic ſeca*, Lord, let the fire be in this world, let us feel the laſh of temporal affliction, let any evil fall upon us here, ſo we fall not into the fire of Purgatory. But the beſt of it is, that this may be perhaps in the Trent, but is neither in our Creed nor *Pater Noſter*; and the Cardinal tells us that, *if we believe it not, we ſhall never feel it*: and we are willing to take the condition; for we neither believe it, nor can we fear or hope to come there. But every man cryes out for *deliverance* at the ſight of that *evil* which is a meer creature of the Phanſie, and hath no being and ſubſiſtence but in the mind, which many times is more buſie to make evils than to overcome them:

——— *nullóque autore malorum,*
Quæ finxere timent; ———

and men *fear where no fear is*, fear that to which themſelves have given both a being and horror, which themſelves have made, and made formidable. But it is no ſuppoſed, no feigned *Evil* which we here pray againſt. It is a real and ſubſtantial *Evil*. And if we can find out the next and immediate cauſe of Evil whoſe work it is to make Proſperity a ſnare, and Adverſity a wind to drive us from the fountain of Goodneſs to the waters of bitterneſs; by whoſe art and skill a tempeſt in the air ſhall beget another in the mind, and the diſeaſes of the body the plague of the heart; by whoſe machinations and ſubtilty it many times comes to paſs that plenty brings forth Wantonneſs and Luxury, and Poverty Repining and Murmuring; that can ſo work with theſe things which are not in their own nature Evil, that they ſhall make us evil; with theſe ſenſible Evils, that they ſhall produce thoſe Evils which are ſo καὶ' αὐτὸ ἐκ τῶν φύσιν, *in their own nature*, truly and properly *Evils*, as Sin and everlaſting Death, then we need make no further ſearch, but conclude that this is it. And indeed, if we look nearer to the word in the Text, and compare it with other places of Scripture, and with the former part, *Lead us not into tentation*, we ſhall eaſily be induced to believe that the word πονηρῷ here, which ſignifies *evil*, is not of the neuter but the maſculine gender, and rather points out to ſome *evil* Perſon then

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ſome *evil* Thing. For ſo we find it taken in the chapter before, v. 37. *Let your communication be Yea, Yea; Nay, Nay: for whatſoever is more then theſe* is ἐκ τῦ πονηρῦ, *of evil.* And chapter 13. πονηρὸς, *the wicked One*, is twice mentioned. And, as our Saviour, ſo the Apoſtles after uſe it. St. Paul Epheſ. 6. 16. *Take the ſhield of faith, that you may be able to quench all the fiery darts* τῦ πονηρῦ, *of the Wicked One.* And 1 John 2. 13, 14. *I have written unto you, young men, becauſe ye have overcome* τὸν πονηρὸν, *the Wicked one.* And chap. 5. he tells us of him who *is born of God, that* ὁ πονηρὸς, *that Wicked one toucheth him not*: Which is no other than the Devil, who is *MALUS per antonomaſiam*, ſo evil, that his name is ſo: ſo that as *Evil* is placed for the Devil, ſo is *the Devil* for evil: *The Evil one toucheth him not*, that is, the Devil. *Eſt unus ex vobis Diabolus*, ſaith our Saviour to his Diſciples; *One of you is a Devil*, that is, in the higheſt degree evil. For he is the firſt and principal cauſe of evil, *totius erroris artifex*, *multiformis lues mentis humanæ, ſalutis pariter animæque vaſtator*, *totius ſeculi interpolator*, ſaith Tertullian, the great Artificer and forger of all error, the very Plague and Bane of the mind of man, the Deſtroyer of both our health and our ſouls, and the great Faſhioner of this preſent world, which he doth ſo dreſs up and paint that it may the ſooner deceive us. Theſe teſtimonies are ſo many and ſo clear that it may almoſt ſeem a wonder that there have been, and ſtill are, found thoſe who profeſs Chriſtian Religion, and yet are of opinion that what is delivered of Satan and the Devil, of his wiles and enterpriſes and ſnares, is not ſo to be underſtood as if there were any ſuch ſpiritual ſubſtance to which we may truly attribute theſe, but that it is a figurative kind of ſpeech fitted to that which the vulgar and common people believe; that there is nothing which ſolicits us to ſin but our own Luſt and Concupiſcence, as St. James teacheth us, ch. 1. 14. where laying down the manner how we are tempted, he makes no mention of any perſon, but attributeth all to our Luſt and Concupiſcence, which with them by a wonderful *Proſopopaia* or Feigning of a perſon, is called *Satan*, or *the Devil*, or *the Adverſary which accuſeth us before God*; that Sin alone is the Serpent which deceives us, and the Lion which roars againſt us, and the Dragon which devours us; that only Sin is that Deſtroyer. And this St. Bernard ſeems to lay to the charge of Petrus Abailardus, *Epiſt.* 190. But we may truly ſay that this is but *commentum humani ingenii*, an invention and fiction of phanſiful men, and may well be entitled on the Devil himſelf the Father of lyes. For by the ſame art and skill they may, if they pleaſe, make the whole Scripture an allegory, ſince we find nothing more hiſtorically and plainly delivered there then this of the craft and ſubtilty and malice of the Devil. Indeed we do not make the Devil the author of every ſin; nor can we think that whenſoever we do that which is evil, we do it by the inſtigation of the Devil. For many times we are the only divels to our ſelves, and have no tempter but within us, beſides the outward object. And Chryſoſtome, conſidering the careleſs and negligent behaviour of our firſt parents in Paradiſe, concludes that they would have fallen though there had been no Devil, no Serpent to tempt them. Sometimes the Devil provokes us; and ſometimes we provoke the Devil: We may ſin without the help of the Devil; and moſt times we help the Devil in his work. We begin of our ſelves; and this is a time of invitation to the Devil to ſtep in and drive us forward when we are fairly running on of our ſelves in thoſe wayes which lead to death. But that any ſhould deny that there is any ſuch perſon which at any time makes any ſuch attempt upon us, or ſtudieth to hurt and deſtroy us, proceeds from no other cauſe than a ſtrong illuſion of that Devil which they conceived to be nothing but like Æſops Fox and Lion and Wolf, which carry their Moral with them, and till that be made are but tales and idle Fables. And we may ſay of theſe Mythologiſts, who think there

is no ſuch perſon as the Devil who ſeeks to devour us, *Dæmonium habent*, that they have a Devil. For who would ever deny it who is in his right mind, and hath read the writings of the Old and New Teſtament, or but the beginning of the hiſtory of Job, which plainly ſhew that the Devil is a perſon which ſtudies the moleſtation of mankind, and eſpecially of thoſe who truly ſerve God; and that he is a ſpirjtual ſubſtance, which upon Gods permiſſion hath power and force to bring-in upon us great and manifold evils, as plagues and famine and inundations; and is therefore ſtiled the author of all thoſe grievous evils which Job ſuffered, and is ſaid to have
Job 2.7. *ſmitten Job with ſore biles from the ſole of his foot unto his crown.* We cannot ſay that all theſe his touches and his blows, his perambulations, his inſtigations, his cribrations and winnowings, his wiles, his roaring, his calumniations and accuſations are all performed in an allegory. We may ſay with Tertullian, *De conſcientia hominum notus*; That there is ſuch an enemy, we have domeſtick and familiar teſtimony from our own conſciences: For we ſee that even the rude and unlearned multitude make uſe of his name to make up a curſe. But we will rather take that of Martin Luther, That we muſt believe the Scriptures, *licèt totus mundus & omnes Angeli vel perirent, vel aliter docerent*, although the whole world and all the Angels ſhould periſh, or teach the contrary. Or indeed rather, with the ſame Father, *Revocandæ quæſtiones ad Dei literas*; This queſtion, if it were worth the propoſing, is to be reſolved by the word of God. And if there we find the Devil painted and characterred-out in his full horror, if there we find him deciphered as a perſon crafty and malicious to mankind, *ſeeking whom he may devour*, we need not make a ſtand, or doubt but that he is that *Evil*, that *Wicked one*, from whom if we be delivered, we may promiſe to our ſelves victory, walk ſecurely, and ſerve God without fear of being *lead into tentation*. And therefore Chriſt did not without cauſe place this among thoſe things which we muſt requeſt at the hand of *our heavenly Father*, that we may not yield to *tentations*, *but be delivered from evil*, from Satan, who is *Evil* κατ' ἐξοχὴν, in the moſt eminent and higheſt degree, and the firſt original and immediate cauſe of all thoſe temptations which either by flattery or terror are ready to overwhelm us. This our Saviour reſerves, as a matter of greateſt conſequence, to the laſt place; as skilful Orators uſe to ſet open the very flood-gates of eloquence, to ſpread their ſayls to the furtheſt, and double their files, and bring argument upon argument, and thoſe arguments which are moſt perſuaſive, when they draw towards a concluſion. *Tunc commovendum eſt theatrum cùm ventum eſt ad illud quo veteres comædiæ tragœdiæque clauduntur*, PLAUDITE, as Quintilian. In the laſt place commonly they bring that which is moſt remarkable, (and which ſhould ſtrike and make a deeper impreſſion into the minds of the auditory. If we *be delivered* ἀπὸ τοῦ πονηροῦ, *from the Evil one*, we ſhall *hallow Gods Name*, and *advance his Kingdome*, and *fulfill his Will*, and *be content with Food and Raiment*, have our *Pardon* ſealed, and *with the Temptation*, whatſoever it be, *make a way to eſcape, that we may be able to bear it.* So that we may take this interpretation as moſt probable and pertinent; Although the others (as that of Cyprian, who by *Evil* underſtands Sin it ſelf, or whatſoever may be diſadvantageous unto us; or that of St. Auguſtine, who, forgetting that he had made ſeven Petitions in his ſecond Book upon the Sermon on the Mount, makes this clauſe the ſame with the former) bring nothing contrary to truth, or indeed to this interpretation. Having therefore ſhut-up and concluded all *evil* in him who is the Father of Evil, we will 1. conſider him firſt as an enemy to Mankind; 2. lay-down reaſons why he is ſo, and why we ſhould make preparation againſt him; and 3. diſcover ſome Stratagems which he uſeth to bring his enterpriſes to paſs.

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And first, that the Devil is our enemy, we need not doubt. For the Apostle hath openly proclaimed him so; *We wrestle not with flesh and bloud*, against Men as weak and mortal as our selves, *but against principalities, against powers, against the rulers of the darkness of this world*, that is, against the Devil and his Angels, *against spiritual wickedness in high places*, that is, as himself speaks in the second Chapter, against those *spirits which rule in the air*. And therefore St. Basil gives us 1. his Name, which is *SATANAS, an adversary*, and *DIABOLUS, a Devil*, because he is both συνεργὸς τῆς ἁμαρτίας, καὶ κοινωνὸς, *a fellow-worker with us in sin, and*, when it is committed, *an accuser*: 2. his Nature; He is ἀσώματος, *incorporeal*: 3. his Dignity; It is, ἀρχικὸς, *a principality*: 4. the Place of his principality; He is ἀέριος, *in the air*; and is therefore called *the Prince of this world*. His Anger is implacable, ἀθάνατος, as *immortal* as himself: not as Mans, who is never angry but with particulars, οὐ κατὰ Κλέωνος, ἀλλ' ἐπ' ἀνθρώπου, *as with Cleon and Socrates, but not with man*. Satans Anger and Hatred is bent against the whole nature of Man. *Cùm sit ipse pœnalis, quærit ad pœnam comites*; Being even a punishment unto himself, he would have all men with him come under the same lash. And if he cannot win a Soul by invasion, he attempts it by stratagem. To this end, as he makes use of Pleasure and Content, so he doth of Affliction and Sorrow. *Operatio ejus est hominum eversio*; His very working and operation is nothing else but for the eversion and ruine of mankind: *Nec desinit perditus perdere*; being fallen himself he would draw all men after him. The bodies of men he plagueth with diseases, and their souls with sudden and unusual distractions; being able through the subtility and spirituality of his nature to work-upon both; *invisibilis in actu, in effectu apparens*, invisible and insensible in the act, but manifestly seen in the effect. He cheated men with oracles, struck them with diseases, and pretended a cure; *desinens lædere, curasse credebatur*, when he did not hurt them, he was thought to have healed them. By these arts he insinuated himself into the minds of ignorant men, and at last was honoured with Temples and Altars and Sacrifices, and gained a Principality and kind of Godhead in the world. But now his Oracles are stilled, his Altars beat down, and he is driven out of his Temples. But yet he is a *Devil* still, and an *Enemy*, and *rules in the air*, and upon permission may make use of one creature to destroy another. And his Power is just, though his Will be malicious. *Quod ipse facere iniquè appetit, hoc Deus fieri non nisi justè permittit.* What he wickedly desires to do, that God may suffer justly to be done. We will not not say that the evil Spirits visibly fight against us, and try it out with fists, as those foolish Monks in St. Hierom boasted of themselves that they had often tried this kind of hardiment with them, to make themselves a miracle to the ignorant rout, who are more taken with lies than with truth. We are not apt to believe that story, or rather fable, in St. Hierome, of Paul the Hermite, who met the Devil first as a Hippocentaur, next as a Satyr, and last of all as a Shee-wolf; or that of Hilarion, to whom were presented many fearful things, the roaring of Lions, the noise of an Army, and a chariot of fire coming upon him, and Wolves, and Foxes, and Sword-players, and wicked Women, and I cannot tell what. For it is scarce expressable what a creating faculty Melancholy and Solitariness and Phansie have, *ut non videant quæ sunt, & videre se putent quæ non sunt*, that when we do not see those things which are, yet they make us believe we see those things which are not. We will not speak of Spirits possessing the bodies of men; Which power we cannot deny but they have. Yet I am perswaded these after-ages have not frequently seen any such dismal effects. The world hath been too much troubled with lies, and many counterfeits have been discovered even in

Eph. 6. 12.

our times. And for us Proteſtants, we ſee no ſuch ſigns, no ſuch wonders. But theſe Devils are as common as Flies in Summer amongſt them who boaſt of an art and skill they have in caſting them out. You would think they enterd men on purpoſe that theſe men might ſhew their activity in driving them away, and ſo confirm and make good their Religion, make themſelves equal to thoſe primitive Chriſtians, *quorum verbis tanquam flagris verberati nomina dabant*, who with their very words would make them roar as if they had been beaten with whips, till they confeſt they were devils, and did tell their names. We may ſay of theſe in our daies as he doth of ſuperſtitious Dreams, *Ipsâ jam facilitate auctoritatem perdiderunt*, They are too common to be true. And becauſe ſo many of theſe ſtrange relations have been manifeſtly falſe, we may be pardoned if we detract a little, and believe not thoſe few which are true. For the mixture of fictions in many a good hiſtory hath many times made even Truth it ſelf ſeem fabulous. But yet though we ſuſpend our belief, and do not ſuddenly and hand over head ſubſcribe unto theſe, we are not like thoſe Philoſophers in Tully *qui omnia ad ſenſus referebant*, who referred all to their ſenſes, and would believe no more than what they did ſee. For theſe evil Spirits may be near us, and we ſee them not; they may be about our paths, and we diſcern them not. Many effects of theirs no doubt we may ſee, and yet can have no aſſurance that they were theirs. For that light of their intellectual nature is not put-out, but they know how to apply active qualities to paſſive, and diverſly upon occaſion to temper natural cauſes, being well ſeen and verſed in the book of Nature. And this knowledge of theirs is enlarged and advanced by the experience of ſo many thouſand years, and their experience promoted and confirmed by an indefatigable and unceſſant ſurvey of the things of this world; which is not ſtayed and held back by any pauſe or interval, nor needs any repair or help by reſt and ſleep, as ours, *quaſi per quaſdam ferias*, as the Father ſpeaks, as by ſo many daies of vacation and reſt; but every moment they obſerve things, and every moment draw new concluſions, and every moment collect and infer one thing out of another. Beſides, as Tertullian tells us, *momento ubique ſunt*, their motion and apprehenſion is ſwift and ſudden. *Totus mundus illis locus unus eſt*; The whole world is to them but as one place; and what is done in every place, they ſoon know in any place. We do not meet them as Hippocentaurs, but we meet them as Tyrants: We cannot ſay we have ſeen the Devil in the ſhape of a Fox, but yet *we are not ignorant of his wiles and crafty enterpriſes*. And though his hand be inviſible when he ſmites us (for he is ἀσώματος δήμιος, *an incorporeal hangman*, as Chryſoſtom calls him) yet we may feel him in our impatience and falling from God. What ſpeak we of the poſſeſſion of our body, when it is too manifeſt that he poſſeſſes our ſoul? For do we ſee a man with a mouth like a ſepulchre, and a tongue like a raſor, with a talking eye, and a reſtleſs hand, ſtarting at the motion of every leaf, drooping at the leaſt breath of affliction, amazed at the ſight of white and red colour, ſtooping at every clod of earth, tranſported at every turn of his eye, afraid where no fear is, mourning for the abſence of that which will hurt him, and rejoycing at that ſtoln bread which will be as gravel between his teeth? Do we ſee him ſometimes fall into the water and ſometimes into the fire, ſometimes cold and ſtupid, and anon active and furious? we may well conclude and account him as one τὸν ἐνεργούμενον, *of thoſe who are poſſeſt with a Devil*. That he inſinuates himſelf into the Soul of Man; that being of ſo ſubtile an eſſence, he works upon the Spirits, by inflaming or cooling; upon the Phanſie, by ſtrange repreſentations making it a wanton; and on the Underſtanding, by preſenting of falſe light, and ſending-in *ſtrong illuſions*; it is plain

plain and evident, and we need not doubt: But the manner how he worketh is even as invisible as himself, and therefore it were a great vanity to enquire after it. *Stultum est calumniam in eo inquisitionis intendere, in quo comprehendi quod quæritur per naturam suam non potest*, saith Hilary; It is a great folly to run on in the pursuit of the knowledge of that which before we set forth we know we cannot attain. And therefore saith the Father, *Nemo ex me scire quærat quod me nescire scio, nisi fortè ut nescire discat quod sciri non posse sciendum est*; Let no man desire to know of me that which I know I cannot know, unless peradventure he would learn to be ignorant of that which he must know he cannot but be ignorant. Let others define and determine and set-down what manner they please; we may rest upon that of St. Augustine, *Facilius est in alterius definitione videre quod non probem, quàm quicquam bene definiendo explicare*; In this point it is easier to refute anothers opinion than to establish our own; and to shew that the Devil doth not work thus, than plainly to set-down and say, *Thus he works*. It is enough for us to know that as God is a friend, so the Devil is an enemy; as God inspires good thoughts, so the Devil inspireth evil; that he can both smite the body, and wound the soul; that he hath πολλὰ ἐνεργήματα, as Basil speaks, *divers and various operations*, and can alter with the occasion; that he knows in what breast to kindle Lust, into what heart to pour the venom of Envy, whom to cast-down with Sorrow, and whom to deceive with Joy; that his snares are πολυειδεῖς καὶ πολύτροποι, *of many shapes and forms*, which he useth to draw-on that sin to which he sees man ἐπιτηδειότερον, *most inclinable and prone*; and gives every man poyson in that which he best loves, as Agrippina did to Claudius her husband in Mushromes.

Now to proceed; The Reasons why the Devil thus greedily thirsts after the ruine and destruction of Mankind, are derived from his Hatred to God and his Envy to Man. His first wish, which threw him down from heaven, was, To be a God; and being fallen, he wished in the next place that there should be no God at all, willing to abolish that Majesty which he could not attain. *Odium timor spirat*, saith Tertullian, Hatred is the very breath of Fear. We never begin to hate God till we have committed something for which we have reason to fear him. And the Devil being now *in chains of everlasting darkness*; doth hate that Light which he cannot see. And because God himself is at that infinite distance from him that his Malice cannot reach him, he is at enmity with whatsoever hath being and essence and conservation from God, or is answerable and agreeable to his will; but especially with Man, because God hath past a gracious decree to save him, and put him in a fair possibility of the inheritance of that heaven from whence he was thrown down. He manifests his hatred to God in hating his Image, which he doth labour to deface, now blurring it with Luxury, anon with Pride, and every day bespotting it with the world, striving to destroy that new-creature which Christ hath purchast with his bloud; just as some Traitours have used to stab their Prince in his picture; or as the poor man in Quintilian, who not able to wreak his anger on the person of his rich and powerful enemy did solace himself in whipping his statue. And as the Devils Hatred to God, so his Envy to Man enrageth him. For *through envy of the Devil came sin into the world*. It is Bernards opinion that Man was created to supply the defect of Angels in heaven, and to repair that breach which their fall had made in the celestial Jerusalem. But most probable, nay without question it is, that the Devil with his hellish troop are therefore so fiery and hot against us, because they see and are verily perswaded, that those men whom they cannot withdraw from obedience to God, shall by the power of Christ be raised to that height

height of glory from which he and his Angels were caſt-down, and ſhall in a manner ſupply their place in heaven, whilſt they lay bound in *chains of everlaſting darkneſs*. And therefore though he gave Man a fall in Paradiſe, yet he ſtill envieth his hope, as Timagenes was grieved when he ſaw Rome on fire; becauſe he knew it would be built-up fairer than it was before it was burnt. *Quoniam æmulari non licet, nunc invidet*, as he ſpeaks in Plautus; Becauſe he cannot emulate us in our riſe, he envies us; and that happineſs which he cannot make the object of his Hope, he makes the object of his Malice: as they who are tumbled from ſome high place, catch at all they meet by the way, not for help, but to pull it after them. For that is true which the Orator hath obſerved, *Naturali quodam deploratæ mentis affectu monentibus gratiſſimum eſt commori*, It is incident to men of deplored and deſperate minds, if they ſee they muſt periſh, to deſire to fall with company. This makes the Devil ſo raging an enemy, and is not more his ſin than his puniſhment: *Invidiâ enim magis accenditur quàm Gehennâ*, ſaith Cyprian; For he is more tormented with this envy than with the fire of Hell. For Envy and Malice, though their eye be outward, yet their ſting is inward. And as it was ſaid of Tarquine in Livy, That it was no wonder, *ſi qualis in cives, qualis in ſocios, talis in ultimum in liberos eſſet: In ſeipſum poſtremò ſæviturum, ſi alia deſint*, that that cruelty he ſhewed to his citizens, and to his allies and confederates, he did at laſt exerciſe upon his own children: For where matter ſhould be wanting for his Malice to work upon, he would be cruel to himſelf. So though the Malice of the Devil ſetteth it ſelf againſt God firſt, and then againſt his creature, though he wiſh there were no God, and would deſtroy Mankind; though his Malice walk along with him, and compaſs the whole earth, yet it reſteth in himſelf, and is a great part of that torment which he endureth. St. Jude v. 6. tells us that *the Angels which kept not their firſt eſtate, but left their own habitation, were reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.* Which Angels are no other than thoſe which are afterwards called *the devil and his Angels*: Who, though they have a Kind of principality of power in the air, and
Epheſ. 6. do abide there (for ſo we muſt underſtand thoſe celeſtial *high places*) yet notwithſtanding *are reſerved under darkneſs*, if we compare it with that light from which they are fallen. And although they run to and fro in this inferiour and ſublunary world, yet they may be ſaid to be *reſerved in chains*, becauſe they can never be admitted to that higheſt heaven from whence they were driven. St. Bernard conceives that the Devil hangs in the air, and to his grief and torture obſerves the Angels deſcending and aſcending by him, and ſeeing what *gifts deſcend from above from the Father of lights* on the children of men, and what incenſe ſmoaks upwards, what prayers every day beat at the gates of heaven, is torn and tormented with envy and malice, which make him fierce and cruel againſt us. For that of the Stoick is moſt true, *Omnis ex infirmitate feritas eſt*, All malice and cruelty, and all violent proceedings proceed from want and infirmity, from fear, or ſome ſuch low paſſion in us. *Non jam Lucifer, ſed Tenebrifer*, ſaith Bernard; He is not now a ſon of light, but of darkneſs. The Angels which fell not are loving, ready to miniſter and do many good offices to us: but he that is fallen into the lake of Brimſtone *goes about ſeeking to devour* us: *& quorum obtinere non poteſt mortes, impetit mores*, ſaith Leo; and if he cannot kill our bodies, he makes it his ſtudy to deſtroy our ſouls. *Eſt inſita malevolentia quædam & facultas nocendi iſtis malis ſpiritibus: Gaudent de malo hominum; & de fallacia noſtra, ſi nos fefellerint, paſcuntur*, ſaith Auguſtine; *There is a kind of inbred malevolence and activity in hurting in theſe evil Spirits. They rejoice when men ſuffer; and if they can*

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put a cheat upon us, they are fed as at a feast. From hence those νοήματα, *cogitations* of Satan, those treble doors, those inventions and engines of his, those wiles and crafty enterprises. For *ingenium de malitia sumit*, saith Tertullian; his malice makes him witty and subtle. For without Malice his Subtlety were not hurtful, and without Subtlety his Malice would have no edge. For Malice is an active and consultative thing, busie and industrious to compass its end. It looketh about the object, it searcheth out means, it knows both *quid faciat*, and *quando faciat*; it knoweth the thing to be done, and the opportunity of doing. Daily experience may teach us what mighty things it brings to pass, and how often it frustrates the greatest providence. A malicious enemy is the more dangerous, and makes his way with more ease, because he useth to gild it over and commend it with a shew of love, and is like fire coverd over with ashes, which is not seen till it burns us. The Devil, like Caligula in the story, could wish that all Mankind had but one neck, that he might cut it off at a blow. But being not able to destroy all at once, he steals the victory by degrees, as men covetous of other mens possessions, and not able to gain them by open violence, are fain to call their wits to counsel, and forced to use tricks of legerdemain. And these qualities of the Devil, his Malice, and Envy, and Subtlety, we have plainly expresst in those names which are given him by the holy Ghost in Scripture; Where he is stiled *an Adversary*, alwaies resisting the will of the Lord; *an Accuser*, leading us to those Sins which will cry aloud against us; *a Serpent*, because he is σκολιόπλοις, *full of turnings and windings*, various and manifold in his operations, and full of deceit; *a Lion*, because as a hungry Lion he walks up and down to find out his prey which he may devour, and roars against us, to fright us from that course of sanctity which leads unto happiness: In a word, that we may invert St. Pauls words, *he is made all unto all, that he may destroy all. Nomina mille, mille nocendi artes*; He hath a thousand names, and a thousand waies to hurt us: and to express these many waies, he hath his diversity of names; and all this for our sakes, that we may make due preparation against so cunning and potent an enemy; that, though he *accuse* us, we may stand upright; though he be *an Adversary*, he may not prevail; though he *roar like a Lion*, he may not be heard; though he flatter as *the Serpent*, he may not deceive. But then these are but expressions, and cannot character him out in his full horrour. *Semper citra veritatem est similitudo*, saith Tertullian; The image and representation alwaies comes short of the truth. The Devil may be *an Adversary*, but in the highest degree; *an Accuser*, but one who is instant and urgent and will not be answered; like *a Serpent*, but more crafty than the Serpent; like *a Lion*, but more fierce a great deal and devouring than the beast. *In omnibus veritas imaginem antecedit*; The Truth is alwaies before and beyond the image which shews it. All which may teach us to stand upon our guard, to look about us, as the Father speaks, *mille oculis*, with a thousand eyes; to be *strong in the faith*, that we may contemn this *Adversary*; to keep the innocency of the Dove; to shut-up the mouth of this *Calumniator*; and to have the wisdom of the Serpent, that we may be wise unto salvation, and defeat all his plots and enterprises; and to put-on that Christian fortitude and resolution which may *deliver us out of the mouth of* this *Lion*: that though he be *a Serpent*, he may but flatter; and though he be *a Lion*, he may but roar; that so at last we may triumph over this *Evil*, this *Wicked one*, this malicious Enemy, and tread him under our feet.

We shave shut up and concluded all *evil* in him who is the Father of Evil. We have considered him as an Enemy to mankind, and Why he is so.

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We deſcend now to diſcover ſome Stratagems of his, which he uſeth to bring his enterpriſes to paſs, by which he leads us through the wayes of Truth into error, and by Virtue it ſelf to thoſe vices which will make us like unto him. And here we have a large field to walk in: And ſhould we follow thoſe who have gone before us in this way we might run our ſelves out of breath. Gerſon hath writ a Tract of purpoſe *De diverſis Diaboli Tentationibus*, Of divers Tentations of the Devil, by which he inſtills his poyſon into our hearts. Many he hath numbred-up to our hands; and he might have brought us twice as many more. We ſhall make choice of thoſe which moſt commonly abuſe us, becauſe they are leſs obſervable. For what the Orator ſpeaks of Tempeſts may be truly ſaid of the Devils Tentations; *Sæpe certo aliquo cæli ſigno; ſæpe ex improviſo, nulla ex certâ ratione, obſcurâ aliquâ cauſâ commoventur*; Sometimes we have ſome certain indications of them from certain ſigns in the heavens, ſometimes they are raiſed on a ſudden from ſome obſcure and hidden cauſe, nor can we give any reaſon of them. So ſome tentations are groſs and palpable, ſome more ſecret and inviſible. But as the Magicians, when they ſaw the Lice, preſently cryed out, *This is the finger of God*: ſo when we ſee the effects of theſe Tentations, that ſwarm of ſins which they produce, we cannot be ſo blind as not to diſcover and confeſs that the finger, or rather the claw, of the Devil is in them. For let him put-on what ſhape he pleaſe, let him begin how he will, ὡς πονηρὸν πλάσμα, ſaith Nazianzene, *he alwayes ends in evil.* Two evils he ſtrives to ſow in the heart of Man, Error and Sin; and being μάγος καὶ ἀθεράπευτος τῆς κοσμικῆς σοφίας σοφιστὴς, as Baſil calls him, *that great and inviſible Sophiſter of the world*, he makes uſe of thoſe means to bring them in which are in their own nature preſervatives againſt them, turneth our antidote into poyſon, and our very light into darkneſs, and ſo cunningly leads us on in the way to deſtruction as withal to perſwade us that we are making haſte to meet with Truth and Happineſs. Nôr can we think that this proceeds meerly from the corruption of our nature or from ſome predominant humor in us, which may ſway and bow us down from the check and command of Reaſon. For to a reaſonable man it is a kind of tentation not to believe that any ſhould be forc't thus far from themſelves, as to forget their Reaſon. But *admiſcet ſe malitiæ Angelus, & totius erroris artifex*; that evil and malitious Angel, that forger of all error, joyns and mingleth himſelf with our temper and inclination. *Fallitur, & fallit, & depravatus errorem pravitatis infundit.* His Pride deceived him, and his Malice makes him the father of lyes, and ſo he transforms himſelf into an Angel of light, to make us like unto himſelf, the children of darkneſs and error. St. Paul calls theſe his tentations νοήματα, Which St. Ambroſe interprets *ASTUTIAS, deceits*; Sedulius, *VERSUTIAS, wiles* and *ſhiftings*; Tertullian, *INJECTIONES, injections*, or caſting of ſnares; and Eraſmus, *COGITATIONES*, crafty *thoughts*, by which he pretends one thing, and intends another: as we commonly ſay of a ſubtile and deceitful man that he is full of thoughts, thinking to pleaſe, and thinking to hurt; and ſtudying ſo to pleaſe that he may hurt. You may take St. Pauls inſtance, where the Corinthians, to uphold the ſeverity of their Diſcipline, had almoſt forgot their Chriſtianity, Charity, and Compaſſion; and to defend one good duty, had endangered another; and were ſo ſevere to the inceſtuous excommunicate perſon that they had almoſt *ſwallowed him up*, the Apoſtle tells them that, if they thus proceeded, *Satan* would *gain an advantage over them.* For moſt plain it was that this was one of *his devices.* Tertullian will tell us, *Invenit quomodo nos boni ſectationibus perdat; & nihil apud eum refert alios luxuriâ, alios continentiâ occidere*; The Devil knows how to throw us on the ground even in our hotteſt purſuit of that which

Exod. 8. 19.

2 Cor. 2.

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is good: He deſtroys ſome with luxury and wantonneſs, others with continence; ſome with too much remiſsneſs and flackneſs in diſcipline, others with too much ſeverity: And when we follow cloſe and run after one virtue, he ſo works it many times that we leave another behind us as ſaving and neceſſary as that. Thus doth he περιτρέχειν, *come about us*, hunt and ſearch-out the occaſions and opportunities to draw us to evil from goodneſs it ſelf. *Omnia obumbrat lenociniis*; He ſhadows over evil with ſome colourable good. When he ſells his wares and commodities, he doth not diſcloſe what vice and imperfection they have: he doth not proclaim, as there was a law in Rome, *Peſtilentem domum vendo*, I ſell an infectious houſe. He doth not let us know that this our Thrift is Covetouſneſs; this our irregular Zeal, Madneſs; this our Aſſurance, Preſumption; but with the beauty of the one covers over the deformity of the other, and makes Thrift a provocation to covetouſneſs; Zeal, an abettor and patron of faction; and our duty to make our election ſure, a kind of motive and inducement to perſwade us it is ſo. And this his art and method is obſervable both in the errors of our Underſtanding and in thoſe of our Will, both in our Doctrine and Converſation. And firſt, what monſtrous errors have been embraced in the Chriſtian Church? what ground have they got? how many ages have they paſſed as current coin, which, if you look nearer upon them, have no other image nor ſuperſcription but his who is the Father of lyes? who is well skill'd *veritatem veritate concutere*, to ſhake and aboliſh one truth with another. I will not urge the propoſing doubtful things as certain, and building up thoſe opinions for articles of Faith which have no *baſis* or foundation in Scripture. I will not ſpeak of adding to the rule either by way of gloſs or ſupply. I will not complain with the Father, *Latè quæruntur incerta, latiùs diſputantur obſcura*, that thoſe things which are uncertain are with great curioſity ſearcht into, and thoſe which are dark and obſcure, for any light we have paſt finding out, are the ſubject of every diſcourſe, and have ſet mens pens and tongues a working: Although even this Curioſity is from the Evil one, which is alwayes as far from Knowledge as it is eager to enquire, and ſeeks for that which cannot be found, and ſo paſſeth by thoſe *certa in paucis*, as Tertullian ſaith, that which lyes naked and open in our way; ſeeks for many things, and ſo neglects thoſe few which are neceſſary. For the Devil in this is like the Lapwing, which flutters and is moſt buſie and hovers over that place which is moſt remote from its neſt. He cryes, *Here is Chriſt*, and, *there is Chriſt*; *Here the truth is to be found*, and, *There it is to be found*, where no ſign of footſtep, not the leaſt ſhadow of it appears. I will not mention theſe. That which hath made Error a God, to reign and rule amongſt men, by the Devils chymiſtry hath been attracted and wrought out of the Truth it ſelf. *That worſhip is due unto God* is not only a fundamental truth in Divinity, but a principle in Nature: and here it ſhould reſt. But by the policie of Satan it hath been drawn to his Saints, to Pictures, to Statues, to the Croſs of Chriſt, nay, to the very Repreſentation of it: And men have learnt *ſub nomine religionis famulari errori*, as the Fathers in the third Councel of Toledo ſpeak of the people of Spain, to ſubmit and wait upon Error under the habit of Religion and the name of Catholick and Orthodox. Again, if we look into the world, we ſhall find that nothing deceives men more, nothing doth more miſchief amongſt men then the thought that thoſe things muſt needs pleaſe God which we do with a good mind, and with an ardent affection and zeal and love to Religion. This guilds over Murder and Covetouſneſs and Idolatry and Sedition, and all thoſe evils which rent and wound the Church of Chriſt, and many times pull Common-wealths in pieces. Murder hath no voice, Covetouſneſs is no ſin, Faction is *zeal for the Lord of Hoſts*. If we can comfort our ſelves that

we mean well, and have ſet up the glory of God in our phanſie only as a mark, and when we caſt an eye upon that, with Jehu we drive on furiouſly. We ſteal an ox to make a ſacrifice; we grind the face of the poor, that we may afterwards build an Hoſpital; and are very wicked all the dayes of our life, that we may leave ſome ſign of our good meaning when we are dead. And this is but a ſophiſme, a cheat put upon us by the Deceiver. For though an evil intention will make an action evil, yet a good one will not make an evil action good.

Ἐσθλοὶ μὲν γὰρ ἁπλῶς, πανοῦργοι δὲ κακοί.

Bonum ex causâ integra. There muſt be a concurrence of all requiſites to render an action or a perſon good, but the abſence of any one ſerveth to denominate them evil. A bad action then and a good intention cannot well be joyned together. And as ill will the Profeſſion of Chriſt and a profane life; the Chriſtian and the Knave, ſort together; the one commanding as a Law and prohibition againſt the other, and the Chriſtian being as a judge to condemn the Knave: And yet the Devils art it is to make them friends, and bring them together. Though we do thoſe things which ſtrike at the very life and ſoul of Chriſtianity, yet we perſwade our ſelves we are good Chriſtians. Though we thirſt after bloud, and ſuck in the world; though we cheat our neighbour as cunningly as the Devil doth us; though we breath nothing but revenge, and ſpeak nothing but ſwords; though we know no language but that of the Horſleach, *Give*, *Give*; though, as Tertullian ſpake of the heathen Gods, there be many honeſter men in hell than our ſelves; yet we are Saints, and we alone. We have made Grace, not the helper, but the aboliſher of Nature, and placed it not above Reaſon, but againſt it; we are ſo full of Grace that we have loſt our Honeſty; our *tongues are ſet on fire by hell*; and yet *Anathema* to that Angel who ſhall ſpeak againſt us. And this is our compoſition and medley; as if you ſhould bind a Sermon and a Play-book together.

There is another fallacie of Satan yet, *fallacia Diviſionis*, by which we divide and ſeparate thoſe things which ſhould be joyned together, as Faith and Good works, Hearing and Doing, Knowledge and Practice. And theſe two, though they ſeem to ſtand at diſtance, and be oppoſite one to the other, yet they alwayes meet. For he that is ready to joyn thoſe things which he ſhould ſeparate and keep aſunder, will be as active to ſeparate thoſe things which God hath put together. We are *hearers of the word*, but *hearers only*; the *only*, that makes a diviſion. We have faith, that we have, by which we are able to remove mountains, even all our ſins, out of our way: but where is that Meekneſs, that Humility, that Piety, which ſhould demonſtrate our Faith, and conclude that we are Chriſtians? Certainty of ſalvation we all challenge, but we give little *diligence to make our election ſure*. Faith may ſeem to be as eaſie a duty as Hearing, which begets it; and to apply the merits of our Saviour and the promiſes of the Goſpel, as eaſie as a Thought, the work of the brain and phanſie: for who may not conceive and ſay to himſelf that Chriſt is *his God and his Lord?* Even this is one of Satans tentations, to bring in the Application of Chriſts merits before Repentance from dead works. By this craft and ſubtilty it is that we thus hover aloft on the wing of contemplation, that we ſo loſe our ſelves in one duty that we do not appear in the other, not deſcend to *work out our ſalvation*, and buſie our ſelves in thoſe actions upon the performance of which the Promiſes will apply themſelves, and Chriſt preſent himſelf unto us in his full beauty, that we may taſte how gracious he is, and with comfort feel him to be *our Lord and our God*. And therefore, to reſolve this fallacy, we muſt be ſolicitous

to

to preſerve theſe duties *in integrita e tota & ſolida*, ſolid and entire. For he that hath one without the other hath in effect neither. *Valde ſingula virtus deſtituitur, ſi non una alii virtus virtuti ſuffragetur*; Every virtue is naked and deſolate, if it have not the company and aid of all. What is my Hearing, if I be dead to Good works? What is my Faith, if Malice make me *worſe then an Infidel?* What is my Aſſurance, if Unrepentance cancel it? Therefore *thoſe things which God hath joyned together, let no man put aſunder.*

I will but mention one Stratagem more, and ſo conclude. It is the Devils policy, when he cannot throw us into Hell at once, to bring us on by degrees, and by leſſer ſins to make way and paſſage for thoſe of the greateſt magnitude. This is a fallacy, ſaith Ariſtotle in his Politicks, to think that, if the particulars be ſmall, the ſum will be ſo: Τὸ πᾶν μικρὸν, ἀλλὰ συγκεῖται ἐκ μικρῶν, *Great is not ſmall, becauſe it conſiſts of many littles.* The Philoſopher tells us, *Small expenſes, if frequent, overthrow a family.* And Demoſthenes, in his fourth Philippick, ſaith that that neglect which endangers a Common-wealth is not ſeen in particular actions and miſcarriages, but ἐν τῷ κατακλείῳ, *in the concluſion and event at laſt.* *Qui legem in minimis contemſerit, quomodo in magnis tenebit?* He that contemns the Law in matters of leſs, how will he obſerve it in matters of greater moment and difficulty? He that cannot check a thought, how will he bridle his tongue? He that will tranſgreſs for a morſel of bread, what a villain would he be to purchaſe a Lordſhip? It will be good wiſdom therefore, as we behold the finger of God and his Omnipotency not only in the heavens, the Sun and the Moon and the Stars, but in the leſſer creatures, in the Emmet, and in the Plants of the earth, ſo alſo to diſcover the Devils craft and policy not only in Murder and Adultery, and the like, but in an idle Word and a wandring Thought; τὰς ἀρχὰς κολάζειν, *to puniſh the very beginnings* of Sin, and to be afraid of the *cloud* when it is no bigger than *a mans hand.* Theſe are τὰ μάγγανα καὶ τρίοδα τοῦ διαβόλου, *the Devils machinations*, his *treble falſe doors*, by which he may ſlip-out and return again unſeen. Theſe are *deviſes* by which that great Architect of fraud and deceit doth enſnare our ſouls and lead us captive under Sin. Theſe we have made choice of and cull'd out of his quiver, not but that he hath many more darts, but becauſe theſe are they which he caſts every day againſt the profeſſors of Chriſtianity, and which in theſe later times have wounded thouſands of ſouls to death. And if we can *take the whole armor of God*, and be *ſtrong* againſt theſe, we need not fear his other artillery. If theſe ſnares hold us not, it will be eaſie to keep our feet out of the reſt.

The Seven and Fourtieth

SERMON.

PART. VII.

MATTH. VI. 13.

——But deliver us from evil.

EVIL our very nature ſtartles at, which is of its ſelf inclinable to that which is good, and tends to it as to its center and place of reſt. Therefore theſe two words *Evil* and *Deliver*, look mutually one upon the other. The glory of our *Deliverance* layes open to the view the terror of *Evil*, and the ſmart of *Evil* makes *Deliverance* pleaſant and delightful. *Malum nihil aliud eſt quàm Boni interpretatio*, ſaith Lactantius; *Evil is nothing elſe but a fair interpretation and a kind of commentary on that which is Good.* The very words ſpeak as much. For *EVIL* is a word *quod cum ictu audimus*, which we hear with a kind of ſmart; but *DELIVERANCE* we hear as good news. *The voice of joy and deliverance* are joyned together, and are the ſame. This Petition then for *Deliverance* is *legatio ad ſupernum Regem*, as the Father ſpeaks, a kind of embaſſage ſent to the high and mighty King of heaven from weak and frail and impotent Man, who is to live on the earth as in a ſtrange land, in the midſt of many enemies, which will be *as pricks in his eyes and thorns in his ſides*; who muſt converſe as a companion with them, and every day meet and cope with that which may every day overthrow him; to deſire aid and ſuccour from Him that is mightier than they, that he will ſend-in his auxiliary troops and forces, his Angels, *to pitch their tents round about him*, and his Mercies, *to compaſs him in on every ſide*; that he will abate their forces, and arm him with ſtrength, that he may ſtand up againſt them, and not fall, or, if he fall, he may riſe again, and ſo through many afflictions, through many temptations, paſs to the Land of Promiſe, and to that *City whoſe maker and builder is God.*

Pſal. 118.

We have ſpoken at large of *Evil*, which is the object of our Fear: We paſs now to ſhew you what is meant by *Deliverance*, which is the object of our Faith. For this Prayer, or Deprecation, is *clamor mentis*; the cry of our Mind trembling at the apprehenſion of *evil*; and *clamor fidei*, the language of our Faith, nothing wavering, but confident of His power and wiſdome to whom we pray for *Deliverance*. We look-down upon the *evil*, and are afraid: we look-up upon God, and are comforted. The cup

of

of Affliction is bitter; but God can ſweeten it, and make it a cup of Salvation. The Devil is ſtrong; but there is *a ſtronger than he*, who can *bind him*. And as it was ſung to Maximinus the Tyrant, *ELEPHAS GRANDIS EST, ET OCCIDITUR; LEO FORTIS EST, ET OCCIDITUR*; *The Elephant is a great beaſt, yet he is ſlain; the Lion a ſtout beaſt, yet he is ſlain too.* So be the Evil what it will, God can and will *deliver us*. And theſe two, Fear of the Evil, and Confidence in God, do make it *orationem alatam*, add wings to our prayer: and by it we place our ſelves in the preſence, nay under the wing of God, and fly from the evil to come. Every prayer is ſo, *aſcenſus mentis ad Deum*, an aſcent of the mind unto God, to contemplate his Majeſty and thoſe glorious attributes which he is; His Wiſdom, which runneth ſwiftly throughout the earth, and ſees *things that are not as if they were*, beholds Evils preſent, and in their approach; ſees not only *in longum*, afar off, but *in finem*, to the very end of every action, of every intent; and at once conſiders not only the parts, but the whole courſe of our life: His Power, to which nothing is difficult, by which he *doth what he will in heaven and in earth*; which can *raiſe the poor out of the duſt*, and make the dunghill better than a throne: and His Mercy, which *is over all his works*, but eſpecially over Man the Maſter-piece of his works, ready at all times to ſhelter him when he complains. In this Petition we make an acknowledgment of theſe three Divine Attributes eſpecially; We profeſs that we are aſſured God ſeeth all our paths; ſuch is his Wiſdom: that he ordereth all our goings; ſuch is his power: and that he will *deliver us* from our cruel enemy; ſuch is his infinite Mercy. We ſhall paſs then by theſe ſteps and degrees: We will ſhew 1. What it is to *be delivered from evil*; 2. That it is the work of God alone; and 3. That being delivered we muſt offer-up the Sacrifice of praiſe and thankſgiving *JOVI LIBERATORI*, *to God our Deliverer*, and give all the glory of the victory to him alone.

When we hear of *Deliverance from evil*, we may conceive perhaps ſuch a Deliverance as may ſet us at ſuch a diſtance from it that it may not come near us. And of ſuch a torpid and tender conſtitution many of us are that we wiſh it were ſo. Οὐδ' ὗσαι, οὐδ' ἡλιοῦσθαι, *We would neither have it rain upon us, nor would we feel the heat of the Sun.* To ſtruggle with Affliction, and to ſtand the ſhock of a Temptation is a thing tedious and irkſome to our nature. *NE NOCEAT*, *That it may not hurt us*, is not enough; *NE TANGAT* is our prayer, we deſire *it ſhall not touch us*. What Antony imputed to Auguſtus may paſs as a juſt cenſure upon us in this our warfare, *Rectis oculis nè aſpicere potuiſſe rectam aciem*: We cannot look upon theſe armies of ſorrows and temptations with a ſtedfaſt and ſettled eye. When they appear before us in their full ſhew and march, we are ready to hide our ſelves; as it was ſaid of him. We only look up unto heaven, *vota ſolùm Diis fundentes*, pouring forth our fears and deſires before God; praying not for victory, but for the removal of theſe ſad ſpectacles; not to be delivered in battel, but not to fight. The reaſon of this is from hence, That we do *judicium tradere affectibus*, ſubmit our judgments to our Affections, nay to our Senſe, ſo that the ſame horror which the Senſe apprehends affects the Rational part, and a ſtripe on the Body leaveth a mark on the Underſtanding. We are ignorant of the nature and quality, or rather of the operation and end of theſe things which we call *evil*; we make not a true and juſt eſtimate of them; but, like bad artificers, we look upon the matter ſo much that we quite forget what it may make. To us a knotty piece of wood is ſo, and no more; a viper is a viper; and the Devil a Serpent and a Lion, and no more: But a skilful artificer out of this piece of wood will make a God; the Apothecary can find treacle in this viper:

And

And if we ſtand upon our guard, *the Devil*, ſaith Chryſoſtom, *would be evil to himſelf, and not to us.* But this is not the true meaning. *To be delivered from evils*, is not ſo to be delivered as by a kind of priviledge to be quite exempt from the leaſt touch of them. This were too high a pitch for our mortal nature to reach unto. This were not to *be delivered*, but to be as God. *To be delivered* here ſuppoſeth a poſſibility, nay a neceſſity of ſufferance. For *neceſſe eſt ut veniant*, it is neceſſary, that ſome of theſe evils ſhould befall us, or elſe we cannot properly be ſaid *to be delivered from evil. Huic nimis boni eſt cui nihil eſt mali*; He hath too much good who was never acquainted with evil. Indeed Tertullian renders it, *EVEHE NOS A MALO, Lift and carry us up out of the ſight of evil*; But then he ſeems in the word *evil* to allude to a ſnare: And then it is no more then this, *Lift us aloft above evil*, that it prove not a ſnare unto us: If we be poor and miſerable, let not our poverty or miſery enſnare us. In Acts 2. 24. Chriſt is ſaid to *have looſed the ſorrows of hell*: And St. Auguſtine gives this gloſs, *Non illos quibus nexus eſt, ſed nè necteretur*; Not thoſe ſorrows wherewith he was bound, but that he might not be bound at all with them. But ſuch a Deliverance as this, from all kind of evil, cannot be lookt for on earth. For *Man is born to labour and ſorrow as the ſparks fly upwards*, ſaith Eliphas. And theſe may ſeem to proceed from his very nature, as the Sparks do from Fire. Now as ſoon as any Evils ſeize on us, we are in chains, and as willing to ſhake them off as any priſoner his gieves. Here is the difference: No priſoner can be ſaid to be at liberty till his fetters be off; but we may be delivered when theſe evils hang on us, and theſe chains be made ornaments of Grace. The Civilians will tell us, *Auxilium venit cùm ceſſat periculum*, that we may then be ſaid to have received aid, when the danger is paſt: So may we be ſaid to have *deliverance*, when the noxious quality of the *evil* is ſpent; when God hath placed us over it, as he did Moſes over Pharaoh, to rule and govern it; given us a divine power over it, that though it riſe up againſt us again and again, and will not let us go, yet we ſhall at laſt overthrow it. So then we ſhall lie-down in ſorrow and miſery, as Chriſt did in his grave; and yet, as he was *free amongſt the dead*; though dead yet to riſe again, and triumph over Death; ſo ſhall we be free even in this our bondage; as weak, and yet ſtrong; *as dying, and behold we live; as ſorrowful, yet alway rejoycing; as chaſtized, and yet not killed.* And as He *by dying overcame Death*, ſo we by ſuffering evil ſhall gain a conqueſt over Evil; that we may now rejoyce and ſing, *Where is thy ſting? The ſting of* theſe ſenſible Evils *is Sin; But thanks be to God, who hath given us the victory through Jeſus Chriſt our Lord.* And thus are we *delivered from Evil, NE NOCEAT, that it do not hurt us.* But there is a further Deliverance, *UT PROSIT, that it may help us*, that *out of this Eater may come meat*, even ſweeter than hony or the hony-comb. Indeed theſe two are never aſunder: If it do not hurt us, it will help us: If it do not weary our Patience, it confirms it: If our *Faith fal not*, it ſtrengthens it. There is no *medium* here; but this operation or that it will have; either it will make us better, or it will make us worſe. In a word; Every Evil that befalls us is either our phyſick or our poyſon; either *the ſavour of life unto life*, or *the ſavour of death unto death.* Now God is ſaid *to deliver us from evil* when he drives it home to that end which he intends, when he deads that operation which the Devil hath put in it, and maketh it work-on in a contrary courſe. For as it is the work of the Devil to raiſe evil out of good, ſo is it the very nature and property of God to force good out of evil; nay, many times out of Sin it ſelf. The Devil thruſts hard againſt us that we may fall: not a dart he throws but with a full intent to wound

Job 5.7.

wound us unto death: But God ſhortens his ſtrength in the way, that many times it falls ſhort, and reacheth not home; or if it do reach home and ſtick in our ſides, our faith ſhall quench it; and the wound he gives us ſhall cure us, and make us more healthful. He maketh Affliction more bitter than it is, that we may murmure and complain, and run from our ſtation; and he makes Riches and Pleaſures far more ſweet than they are, that we may taſte them often, and ſurfet on them, and for love of them loath the water of life: But God changeth the complexion of Evil; and, though it be gall in the mouth, he makes it become a cordial in the ſtomach; that ſo we may ſay with David, *It is good for me that I have been afflicted.* And he puts gall and wormwood on Pleaſure, that we may ſeek it where it is, in his Law and Teſtimonies; that neither Sorrow diſmay, nor Pleaſure deceive us. We may truly ſay, *The very finger of God is here.* For it is the work of God to create Good out of Evil, and Light out of Darkneſs, which are heterogeneous and of a quite contrary nature. For, as the Apoſtle tells us that *every creature of God is good, being ſanctified by the word of God*, ſo when God ſpeaks the word, even the worſt Evil is Good, and *not to be refuſed*, becauſe *by* this *word it is ſanctified*, and ſet apart and conſecrated as a holy thing to holy uſes. The word of God is as the words of conſecration: And when he ſpeaks the word, then the things of this world receive another nature and new names, and have their denomination not from what they appear, but from what they do; not from their ſmart, but from their end. Then that which I call Poverty ſhall make me rich, and that which I eſteem Diſgrace ſhall ſtile me honourable. Then *the reproach of Chriſt is greater riches than all the treaſures of Egypt.* Then this Affliction, *this light and momentany affliction ſhall* bring with it *an eternal weight of glory.* And therefore we may behold the bleſſed Saints of God triumphing in their miſery, and counting thoſe blows which the wicked roar under as favours and expreſſions of Gods love. John and Peter eſteemed it an honour and high preferment, and rejoyced as they who are raiſed from the dunghil to the throne, *that they were thought worthy to ſuffer ſhame.* And ſo doth Paul: For after he had *beſought the Lord thrice* to be freed from that *buffeting of Satan*, and had recoverd that anſwer, *My grace is ſufficient for thee: for my ſtrength is perfected*, is made open and manifeſt, *in weakneſs*, he preſently breaks forth into theſe high triumphant expreſſions, *Moſt gladly will I glory in my infirmities, that the power of Chriſt may reſt upon me*; So *reſt upon me* that no evil may reſt upon me to hurt me, that I may have a feeling and a comfortable experimental knowledge of it. *For this I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake: for when I am weak, then am I ſtrong.* My opinion is alterd, my thoughts are not the ſame, my judgment is divers from what it was. That which was terrible to my Senſe is pleaſing to my Reaſon. That which was Perſecution is a Bleſſing. That which was a Serpent is a Rod, to work wonders and forward my deliverance. *Nova rerum facies*; There appears a new face and ſhape of things, as there doth to a man who is removed out of a dungeon into the light. And as Plato tells us that when the Soul is delivered from the Body (for we may call even Death it ſelf *a deliverance*) it doth find a ſtrange alteration, and things in the next world divers from what they were in this; ſo when the Soul is delivered from Sin, every thing appears to us in another ſhape; Pleaſure without its paint, and Sorrow without its ſmart. The Devil is not *an Angel of light*, but *a Devil, a Lion, a Serpent, a Deſtroyer*, in what ſhape ſoever he puts-on. *Oppidum mihi carcer, & ſolitudo paradiſus*, ſaith Sr. Hierom; *A City is a priſon, and the Wilderneſs a paradiſe.* The waters of Affliction break-in; but the

Act. 5. 41.
2 Cor. 12.

bloud

bloud of Christ is mingled with them: Here is *the gall of bitterness*, but the power of Christ works with it, and it is *sweeter than hony or the hony-comb*. *For this cause I am well pleased in infirmities*; I am, saith St. Paul, so far from desiring to be freed from them, that I take Christs word as a kiss, and think it best with me when it is worst. Let him handle me how he will, so he fling me not out of his hands. For if I be in his hands, though the World frown, and the Devil rage, yet his hand will be exalted, and *his mighty power will be eminent in my weakness*. *If God be with us*, no Evil *can be against us*. Therefore the Apostle calleth Affliction *a gift*: Phil. 1. 29. *To you*, saith he, *it is given not onely to believe on him, but also to suffer for his sake*; not forced upon you as a punishment, but vouchsafed you as a gift. We mistake when we call it *evil*. It is a donative and a largess from a royal Prince to his Souldiers who have stood it out manfully, and quit themselves well in the day of battel. When men have been careful in their waies, and have been upright and sincere towards God in all their conversation, then God doth grace and honour them by making them champions for his truth, and putting them upon the brunt. He doth not lend or sell them to calamities, but appoints it to them as an office, as a high place of dignity, as a Captains place, a Witnesses place, a Helpers place. And how great an honour is it to fight and die for the Truth? How great an honour is it to be a Witness for God, and to help the Lord? First God crowneth us with his grace and favour; and then *by the Grace of God we are what we are*, holy and just and innocent before him: and then he crowns our Innocency with another crown, the crown of Martyrdom.

——— *Quarta perennis erit.*

And at last he crowns us with that everlasting crown of Glory. This is truly *to be delivered from all evil*, to be delivered that it may not hurt us, and to be delivered that it may help us. But we have run too long in generalities; we must be more particular. For I fear we do not thus understand it, nor pray *to be delivered* in this manner; or, if we do, *quod voto volumus, affectu nolumus*, our affections do not follow our prayers. When we think of Smart and Sorrow, we are all for Gods Preventing grace, to step in between us and the *Evil*, that it come not near us; not for his Assisting grace, by which we may change its nature, and make it good unto us: for his Effective providence, which may remove it out of sight; not for his Permissive, by which he suffers it to approach near unto us, to set upon us, and fight against us, and put us to the tryal of our strength: But, beloved, we must joyn them both together, or else we do not put up our petitions aright. We must desire Health for it self, but be content with Physick for Healths sake. We must look upon *Evil*, and present it before our eyes as our Saviour in that fearful hour did Gods Wrath towards mankind not yet appeased, and Death in its full strength, and Hell not yet mastered by any; and then, on the other side, a World to be saved, and a Conquest to be gotten; troubled at the one, and yet upon the sight of the other concluding, *Not my will, but thine be done*: And though the powers of our soul be shaken at the sight of these dreadful objects, yet submit we our Desires and Fears to Gods most holy Will; that, as Christ, so we may have some Angel, some message of joy, to comfort us in this our Agony.

But to descend to particulars; First, when we pray *to be delivered from evil*, we acknowledge that God hath *jus pleni dominii*, such a full power over us, that he may, if he please, without any injustice *deliver us up unto Satan*, as he did Job, to *be smitten from the sole of the foot unto the crown*;

that

that he may withdraw his bleſſings, and make us ſmart under the croſs. Peradventure we cannot ſee any thing in our ſelves to raiſe this ſtorm. For Affliction is not alwayes *pœna criminis*, a puniſhment for ſin, but ſometimes *examen virtutis*, a tryal of our virtue and patience. I muſt not take every Calamity that comes towards me as a Sergeant to arreſt me, or as an Executioner to torment me; but ſometimes as a School-maſter to teach me, as a Friend to admoniſh me; as an Adverſary indeed, but ſent only to me to try my skill. Therefore, as St. Auguſtine tells us, that we do not pray *NE TENTEMUR, That we may not be tempted, but NE INDUCAMUR, that we be not led into tentation*, ſo *led* that we be ſhut up in it, and ſwallowed up in victory; ſo neither do we pray that no *evil* may befall us, but that nothing may befall us which may make us evil; which being *evil* to our Senſe, may be *evil* to our Souls; that God would *deliver us from them* that they prove not unto us occaſions of our deſtruction. We are all to pray to God that he would take from us the occaſion of Sin, whether it be convenient or repugnant to our nature and conſtitution, whether it be that which our Senſe eſteemeth good or evil. For the Devil lurketh in both; and he works upon us according to our tempers and complexions. Some he overthrows with Sickneſs, others with Health; ſome with Liberty, others with Impriſonment; ſome with Honour, others with Diſgrace; ſome with Pleaſure, others with Grief. And that may be poyſon to one which is phyſick to another. That may diſtract the Melancholick man which may inſtruct the Wanton; that Muſick may bring an evil ſpirit on the one, which may make it depart from the other. He that is the worſe for Health, may be the better for Sickneſs. For the Devil makes all of theſe occaſions of ſin, and ſends them forth as the Hiſtorian ſayes your Mariners do their *Scaphæ* or ſhip-boats, to view the ſtrength of the enemy, or as Moſes did the Spies into the land of Canaan; and where he finds us weakeſt, there he goes-up at once to poſſeſs and overcome it. In us are the ſeeds of Good and Evil: and he ſtrives to choke-up the one, that they ſhoot not up into the blade and ear; and he waters the other with theſe occaſions; that they may grow-up and multiply. He preſents ſad and lothſome objects to the Melancholick, to make him mad; and every day he renews his pleaſures to the Wanton, to make him licentious. *Miſerable men that we are! who ſhall deliver us from this body of death?* Certainly the beſt means of *deliverance* is to be reſtrained from that which will hurt us, to be placed in ſuch a ſtation and ſtate of life as is beſt for us, to have thoſe objects preſented oftneſt unto our eyes which are contrary not ſo much to our diſeaſe as to the cauſe of it. That the Wanton may *be delivered*, he muſt have his Eye put-out: And to ſcatter that darkneſs which hath clouded the Melancholick perſon, there muſt be light. The Licentious perſon muſt be put in chains, and the Covetous perſon muſt be robbed of his wealth. *Turn away my eyes*, ſaith the Prophet David, *that they behold not vanity.* And why from *beholding it?* Doth the very ſight of Vanity make us guilty of it? Or am I ſtrait an adulterer but for a ſight of a ſtrumpet? or an Achan, if I but ſee a wedge of Gold? Not ſo; but yet *turn away mine eyes*, for Vanity may paſs from the Eye into the Heart: I may look, and like, and at laſt be in love with Vanity. For the Eye is as a burning-glaſs: and if you hold it ſtedy betwixt the ſplendor of Beauty, or any other ſhining temptation, and the combuſtible matter of your Heart, the rayes will unite and grow ſtrong, and a fire will be ſtruck into your ſoul which will not ſo eaſily be quencht as it might have been avoided. The ſame operation hath every occaſion to that Senſe it works upon. An *evil Word* is firſt heard, and then Pſal. 119. 37.

clothed, and warmed in our thoughts, and then it ſpreads its poyſon, and *corrupts* our *manners*. The lip of the Harlot pleaſes at firſt, but being taſted bites like a cockatrice. Nay, further yet, the frequent preſentment of objects may work upon thoſe natures which are not as yet inclinable to them. Tully tells us that the many ſpectacles of cruelty which every day ſhewed themſelves did work upon the diſpoſitions of the meekeſt men, and made them cruel. So increaſe of Riches may make a prodigal man covetous. Too much Sorrow may diſtract a Philoſopher. The ſight of Pleaſure may corrupt a Saint. Liberty may undo us, and a power to do what we liſt may make us do what otherwiſe we had never thought on. When Locuſta at the command of Nero had tempered poyſon, and it had not wrought ſo ſuddenly as he expected upon Britannicus, the Emperour beat her with his own hand. And when ſhe told him it was her art to conceal it, and take off the envy from the fact, he ſcornfully replyes, *SANE LEGEM JULIAM TIMEO*; *What do you think I am afraid of the Julian Law againſt murderers?* Certainly Nero had not been ſuch a miſcreant had he feared that Law, and would have been a better Subject than he was a King. How happy had it been for the rich man in the Goſpel had he been a begger! How many might have been beholding to a Fever, to Poverty, to Diſgrace, who loſt themſelves in their health, in plenty, in honor? Therefore St. Auguſtine commends that ſaying of Tully concerning Cinna, *O miſerum, cui peccare licebat!* Unhappy man, who had a protection from puniſhment, and a licence to do what he liſt! Here then there is need of Gods Reſtraining Grace: and we have reaſon to pray that God would remove from us whatſoever may prove an occaſion of *evil*, whether it flatter in a pleaſant, or threaten in a dreadful object.

But in the next place, becauſe we are Men, not Angels, and converſe on earth, where is *officina tentationum*, a ſhop where the Devil forgeth his terrors and his allurements, his fearful and his pleaſing tentations, we ſend out prayers as in an humble embaſſage to crave Gods aid and auxiliary forces. For as God hath his army to fight againſt his enemies, his *Locuſt*, his *Caterpillar*, and his *Palmer-worme*, ſo hath he his army to defend thoſe who are under his protection, his Angels and Archangels, *who are all miniſtring ſpirits ſent forth to miniſter for them who ſhall be heirs of ſalvation.* Nor can we think but that this army is ſtronger than all the troops of the Prince of darkneſs, and that God by theſe is able to curb and reſtrain the violence and fury of Satan. Nor could we hope to reſiſt our ſpiritual Enemy *ſine naturæ potioris auxilio*, but by the aid and aſſiſtance of thoſe creatures which are of a more excellent being. Therefore Juſtin Martyr tells us that God hath given the Angels προνοιαν, *a care and providence over us.* Tertullian, that they do *univerſam paraturam hominis modulari*, elegantly and aptly and harmoniouſly order and govern the whole courſe of our life. And no queſtion, though we perceive it not, they do many good offices for mankind, they rowſe up the Melancholick, comfort the Poor, chide the Wanton, moderate the Chollerick. They are very ready to defend us there where we are the weakeſt, and to dull the force of every dart which is thrown at us. We will not now queſtion, Whether every man hath his Angel-keeper: Which Baſil ſo often, and other of the Fathers affirm; or, Whether children in age have their tutelary Angels, which our Saviour ſeems to intimate; or children in underſtanding, men of weaker capacities, in this κυκλομαχία, this doubtful and uncertain combat, where there is ſo little light and ſo much danger, have their Angels to defend them from the ſleights and enterpriſes of Satan; or, How the bleſſed Angels miniſter for us: We are ſure *they pitch their tents about us*, and

Joel 2.

Hebr. 1. 14.

do

do many offices for us, though we perceive it not. We have an author who writes of the Meteors; it is Garcæus I mean; who was of opinion that whereas many times before great tempeſts there is wont to be heard in the air above us a great noiſe and ruſhing, the cauſe of this was the bandying of good and evil angels, the one ſtriving to annoy us with tempeſts, the other to preſerve us from danger. The truth of this I know not. But as about Moſes's body, ſo about every faithful perſon, theſe do contend, the one to hazard, the other to deliver. Therefore we may well pray that, as the Devil inſpires us with evil thoughts, ſo the good Angels may inſpire us with good; and that if Hell open her mouth to devour us, Heaven would open its gate that from thence there may deſcend the influence of Grace to ſave us. And *nemo officioſior Deo*, there is none more officious than God; Who is not afar off from our tears, but liſtens when we call, is with us in all our wayes, waits on us, ponders our ſteps and our goings, and when we are ready to fall, nay, *inter pontem & fontem*, in our fall, is ready to help and ſave us. And *officiociſſima res eſt gratia*, his Grace is the moſt diligent and officious thing in the world, *quaſi in noſtram jurata ſalutem*, as if it were our ſworn friend, and were bound by ſolemn oath to attend and guard us. When doth the Devil roar, and we hear not a kind of watch-word within us, *NOLITE TIMERE*, *Fear it not*; *all this is but noiſe*? And when doth he flatter, and we hear not a voice behind us, *NOLITE PRÆSUMERE*, *Be not too bold*; *it is the Devil*, *it is thy utter Enemy*? And *in all time of tribulation*, *in all time of our wealth* this *Grace is ſufficient for us.*

But further yet, in the laſt place, we beg Gods immediate Aſſiſtance, his Efficacious and Saving Grace, that he will not only ſend his Angels, but make us Angels to our ſelves. For no man can *be delivered from evil*, *niſi in quantum angelus eſſe cæpit*, but ſo far forth as he is become an Angel, yea, *niſi in quantum Deus eſſe cæpit*, but ſo far forth as he is become a God, *partaker*, ſaith St. Peter, *of the divine nature*, and endued with *wiſdom from above.* Therefore we muſt pray with Solomon for *an underſtanding heart*, for *the ſpirit of wiſdom and the ſpirit of counſel*, for the aſſiſtance of Gods holy Spirit, which is Chriſts Vicar here on earth; for that σώσοις πνευματικὴ, *ſpiritual wiſdome*, which may make us wiſe unto ſalvation; that we may have eye-ſight and fore-ſight and over-ſight, that we may ſee and fore-ſee and over-ſee that *evil* which is near at hand and about us in all our paths; that we be not μυωπάζοντες, as St. Peter ſpeaks, *purblind*, ſtricken with groſs darkneſs, like the Sodomites, to ſtumble at the threſhold, nay, *in montes impingere*, as St. Auguſtine ſpeaks, run upon evils never ſo palpable, viſible, mountainous evils, and ſee them not; enter the gates of our enemies as friends, and think our ſelves at Dothan when we are in the midſt of Samaria. We read that the men of the firſt age knew not what Death meant, or what it was to dye; but fell to the ground as men ly-down upon their beds when they are weary, or rather fell to the ground like Beaſts, not thinking of Death, or what might follow. And indeed the reaſon why we fall ſo often into Evil, is becauſe we ſee it not, know not what it is, nor what it means, as if to ſin were nothing elſe but to lye down and reſt, nothing elſe but to ſatisfie the Senſe and to pleaſe the Appetite, as if Sin were as natural as to eat. Therefore we pray, *Lord*, *open our eyes*, that we may ſee it, and ſo fly away and eſcape. And as we pray for Sight, ſo we do for Foreſight. For τῆς ὄψεως, τῆς ἀκοῆς, ſaith Clemens Alexandrinus; The Underſtanding is the Eye and the Ear; the Eye, to ſee afar off; and the

Ear, to liſten, and give notice of danger yet at ſome diſtance; to know the ſigns of Sin, as we do of the heavens; to ſay, This Bread may be *gravel*, this Beauty *deceitful*, and this Wine *a mocker*; This rage of Satan may praiſe the Lord, and this his fawning may make me diſhonor him; This his war may work my peace, and his truce may be but a borrowed ſpace of time to undermine me. *Magna tentatio eſt tentatione carere*; It may be a great tentation to be without one, and a great evil, not ſometimes to taſte of evil. Νῦς γὰρ φέρεις ἀγαθὴ καὶ πρόνοια πολλὴ εἰς εὐδαιμονίαν ἄγει, *Underſtanding and a good mind and much forecaſt lead us to a paradiſe of bliſs. Scelera conſilia non habent*: It is eaſie to ruſh upon *evil*, but we cannot avoid it without forecaſt and counſel. And therefore, in the third place, we deſire not only an Eye which may ſee and foreſee, but ἐπισκοπούσης ὀφθαλμὸν, as Baſil ſpeaks, *an epiſcopal*, *an overſeeing Eye*, an Eye watchful and careful to keep *evil* at a diſtance, or elſe to order and maſter it, to ſummon a Synod in our ſoul, to raiſe up all the forces and faculties we have to make canons and conſtitutions againſt it, and to ſay unto it as God doth to the Sea, *Thus far ſhalt thou go, and no further*: to ſay unto Poverty comming towards us *like an armed man*; It may ſtrip us naked, but it ſhall not make us deſolate; It may thruſt us into priſon, but it ſhall not ſhut us in hell: It may drive us about the world, but it ſhall not baniſh us from God: This Beauty which flouriſheth in my eye, ſhall wither in my heart, and for flattering my Senſe ſhall be diſgraced by my Reaſon. Theſe Riches ſhall buy me but food and rayment: They ſhall not be employed by my Phanſie to attend upon Gluttony or Wantonneſs or Revenge. Nor will I lay them out upon that purchaſe whoſe appurtenance is Damnation. And this is our humane Providence, which in ſome degree is proportioned to the Providence of God; Which conſiſts of theſe two parts, his Wiſdom, and his Power. His Wiſdom runneth very ſwiftly through the world, and ſees what is to be done; and his Power at his word is ready to do it. Thus is our ſpiritual Providence made up of theſe two, Wiſdom to ſee and foreſee *evil*, and a firm reſolution to avoid it. If you ask me, *What is the light of the body?* It is the Eye. *What is the Eye of the Soul?* It is this Wiſdom. And if you ask me, *Wherein our great ſtrength lyeth*; I cannot ſhape you a fairer anſwer then to tell you, In Reſolution. *Quicquid volui, illico potui*; What I will do, what I reſolve to do, is done already. Theſe two, our Wiſdom to diſcern, and our Reſolution to chuſe or reject, make us *wiſe as Serpents*, and *bold as Lions*; as Serpents, againſt the old *Serpent the Devil*; and as Lions, againſt that *roaring Lion that ſeeks to devour us*. By our Wiſdom we defeat his craft; by our Reſolution we abate his ſtrength. And *greater is he that is in us then he that is in the world*. But now becauſe our Eye-ſight is dim, and our Fore-ſight not great, and our Over-ſight ſlender and imperfect, and all our ſtrength but Reſolution, and our Reſolutions many times but faint, we look-up unto him who *dwelleth with Wiſdom*, who is Wiſdom it ſelf, and *knoweth all things*; and to that God of Hoſts who *doth whatſoever he will in heaven and in earth*; who *telleth the number of the ſtars, and calleth them all by their names*; who telleth the *number* of *our hairs*, ſo that *not one of them can fall without his will*; who telleth the number of *our tears*, and lets not one fall beſide *his bottle*; who *calleth things that are not as if they were*; who when there is plenty, bringeth-in a famine, and when famine hath *broken the ſtaff of bread*, as he goes *drops fatneſs*; who ſees every thing in its cauſes, operations, effects, ends, what it is, what it may be, what it doth, what it may do; *the works of all fleſh*, ſaith the Son of Sirach, the intents

tents of all men, the thoughts of all hearts, the motions and inclinations of all creatures, nay, that which we call Chance and Fortune, is *before him.* He can deliver us with means, and he can deliver us without means. Our truſt only is in him. For without him alaſs our Knowledge is full of ignorance. We cannot tell what will be the next day, the next hour, the next moment. We know not how to propoſe any thing to our ſelves, and when we have propoſed it, we are to ſeek how to execute it; becauſe there are many impediments, divers changes and chances of this mortal life, the knowledge and diſpoſing of which comes not within the reach of humane Providence. And as men in the bottom of a Well are able to ſee no greater ſpace of the heavens then the compaſs of the well, ſo neither can we ſee more then the bounds which are ſet us will give leave. The Eye ſees to ſuch a diſtance, but then it fails: And we ſee no further then our humane frailty will permit; we ſee ſomething near us, ſomething about us, yet many times we ſtumble even at noon-day at that which was viſible enough. I am but Man, not God, and have not the perfect knowledge of Good and Evil. And my Power is not great. The largeſt power that is, is *ſub regno*, under a greater power. For *have I an arm like God? or can I thunder with a voice like him?* And then my Patience, which is the beſt ſenſe I have againſt *evil*, is but froward. For *is my ſtrength the ſtrength of ſtones? or is my fleſh of braſs?* And therefore *we look-up unto the hills, from whence cometh our ſalvation*, upon God himſelf, who ſees all actions, all caſualties, all events; to whom things paſt and things to come are preſent, who ſeeth all things *ad nudum*, as the Schools ſpeak, naked, as they are; and can ſet-up this, to pull-down that; croſs this intent, that it never come into action, or croſs the intent in the action, by driving it to a contrary end to that which was propoſed: Who, when we offend, can *hiſs for the fly*, for forreign incumbrances; and when we repent, can make our very enemies our friends: Who is wonderful in all his works, and whoſe wayes are exalted above ours *as far as the heaven is above the earth.* Iſa. 55. But this doth not ſufficiently expreſs it: For they are infinitely exalted, farther then the Heaven is above the Earth. But the Prophet could not better expreſs it then by ſuch a diſtance then which we know no greater: That we may not rob God of his honour, nor *ſacrifice to our own nets*, or clap our hands, and applaud our ſelves in our imaginations, and ſay, *Is not this Babel, which I have built? It is my right hand that hath done it.* That I was not taken in a ſnare, it was my Will. That I *beat my enemies as ſmall as the duſt before the wind*, it was my Valour. That every ſenſible evil made me not truly evil, it was my Free-will. This is a greater evil, and more dangerous then all thoſe which we avoided. This is a glance of the Devils dart in his flight, to overthrow us with our victory. Therefore as we confeſs our ſelves to be under Gods Dominion, and commit our ſelves to his Protection, ſo muſt we attribute all *JOVI LIBERATORI*, to Him who is the great *Deliverer from evil*; not give him part, but all; not make him our Partner, but our Lord. *Nemo*, ſaith the Father, *à Deo ſe adjuvari vult, ſed ſalvum fieri*; We do not deſire help only at Gods hand, but we deſire to be ſaved by him. That which is the ſubject of our Prayer muſt be the burden of our Song. If we pray for Salvation, we muſt imitate thoſe who *ſtood before the Throne*, who though they had *Palms in their hands* in token of victory, yet *cryed with a loud voice, ſaying, Salvation to our God who ſitteth on the Throne,* Rev. 7.

and

and to the Lamb. I have now paſſed through all the Petitions, and brought you to the Concluſion of your *PATER NOSTER*, *For thine is the kingdom, and the power, and the glory for ever. Amen.*

But here at preſent let us conclude, and beſeech God *graciouſly to hear us, that thoſe evils which the craft and ſubtlety of the Devil or Man worketh againſt us be brought to nought, and by the Providence of his goodneſs they may be diſperſed; that we his ſervants being hurt by no perſecutions may evermore give thanks unto him in his holy Church through Jeſus Chriſt our Lord.*

The

The Eight and Fourtieth

SERMON.

MATTH. VI. 13.

For thine is the kingdome, and the power, and the glory for ever. Amen.

THIS is *the Concluſion of the whole matter*, even of theſe ſix Petitions. In which we looked 1. upon the principal end of our life and actions, the Glory of Gods great and glorious *Name*; 2. upon the ſecondary and ſubordinate end, which is our Salvation, Which we have under God being our King to govern, and our King to command, and our King to crown us; 3. upon thoſe things which lead unto both theſe ends, both to the *Hallowing of Gods Name*, and the Saving of our Souls, to wit firſt, the procurement and uſe of theſe means, as principally Piety, by which we fulfill Gods *Will*; and ſecondly, our corporal Suſtentation, by which we are more chearful and active in the duties of piety; and laſtly, the Removing of thoſe lets and impediments which may keep us from theſe ends, to wit, our *Sins*; Which are either paſt already, or may be; which we have already run into, or to which we are obnoxious. For the one we beg *Forgiveneſs*, from the other Protection; that God would *remit* the one, and not *lead us into tentation*, that we may *be delivered from* the other. And theſe ſix make up this legitimate and ordinary and fundamental Prayer, as Tertullian calls it: Upon which we muſt build whatſoever we deſire. For whatſoever is not proportioned in reference to one of theſe is but the droſs of our own invention, but *hay and ſtubble*, fit for *the fire*. Now as we level our petitions to theſe ends, ſo there muſt be ſome forcible motive to raiſe our hope, and ſettle and eſtabliſh ſuch a confidence as may drive them home, and may feather our Devotion, that it wax not faint and feeble, and fall to the ground. Therefore to theſe Petitions this Clauſe or Concluſion is added, *For thine is the kingdom, and the power, and the glory for ever. Amen. Amen.* As if we ſhould ſay, *We therefore beg theſe bleſſings at thy hands, becauſe thou alone reigneſt and governeſt and diſpenſeſt all things according to thy will, and doſt what thou wilt in heaven and in earth: and thou haſt power to ſupply us: and from hence all glory ſhall, as it ought, return unto thee.* This clauſe indeed is not in the Vulgar edition, nor in St. Luke in any edition, either Greek, or Latine, or Syriack. And therefore thoſe of the Church of Rome, attributing more to the Vulgar edition than to the Greek copies themſelves, commonly count it as an addition, and a Gloſs crept into the Text, becauſe it

it was a cuſtome, eſpecially with the Greeks, to conclude their Prayers to God with ſome Doxologie; as alſo thinking it very improbable that there ſhould be ſuch a remarkable difference between the two Evangeliſts Matthew and Luke. But theſe probabilities cannot carry it; becauſe it is as probable that Chriſt did at two ſeveral times deliver this form of prayer, and that Matthew wrote of one, and Luke of another. Nor doth there any abſurdity follow that they vary in this, when whatſoever is conteined in this clauſe comes not within the compaſs of the ſix Petitions, nor pertains to the ſubſtance of this prayer. And, for ought we find, the Greek Fathers might as well borrow it from the Text as thruſt it in. And, if it were added here, we may ſuſpect it was added alſo in divers places of St. Paul, and one of St. Peter. Sure I am, we find it in all the Greek copies, and in the Syriack, which otherwiſe agrees very often with the Vulgar, even there where it differs from the Greek: Only, in the Greek it is *IN SECULA, for ever*, and in the Syriack *IN SECULA SECULORUM, for ever and ever:* and in the Syriack the word *Amen* is not, which the Greek copies have. We may add to this, that the Hebrew edition of the Goſpel of Matthew ſet out by Munſter, and reviſed by Quinquarboreus, although it very much accords with the Vulgar, as he tells us in his Preface, yet retains this Clauſe. And therefore we muſt not too raſhly yield and ſubſcribe to the conjecture of the Pontificians, though perhaps it hath ſome probability to countenance it, but read it as we find it in thoſe Copies which with joynt conſent we do allow. For that of St. Hierom alſo is true, *Periculoſæ ſunt multæ quæſtiones; & nihil tutius quàm tacere*; It is dangerous to multiply queſtions about that which is ſo generally received: and it is ſafer to be ſilent then to frame ſcruples for the unlearned and unſtable, who, if one Text be called into queſtion, will be ſoon induced to doubt of all. Eſpecially, ſince we find it taken-up by the Apoſtles, and ſo neceſſarily implyed in the very eſſence of Prayer, that if we found it not *in terminis*, in the very words, yet we muſt underſtand it. And we may truly ſay, *Nihil nobis magis deeſt quàm de quo contendimus*, Nothing is more neceſſary for us when we put-up our petitions then that which we ſo much contend about whether it be or no. I called it *the Concluſion.* And indeed, as a Concluſion in an Oration, it gathers together and preſents all thoſe motives and arguments why we ſhould obtain what we deſire: Or indeed rather theſe Attributes of God are the Premiſſes, or ſo many ſeveral Reaſons, and our Prayer the Concluſion. *The kingdom is the Lords, and therefore ſhall all nations worſhip before him,* ſaith David. And *Thou ſaveſt by thy right hand: therefore ſhew thy wonderful loving kindneſs. Thou art our King, O God:* The Concluſion follows, *Send help unto Jacob.* And whatſoever we deſire, we deſire *for his own ſake, for his names ſake, for his glories ſake.* Thus it is when we call upon God; and thus it is when God calls upon us to call upon him. Thus we conclude; and thus God teacheth us to conclude. *Look unto me, and be ye ſaved: For I am a Saviour; and there is none beſides me: I am God; and there is none elſe.* And this the particle כי, *FOR*, doth intimate; Which hath this force, that it renders a reaſon why we put-up our petitions. For although many times, even in the New Neſtament, it is placed only for the elegancy of the ſpeech, yet it will be better in this place not to recede from the proper ſignification of the word, ſince there can no inconvenience follow. And from thence we may gather a uſeful concluſion which would not ſo naturally follow if we took theſe words for a plain and naked Doxologie, which will be better fitted to that which we receive then that which we expect, and make up a cloſe to a Song of thankſgiving rather than to a Prayer. We will retain therefore the primary and native

Pſal. 22. 28.
Pſal. 17. 7.
Dan 9.
Iſa. 45. 22.

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ſignification of the word; and then we find an excellent reaſon why we ſhould fall down at Gods feet to beg ſo many and ſo great bleſſings as are compriſed and comprehended in this abſolute form of prayer: 1. Becauſe *the Kingdom is his*, and ſo he hath dominion and power over all things: And 2. becauſe *all power is his*; and ſo nothing ſo hard which he cannot bring to paſs: and therefore, there is good cauſe not only why we are bold, but why we ought to ſeek the ſupply of all our wants at his hands. For the Pronoun *Thine* hath the force of an excluſive; *Thine is the kingdome, and thine alone:* And this doth improve and exalt the reaſon, becauſe we acknowledge that there is none beſides him, who either *de jure* or *de facto*, either ought or can grant us theſe things, and give us what we would have. 3. The laſt motive is *the Glory of God*: For even of this there is mention as of a reaſon of our petitions. For he that calleth upon God honoureth him; and whatſoever we deſire or obtain muſt end in his glory. So that the Glory of God may ſeem to be mentioned here both as a cauſe to move us to pray, and as a motive to make God to grant. Take it either as a plain Doxologie, or as a Concluſion conteining theſe arguments or motives that we put up our petitions in his Court of Requeſts, Chriſt no queſtion did leave us this leſſon, That, when we make our prayer to God, we muſt not forget to laud and magnifie his Name. We ſhall bound our diſcourſe at this time within theſe three conſiderations: 1. That we ſtand in need of theſe helps to devotion which God is pleaſed to afford us *de proprio*, even from his very nature and eſſence. 2. That theſe are τὰ μέγιστα καὶ κυριώτατα, *the greateſt and moſt proper motives.* 3. That God is glorified in our prayers, and glorified in granting the requeſt of our lips, that *the kingdome and the power and the glory* may be *his.*

The conſideration of the Kingdom and Power of God is the nurſe of all Devotion, to foment and cheriſh it; which would otherwiſe grow chill and cold, and dye, and *in ipſo conatu elabi*, be of ſuch lubricity as to ſlip away from that which it ſeems to makes haſte to lay hold on. Diffidence is a great enemy to Prayer, takes off its edge, abates it heat, plucks off its wings, that it cannot ſtrive forward, and fly to the preſence of God. *He that doubteth and wavereth, is like a wave of the Sea driven of the wind, and toſſed up and down*, from what he deſires, to what he fears; from his wants, to a deſire of a ſupply; and from a deſire of a ſupply, back again to his wants; nor can he find reſt. He knows not how to pray; He ſeeks to God for help, but then doubts of his Providence and Power, and ſo denies him to be God; which is to deny his own requeſt. And, as one ſaid of Tully, *habet quem fugiat, quem ſequatur non habet.* In other things Doubting may be very uſeful and advantageous. *Rectè dubitare viam aperit ſapientiæ*; To be able to propoſe our doubt aright is the next way to knowledge. For he that doubts is like a man who hath life in him, though the operation of it be ſtaid and hindered by ſome ſtoppage and obſtruction; which being purged away and removed, he is full of cheerfulneſs and activity. Or we may ſay he woes the Truth, and for a while ſtands at ſome diſtance; but anon, after ſome attempts and ſome denyals, meets and embraces, and grows familiar with her. Therefore Plutarch noteth it as a great ſign of towardlineſs in young Cato, that he doubted of many things, and of every thing would ask a reaſon of his Maſter. And Plato requires of his ingenuous Scholar that he ſhould be ζητητικὸς, *full of doubting and ever asking queſtions.* But the Philoſopher will tell us that every thing is and hath its being for the work it hath to do; which is not one and the ſame in every thing, but hath its diverſe and ſeveral effects according to the different qualities of thoſe actions to which

James 1. 6.

it is applyed. In one this may be *the ſavour of life unto life*, and in another *the ſavour of death unto death.* In the way to Knowledge it is a key to open a door to let us in; But when we tender our petitions to God, it is a barr to keep them out. To Doubt and Obtain cannot conſiſt. *Unum arbuſtum non alit duos erithacos*; They are birds too quarrelſome to live in one buſh. *If any man lack any thing, let him ask it of God: but let him ask in faith, nothing wavering*, ſaith St. James. *For let not him that doubteth think that he ſhall receive any thing of the Lord.* And he gives the reaſon: Becauſe ſuch a one is δίψυχος, *a man of a double mind, halting between two opinions*, inconſtant in all his actions; praying to God, but not truſting in him; breathing-out his petition, *O Lord, help, O Lord, conſider*, and at the ſame time exhaling-out a lothſome doubt from his heart whether God can help or conſider: Which mixt and blended together make-up a dangerous contradiction, whereas God requires Simplicity and Conſtancy at our hands, which is *virtus ſine varietate*, a virtue looking alwayes one way; by which the petitioner in ſome degree reſembles that God to whom he prays, and is made one in himſelf, as God is one. Now there may be a double doubting in us, either of the Will of God, or of his Power. Of his Will; when looking upon our own unworthineſs, and the incomprehenſible Purity and Majeſty of God, we begin to doubt whether ſuch a pure God will hear the prayers of ſuch a lothſome creature. Which thought many times may be nothing elſe but the iſſue of our Modeſty and Fear of God, and may well conſiſt with this Confidence, *That, if he will, our requeſt is granted.* Or we doubt of Gods Power, whether, if he will, he can help us. Which we may do, though we acknowledge his Omnipotencie, by ſeeking other means without him, or ſuch means as he forbids; by going to *the witch of Endor*, with Saul; by ſeeking *not to the Lord, but the Phyſicians*, with Aſa; or by ſeeking *to the Gods of Damaſcus*, with Ahaz, who ſaid *Becauſe the Gods of the Kings of Syria help them, therefore will I ſacrifice to them, that they may help me*, by ſetting-up other Gods, other helps, and ſaying, *Theſe be our Gods.* And this laſt is of ſo malignant an aſpect that it makes *the heavens of braſs*, and that God to turn away his ears who is alwayes ready to hear, and that which we call *a prayer* to be regiſtred for *a ſin.* For by this we violate that Majeſty before which we fall down; we mock God, and beſeech him to do that which we are not perſwaded he can do. Which is to make him no better than an Idol, which *hath ears, but hears not*; *eyes, but ſees not*; *hands*, but can do nothing. And this is not to pray to God, but to libel him; to make him like unto our ſelves, that there can be no truſting in him. So that that of the Hiſtorian is here true, *Plura peccamus dum demoremur, quàm dum offendimus*, Our *Prayers are turned into ſin*; and we never wrong God more then when we thus worſhip him. *Majeſtas injurias graviùs intelligit*; Kings are never more angry then when their Majeſty is toucht: then their *wrath is as the roaring of a Lion.* Nor do we offend God ſo much, when we doubt of his Will as when we diſtruſt his Providence and his Power, which are the parts of his Royalty. And in this reſpect it is moſt true, *Magna eſt præſumptio, de Deo quam non preſumere*; It is a great preſumption, not to preſume upon his Power, *& non putare illum poſſe quod non putamus*, and not to think he can do what we cannot think. And therefore that our prayers may aſcend to that pitch we level them to, even to the Throne of God: We muſt conſider him ſeated there as a King, and as Omnipotent. Which conſiſts not in a bare apprehenſion or ſenſe of the mind that there is a Divine Power greater and mightier than all, nor in thoſe *common ſenſes and notions*, as Tertullian calleth them; which even the Heathen had. They could ſay, *Deus videt omnia*; *Deo me commendo*; God

2 Chr. 28. 23.

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ſeeth all things; and I commend my ſelf to his protection. Nay, *the Devils believe*, ſaith St. James, *and tremble.* They have a kind of belief, and therefore have knowledge. But here is requiſite a full conſent, πληροφορίαν, as Clemens Alexandrinus ſpeaketh, *a ſettled and full perſwaſion of heart*, touching the Providence and Power of God. Upon this foundation we may build and ſettle our Devotion, and raiſe it as high as heaven. This makes our Prayer a Sacrifice: this ſets it on fire, that *the flame goes upward from off the altar* of our hearts; nay, *the Angel of the Lord aſcends up with this flame*, and commonly returns back and deſcends with a meſſage of comfort. And although there may come upon us a fit of trembling when we look upon our ſelves, yet if our prayer be formed according to Gods will, we may *draw near unto the throne of Grace in full aſſurance of faith* that he will hear our prayers, even then when he granteth not our requeſts; and that he can do more for us than we can know how to deſire. Amongſt other properties of Place the Philoſopher requires Immobility: If it be a Place, it muſt be immoveable. For if the body on which you place your ſelf flit and glide away from under you, you can never well reſt and move upon it. And certainly to go about to reſt or ſettle our confidence on any other grounds but theſe, is as if we ſhould attempt βαδίζειν, *to walk on the air*, or tread the waters, or build without foundation. *Put not your truſt in Princes, nor in the ſon of man: for their breath goeth from them.* There the ground glideth away from under us. Truſt not on your own Wiſdom and Power. *Your turning of devices ſhall be as the potters clay*, and ſhall break and crumble between your fingers: There it flits away. How can he help who hath no power? how can he ſave who hath no arm or ſtrength? Nay, we can find no ſtability in the Angels. *They are miniſtring ſpirits*; and their *Elogium* is, *They do Gods will.* But if he command not, they have no ſword to ſtrike, no buckler to defend. And in Men we find leſs. *Vain is the help of Man. Stas & non ſtas, cum in teipſo ſtas.* For one man to put confidence in another, is as if one begger ſhould ask an alms of another, or one cripple ſhould carry another, or the blind lead the blind. It is very incident unto men in want not only to deſire help, but to doubt of the means which ſhould help them. A diſeaſe riſing from their very want. For it is natural to Deſire to beget Fear and Doubting, whilſt the Phanſie ſets up *morinos* to fright us. In us there is ἀψικορὸν τι, a flitting and unſatiable humor. We cannot endure the deferring of our hopes. But when God anſwereth us not neither by Urim nor by Prophets, brings not in that aid we beg of him, we preſently droop and let go our confidence. And if we ſpeed not according to our deſires, we ſet-up ſome golden Calf ſtraight. Nor can we ſettle our Devotion till we have built and eſtabliſht our Confidence upon theſe two, *the Kingdom* and *the Power* of God. Theſe are *munimenta humanæ imbecillitatis inexpugnabilia*, as Tertullian ſpeaks, impregnable fortreſſes of our humane weakneſs, to keep us from that which we cannot withſtand. *If God be with us, who can be againſt us?* What is it we can deſire which we may not find in the Fountain of Goodneſs? What is there to be done which God cannot do? *There is no word*, no thing, *which ſhall be impoſſible unto him.* What thing ſoever we would have is but his Word. If *he ſpeak the word, it is done.* Art thou in darkneſs? If he ſay, *Let there be light*, there ſhall be light. Art thou in poverty? If he ſay thy poverty ſhall be riches, it ſhall be wealth. Are thy *ſins more than the hairs of thy head?* If he ſay, *Thy ſins are forgiven thee*, they are forgiven. Here is the Power of God, no ſooner to ſpeak but it is done. His Power flows from his very Eſſence; and whatſoever is done in heaven or in earth, is done by his voice. *The voice of the Lord is upon the waters: The voice of the Lord is powerful:*

Pſal. 29. *The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.*

I will not now ſpeak any thing in particular of Gods Providence and Power, by which he reigneth as King, and governeth the world and every thing therein, and *doth whatſoever he will in heaven and in earth*: for of theſe I have ſpoken heretofore at large. We will only at this time, to remove our diffidence and diſtruſt, dig at the very root and cauſe of it, and that is no leſs than a vile branch of Atheiſm, by which we doubt of Gods approach, becauſe we cannot find-out his wayes; and rely not upon his Power, becauſe we ſee not how it works, but is many times as inviſible as himſelf; becauſe this omnipotent and wiſe King never preſents himſelf to the eye of mortal men, nor doth ſo evidently manifeſt his power as to leave no place for doubting; becauſe he ſuffers fools to ride on horsback, and wiſemen to lacquey it by their ſides, becauſe he thunders not upon the wicked, but lets them rain-down hailſtones and coals of fire upon the juſt. And theſe are the complaints of weak and ignorant men, who, though they ſee miracles every day, will not believe, nor are content with thoſe evident marks and impreſſions of Gods Power which are as legible in his works as if they had been written with the Sun-beams, but muſt have him in a manner condeſcend to be incarnate again, to become like unto themſelves, and perform his actions as a Man. Now to theſe men, *qui contra ſe ingenio ſuo utuntur*, who uſe their wit and reaſon againſt themſelves, to deſtroy in themſelves that Confidence without which they are *worſe than the beaſts that periſh*, we need ſay no more than this, That in this diſpute they do betray their ignorance of the nature of Faith, upon which true Religion is builded. For the force & efficacie of Faith is ſeen where there be ſufficient reaſons to move us to believe, but not ſuch which will leave no room for doubting, if men of a wicked & ſtiff-neck do violently oppoſe the truth. For that is true Religion which is freely and willingly enterteined by us; not that which is forced upon us, or extorted from us. Therfore God doth not make himſelf viſible to man: For Majeſty is no fit object for a mortal eye. Nor doth he always follow the wicked with his rod, that every man may ſee him ſtrike; nor fills he the righteous with good things before the Sun & the people. For thus to take away all occaſion of doubting were in effect to take away Faith it ſelf, *quæ non niſi difficultate conſtat*, whoſe merit it is to believe more then can be ſeen or known by evidence of demonſtration; and by leaving no place for Infidelity, leave no matter for our Faith. Since God hath *taught us more then the beaſts of the field*; ſince *that which may be known of God is manifeſt in* the Creature; ſince he hath made the World a book and each Creature a leaf, wherein are written the lively characters of a Deity; ſince he hath even ſhapen himſelf unto us as a God of mercy in his manifold bleſſings; ſince many times he *comes* with *a tempeſt* and *a fire before him*, that we may even ſee him in that tempeſt and that fire; ſince he hath ſhewn himſelf in thoſe effects of which we can give no reaſon, but muſt cry out, *DIGITUS DEI EST HIC*, the finger of God is here; ſince he hath given us ſo many ſtrange deliverances from ſins which we might have committed, and from puniſhments which we might have ſuffered, that we cannot but ſay, *MANUS DEI EST HIC*, the hand of God is here; his right hand, his powerful hand; ſince he inſpires us with ſo many good thoughts that enter into our ſouls inviſibly, inſenſibly, that we muſt needs confeſs, *EST DEUS IN NOBIS, God is even in us*; let us not make it a reaſon to doubt of his Power, when our Reaſon is at a ſtand and cannot reſolve every doubt; or conceive he is not a powerful King, becauſe we do not touch and feel and handle him. He is near unto us, though we ſee him not; he *is about our paths* when we perceive it not; when we rove about

about the world, he is our *King*; and when we are in the duſt, he is as *powerful* as when he lifts us up into a throne. It concerns not us to know how his Providence worketh: It is enough for us to know that he is our *King*, and our *powerful* God. Which, if we weigh it as we ſhould, will work in us that Aſſurance which is the ſtay and prop of our devotions. Here we may reſt, and need ſeek no further. * This knowledge is ſufficient for me, when I know not the manner how he works, to know that he worketh all in all; and that whereſoever I am, I am ſtill under the protection of that *King* who governs the world νόμῳ προνοίας, *by the law of his Providence*, and of that God who is *omnipotent*. Hence we may conclude with the Prophet, Whatſoever we deſire or requeſt, *if it be marvellous in the eyes of the people*, yet there is no reaſon it *ſhould be marvellous in the eyes of the Lord of hoſts*. Zech. 8. 6. And if thoſe curſed Hereticks which Epiphanius calls *the Satanicans*, who were almoſt the ſame with the Maſſalians, were forward to worſhip the Devil upon no other motive than this, Ὁ Σατανᾶς μέγας ὅτι ἰσχυρός, becauſe they conceived *he was great and powerful*; and the Romans did worſhip their Goddeſs *Febris*, *ut minùs noceret*, becauſe they thought ſhe had power to hurt them; then much rather let us make our addreſs to the God of heaven, who hath the Devil in a chain, and hath beat down his temples, and deſtroyed his altars, and *laid his honor in the duſt*; and let us commence our ſuits unto *him who is able to do exceeding abundantly above all we can ask or think*, Eph. 3. 20. and in full aſſurance preſent our wants unto him who is our *King* and *powerful* God; that as *the kingdom and power is his*, ſo he may have *the glory*.

And having thus acknowledged *the Kingdom and Power* to be *his*, we cannot but end in *GLORIA ALTISSIMO*, *Glory be to God on high*, and take them all three together, and make up the Doxologie: Thus we muſt conclude. But I told you that this Concluſion was but the collection of ſo many reaſons or motives to make Prayer it ſelf a concluſion. The Glory of God is *Alpha* and *Omega*, the Beginning and the End. This is it which makes us cry, *ABBA Father*. And when He hears us and grants us our requeſts, this is the end; this is the firſt wheel, and this is the laſt. So that take the whole ſubſiſtence of a Chriſtian, in the ſtate of Grace, and the ſtate of Glory, and it is but one continued and conſtant motion of Glorifying God. *GLORIA DEO*: Glory, and God, theſe two, you cannot ſeparate them, becauſe He is our King and our Lord. If we take Glory to our ſelves, we looſe it, and our glory is our ſhame. And this is a leſſon which we learn from God himſelf, and the firſt leſſon that ever he taught. For no ſooner had he made the Creatures, but he ſays of them that *they were good*, that is, he ſaw his own glory in them. And if we pray as he commands, our Prayers are his creatures, and he will ſay of them that *they are good*, and behold his glory in them. For we muſt not think that all is done in a *Gloria Deo*; or that there is δύναμις ἁγιαστικὴ ἐν ταῖς συλλαβαῖς, a kind of ſpell in the very words. For what is more eaſie than a ſong of praiſe? what is ſooner ſaid then a Doxologie? If *to draw near to God with the mouth and the lips* be to honor him, we are Angels all. No: as St. Paul tells us that *the Woman is the glory of the Man* when ſhe is ſubject to him; ſo are we the glory of God, when we are obedient to his will. And if our Prayers and our Praiſes flow from a grateful heart, which is truly his, faſhioned and prepared as he would have it, then are they ſacrifices of a ſweet ſmelling ſavour unto God. Not that from hence there accrues to him any thing by way of acceſs or addition: For no quire of Angels can improve, no roaring Devil can diminiſh his glory. *Ille quod eſt, ſemper eſt*; *& ſicut eſt, ita eſt*; What he is, he alwayes is; and as he is, ſo he is, in the midſt of the noyſe of Seraphim and Cherubim, of Men or Devils:

vils: But becauſe it cannot but be well pleaſing unto him to ſee his creature anſwer to that pattern which himſelf hath ſet, to be what it ſhould be and what he intended. For as every Artificer is delighted in his work when he ſees it finiſhed according to the rule he wrought by, and as we uſe to look upon the works of our hands or wits with favour and complacencie, as we do upon our children when they are like us; ſo doth God look upon his creature, eſpecially upon Man, when he appears in that ſhape and form of obedience which he preſcribed, when he is what God would have him be; when he doth not *change the glory of God into an image made like unto corruptible man, and to birds, and four-footed beaſts, and creeping things*; when he doth not *take the member of Chriſt, and make it the member of an harlot*; not proſtitute that Underſtanding to folly which ſhould know him; nor that Will to vanity, which ſhould ſeek him; nor faſten thoſe *Affections* to *the earth*, which ſhould *ſeek the things which are above*; when he falls not from his ſtate and condition, but *is holy as God is holy*; *merciful as he is merciful*; *perfect, as he is perfect*: Then God doth rejoyce over him, as over the work of his hands, as over his image and likeneſs not corrupted nor defaced: Then is the Man nothing elſe but the glory and praiſe of his Maker: Then the bowing of his Knee is worſhip, the lifting up of his hands is prayer, and his prayers and his praiſes are muſick in the ears of God, like unto that which the Angels and Archangels, the Cherubim and Seraphim do make. And to this end God hath done theſe great things for us *to the praiſe of his glory*, as St. Paul repeats it again and again; and *that we may ſhew forth his praiſes*, that the Soul, as Athanaſius gives the reſemblance, may be as a skilful Muſitian, and the Body as a Harp or Lute, which ſhe may tune and touch till it yield a celeſtial harmony; that the whole man may be συναρμόνιος, and make up a *GLORIA DEO*, in a compleat and perfect harmony; that the love of Gods Glory may be ſo intenſive and hot within us, *ut emanet in habitum, & eructet à conſcientia in ſuperficiem, ut & foris inſpiciat quaſi ſupellectilem ſuam*; that the Soul may not be able to contein her ſelf within the compaſs of the heart, but evaporate from the mind into the outward geſture, and break forth out of the conſcience into the voice, open her ſhop and wares, and behold her own proviſion and furniture abroad; that ſo ſhe may make up that circular motion which the Father ſpeaks of, firſt look upon God, then draw back into her ſelf, then after ſome reverent pauſe collect her ſelf, then call all her faculties together, and at laſt take-in and command all the members of the body, and make her Doxologie perfect and compleat: This muſt be our conſtant practice here on earth, that our praiſe may continually aſcend for us into heaven. If we leave-out Gods *Glory*, we loſe the benefit of aſſurance we might have of the other two. God will be our *King* indeed, but not protect us; and we ſhall feel his *power*, but to our deſtruction. We deceive our ſelves if we think there is no Anthem to be ſung but in heaven, nor *Hallelu-jah* to be chanted-out but by the Angels, or that we cannot glorifie God till he hath glorified us. It is indeed the Angels work: But *candidati Angelorum nos ediſcimus canticum laudis*; when we learn and ſtudy this, we ſtand in competition for an Angels place. And our Glorifying God here in our earthly members is προοίμιον μελλούσης ζωῆς, *a prologue and preface to that which we ſhall be and act hereafter.* It was a phanſie which poſſeſſed many of the Heathen, That men after death ſhould much deſire and often handle thoſe things which did moſt take and affect them in their life-time. So Lucian brings in Priams young ſon in heaven calling for milk and cheeſe and ſuch country-cates as he moſt delighted in on earth. *Even now*, ſaith Maximus Tyrius, *Æſculapius miniſtreth Phyſick, Hercules tryes the ſtrength of his arm, Caſtor and Pollux are under ſail, Minos is on the bench, and Achilles in arms.*

Epheſ. 1.
1 Pet. 2. 9.

And

And this indeed is but a phanſie: for when *our breath departeth, theſe our thoughts periſh*, and all things ſhall end with the world, War, and Navigation, and Phyſick. Yet it is a fair reſemblance of a Chriſtian in this reſpect, whoſe life is Grace, and eternity Glory; Which is nothing elſe, ſaith Gerſon, but *gratia conſummata, nullatenus impedita*, Grace made perfect and conſummate, finding no oppoſition, no temptation to fight with. For though there will be no place for Alms, where there is no poverty; no uſe of Prayers, where there is no want; no need of Meekneſs, where there can be no injury; yet to Praiſe and Glorifie and Worſhip God are everlaſting offices, to be performed here by us on earth, and to be continued by us in heaven, when we ſhall be made equal to the Angels. This is a duty without which Prayer cannot ſubſiſt, but breaths it ſelf into the air and vaniſheth, or rather aſcends to pull-down a curſe for a bleſſing. Therefore it is fitted to all ſorts of men: As indeed the beſt and moſt excellent parts of Religion are common to all, without exception of Quality, Age, Time, Place, or Sex, as a Hymn ſet to every voice. The Jews were wont to give out the books of holy Scripture to be read reſpectively to the abilities of men. Some were permitted to the Vulgar; the reſt were lockt-up, and permitted only to be read by the Learned. This Doxologie admits no ſuch reſtraint. *Arator ad ſtivam*, The plowman at the plow may ſing *Hallelujah* as well as the greateſt Clerk and profoundeſt Doctor. Again, when the Athenians met together in their Senate, it was not lawful for men of all ages to ſpeak; therefore it was proclaimed by a publick cryer, Τὶς ἀρρεδὼν βέλει ἢ ἄνδρες τὰ πεντήκοντα ἔτη γεγονότων; *Is there any above fifty years of age? let him ſpeak.* But here it is, *Young men and maids, old men and children; all muſt praiſe the name of the Lord.* Young, or old; it ſkils not in our ſacred Senate and holy Aſſemblies. Yea, children *adhuc dimidiata verba tentantes*, as yet ſcarſly able to apply their tongue to the roof of their mouth, muſt practiſe this duty. For as earthly Fathers think *loquelam liberorum ipſo offenſantis linguæ fragmine dulciorem*, as Minutius ſpeaks, their little childrens firſt broken and imperfect prattle pleaſanteſt, ſo to our heavenly Father, who opens the mouths of babes and ſucklings, it is a thing very pleaſant to hear *parvulorum adhuc linguas balbutientes Chriſto Hallelujah reſonare*, as St. Hierom ſpeaks, to hear even children in their imperfect language ſing his praiſe. Thirdly, amongſt the ſuperſtitious ceremonies of the Heathen there were many things which might not be ſaid or done but in their Temples and at ſolemn Meetings, and therefore Alcibiades was called in queſtion at Athens for no leſs then his life becauſe he did ἐξορχεῖσθαι, utter amongſt his companions ſuch things as he had ſeen in their ſacred myſteries falſly ſo called. But this duty is not reſtrained to any place. The Church, or our private houſe, or whatſoever place elſe, are all alike. *Ecce Rhodus, ecce ſaltus.* Every place we ſtand in is holy ground. Again, ſome Nations have ſhewed themſelves ſo ſuperſtitious that, as if Words were like Garments, ſome peculiar to Men, ſome to Women, they ordained that ſome things ought not to be ſpoken by Men, ſome by Women. So amongſt the Romans it was not lawful for Men to ſwear by their Goddeſs Ceres, nor for Women by their God Hercules. But as this Doxologie admits of no difference of Place or Perſon, ſo neither of Sex, but is a duty which concerns *all Kings of the earth and all people, young and old, rich and poor. And it is very meet, right, and our bounden duty, that we ſhould at all times and in all places give thanks unto thee, O Lord, holy Father, eternal King, almighty and everlaſting*; that *thy praiſe ſhould be in our mouth continually*, even *IN SECULA SECULORUM, for ever and ever. AMEN.* And with this we end and ſhut-up

all

all our Meditations upon this excellent Form of Prayer, aſcribing to this our King, even to the King of Kings, God the Father, God the Son, and God the holy Ghoſt, all honour and majeſty and power and dominion and glory now and for evermore.

Errata of the two Sermons.

PAge 3.l.3.r.and.l.9.r.natural obliquity. l.50. *add* with Reverence. p.4.l.46.r.when.p.7.l.21. r.ſelf-love. p.15.l.43. add *to*. p.16.l.1.r.Rome. l.2. r. *before there was a law to puniſh parricide*. ib.l.55.r.which. p.18.l.8.r.Then. p.23.l.51.r. *Give Alms of ſuch things as you have; and behold all things are clean unto you*. p.25. l.26. *dele* again.

FINIS.